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The ARYAN PATH

VOL. XVIII

JANUARY 1947

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"ARYASANGHA," MALABAR HILL

BOMBAY, INDIA

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"ARYASANGHA," MALABAR HILL - - BOMBAY, INDIA.

THE ARYAN PATH

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The word "Aryan" is not used in its modern political, ethnological and anthropological sense.

The Aryan Path stands for all that is noble in East and West alike, from the ancient times to modern days. It stands for the Ancient Way of spiritual development and growth in holiness, rooted in knowledge, and it can be walked by Brahmanas and Mlecchas, by Jews and Gentiles and by philanthropists of any political school.

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THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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No. I

THE INFLUENCE OF LITERATURE ON HUMAN CHARACTER AND HUMAN HISTORY

[Prof. Grant C. Knight of the University of Kentucky (U. S. A.) is the author of several books, including *The Novel in English* and *American Literature and Culture*. He brings out in this essay how thought interlinks with thought across national boundaries and pleads for "a new or perhaps a revived literature . . . which can lead us to a wisdom suitable to our times and without which we shall perish."—ED.]

There will be peace only when men have given up wickedness, and to persuade them to abandon their selfishness nothing, not even the power of example, is more potent than the word. One of the biographies of Jesus opens with the declaration: "In the beginning was the Word, and the Word was with God, and the Word was God." Nowhere can one read a more revealing, a more conscious statement of man's reliance upon the strength of the oral sounds and written symbols which make it possible for him to communicate his thoughts and feelings and which, with what is true divinity, have transformed the shape and habits of his body, the manner of his pleasures, and the nature of the society he has built for

protection and comfort. From the age of the epic chant to the day of the shallow best-seller, literature has provided its follower with ideals and dreams and songs; it has appealed to his reason and fortified his courage; it has given him dissatisfaction with his present and hope for his future. It has even, in all languages and all lands, offered a scheme for human perfection, either here or in a hereafter. More than anything else it has moulded man's thoughts about himself and his God. More than anything else it has provoked the rise and fall of nations, the evolution of ideas that have become social compulsives. Today, in a small and quickened world, the word has an especially fateful potentiality.

The truth of all this is self-evident

to anyone who has read history and biography, to anyone who knows that, although emotions have motivated most behaviour, it has been the word of the orator and the writer which has converted those emotions into conviction and action. Even the casual thinker can recognize within himself a gradual evolution of personality based upon the things he has read and heard, a kind of repetition of the progress of human history from primitive ideals of fierceness and loyalty to modern ones of peacefulness and co-operation. The boy is father of the man only when the man is an adult, and the adult of this year, casting about for assurances in the midst of what appears to be chaos, is justified in reflecting upon the part literature has played in making him what he is and in asking himself what contribution it can make toward a more reasonable future.

It is therefore enlightening and heartening to review some of the instances which demonstrate the might of literature in the heightening of character, in the liberation and encouragement of genius, in the creation of national and international opinions. The examples are so many and so unquestioned that only a few of the celebrated ones need to be called to mind.

There is, for one, the case of Matthew Arnold. Impatient, wayward writers have for years been mocking his critical dicta; today those dicta throw a searching light upon the dark places in life and

literature. Arnold's longing for tranquillity, for order, for balance, for reason and the will of God has for the twentieth century an immediate urgency and an immediate promise. And it is no depreciation of Arnold to acknowledge that much of his critical structure was laid upon the foundation built by Alexander Pope in his "Essay on Criticism." Nor does it harm Pope's fame for us to see that he was acquainted with the thought of Boileau and of Horace. Indeed, one of the most interesting things about the study of literary influences is the discovery that an exploratory and creative mind in one century will set in motion a chain reaction which will cause explosions in later centuries. Henry Thoreau absorbed some of his concepts of the good life from a reading of the *Bhagavad-Gita*, and when he rebelled against one of the evils in the American government he went to jail rather than lose his peace of mind. The aftermath of this step was his secession from the Commonwealth of Massachusetts, announced in an essay entitled "On Civil Disobedience," and it was the reading of this essay which furnished Mohandas Gandhi with an invincible weapon with which to resist wrong.

Sometimes a book, like a compound of two elements, will inaugurate a series of reactions in different directions, ending in an explosion at one end and only a muffled sound at the other. Emerson, familiar with the fortitude of Epictetus and Marcus Aurelius, with the Christ-

ian stoicism of Augustine and the bumptious heroism of Carlyle, published an essay on self-reliance which Friedrich Nietzsche, in exile at Pforta, took as confirmation of his meditated creed for a Superman. "And truly," wrote the American, it demands something godlike in him who has cast off the common motives of humanity, and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as strong as iron necessity is to others.

The author of "Self-Reliance" addressed this exhortation to a generation of his countrymen who, he felt, were living timidly within the moral and intellectual boundaries set out by Calvinism. But to the German such words were a clarion call for the exaltation of the *Uebermensch*, and his teaching, misunderstood in its fundamentals, certainly carries some of the responsibility for two world wars. On the other hand, Maurice Maeterlinck, reading the same essays of Emerson, found in them nourishment for his own idealism, for his drama of silent eloquence and quiet moments, of interior beauty.

Examples of the influence of literature upon young writers can be multiplied to a great number: of Spenser and Homer upon Keats, of Emily Dickinson upon Stephen Crane, of Kipling upon Frank Norris, of Herbert Spencer upon Jack London, of Pater and Huysmans upon

Oscar Wilde, of Flaubert upon Maupassant, and so on until we reach the horizons of literary history. True, we are dealing here with only a very small and exceptional part of the human population. It is much more important to inquire whether literature has had, whether it can have, a comparable influence upon the mass of people who spend their days in the common occupations, in the common toil, the people whose eyes and hearts must be turned toward goodness if they are ever to slough off that wickedness which makes peace impossible of attainment.

Twentieth-century civilization is an exceedingly complex product, composed of countless economic, religious, philosophical and artistic stresses, and impregnated with the innumerable ideas of the makers of maxims, with the traditions and lore of the folk, and with the experiences of the living. Yet it is no exaggeration to say that this civilization, to use the word in its broadest application, is in the main an edifice designed by only a few minds, by, one is induced to say, only a few books. The common man, to be sure, has read but a few of those books. Perhaps he has read none. But he has nevertheless had his life, his personality and character, and his hopes formed by great masterpieces of literature; he is, by a kind of mild determinism, the end of a long train of concepts that have been preserved on the printed page and passed on through the speech

of teachers and other readers. It cannot be denied that the culture of the East has been derived from sacred books like the *Koran* and the *Vedas* and the *Upanishads* and from the hoarded wisdom of Confucius and Gautama and Lao-Tse. The list of these books is very short, yet these volumes have determined in the large and in detail the manners, the attitudes and the beliefs of hundreds of millions of human beings. In no other part of the globe have more persons given more allegiance to so few writings.

The cultures of the West are now marked by diversity, confusion and disillusionment, and this fact can be attributed in some degree to the conflicting ideologies with which that half of the earth is beset. Books are plentiful; most of the people can read; many of them are bewildered by what they read. Romantics still rest their hopes upon an Asiatic anthology called the *Bible* and upon the writings of Rousseau; these two, by supplying a gospel of emotional non-materialism, have considerably affected European and American cultures.

Upon this hopefulness Darwin's *Origin of Species*, substituting the idea of biological, geological and botanical growth for that of divine spontaneous creation, fell as the most destructive atom bomb in the history of human thought. Since the publication of that book in 1859 it has become increasingly difficult even for romantics to think of man as a creature little lower than the

angels and of this as the best of all possible planets. Classical calm fell before painstaking research. Of course, Arthur Schopenhauer had earlier insisted that life was evil because it was pain and boredom and struggle, but some deeply rooted impulse within mankind—doubtless that very Will whose existence Schopenhauer deplored—resisted his defeatism. However, Darwin's book had the sanction of the modern scientific method; its pessimistic implications were the fruit of demonstrable data; and the Western intellectual has been obliged by the theory of natural selection to see life in its harshest outlines. More than any other book it has seemed to justify the organized competition which has become the regular, destructive feature of Western civilization. Only a few persons have read *The Origin of Species*, yet by a diffusion of thought and action it is likely that every person now alive has somehow been touched by it.

Schopenhauer and Darwin were not alone in their defacement of the romantic image. The writings of Karl Marx, of Friedrich Nietzsche, and of Sigmund Freud have also compelled us to take a new inspection of ourselves, to alter our judgment of ourselves, to debase our dignity or level off our confidence while we rearrange our scheme for the good life in terms of material benefits rather than spiritual good. Marx robbed us of some of our divinity by recreating us in the bodies of economic men, and Freud

diminished our size by picturing us as driven and twisted by the libido. Yet anyone who fears that these three writers leave Western man in a forlorn state should examine their teachings anew. For each predicts or suggests a bright future: Marx through the overthrow of capitalism and the establishment of a classless society; Nietzsche through man's ability to surpass himself; Freud through a liberation from nervous disease. Western civilization has by no means surrendered to decadence.

Because the *Bhagavad-Gita*, the *Koran*, the *Ch'un Ch'iu*, the *Táo-Tê-King*, the *Bible*, the *Contrat Social*, *The World as Will and Idea*, *The Origin of Species*, *Das Kapital*, *Thus Spake Zarathustra*, *The Interpretation of Dreams* have proved the profound influence which literature exerts upon the intellectual and moral practices of modern man one cannot help wondering whether in our present dismay and fear we have not the liveliest need for a new, or perhaps a revived, literature, one with an instant appeal to the consciences of men everywhere, one which can lead us to a wisdom suitable to our times and without which we shall perish. Over half a century ago Walt Whitman called in "Passage to India" (a poem which should be required reading in every school around the world) for the union of the genius of the West with that of

the East, for the blending of Oriental mysticism with Occidental materialism. His magnificent rhapsody offers a clue to the kind of literature which should emerge from our present agony. The literature of the West has been manufacturing the carpet of real, substantial stuff; the literature of the East has woven the design; it is high time that the figure be placed in the carpet, that literature interpret life with wisdom and delight as well as represent it with accuracy.

This is to say that we need a literature which will transcend the national. It should be a literature of compassion and love, by no means weakly and sentimental, but strengthened by an awareness of the mystery, the sweetness, the burden, the loneliness of the mere act of living, by an invitation to us to meet and understand and like each other, by a recognition of the soul that breathes through humanity. It should ignore distinctions in race and colour and creed and nationality and should concentrate upon the value of man as man, a being who through the ages has been obstinately, blindly, and sometimes with astonishing unselfishness, climbing toward a summit which he can scarcely have glimpsed. Given a literature of such truth and nobility, modern man will lift his head with renewed trust in himself and his destiny.

GRANT C. KNIGHT

OUR SHORTCOMINGS

A PSYCHOLOGICAL STUDY

[**Rao Sahib K. Appasamy, M. A., B. D.**, of the Lucknow Christian College, has prepared this "charge-sheet" in national self-examination for **THE ARYAN PATH**. We are glad that he has been requested to read this paper before the Psychology Section of the Indian Science Congress, meeting early in January, because the more widely the shortcomings he points to can be recognised, the better for their cure. His article is meant particularly for Indians, and foreigners who read it should remember that intentionally only one side of the picture is presented here, and without the pleas in extenuation that might be entered. We do not believe that for the overcoming of these weaknesses we should look, as he suggests, to dietetics or endocrinology or any physiological treatment. A moral weakness can be overcome only by brooding upon and practising the opposite virtue. That elementary principle of moral hygiene is part of India's inheritance of wisdom, to which we would have her children turn increasingly, not in vainglory but in eagerness to learn, that they may exemplify and teach. We commend this charge-sheet especially to Indian youth, for reading with an open mind. - Ed.]

Every nation has its shortcomings ; and we have our own. No scientific study has been made of our shortcomings with a view to remedying them. The British have their own faults, such as snobbery, heavy eating and drinking, muddled thinking resulting in muddling through all their affairs and so on. The Americans are juvenile in their thought processes, easy to get acquainted with, and soon forgotten ; dealing in superlatives ; minions of business, slaves of a standard of living, robots of routine ; the men are docile in their relations to their women folk. It is up to them to study their defects and up to us to study ours, to analyse, to discover the root causes, to try out remedies in small groups and, when successful, to tackle the whole country. Several

of the shortcomings I shall mention exist in other nations also ; but we have a larger share of them and to a more detrimental extent. A Chinese visitor some time back said : " A foreign government is a convenient peg to hang all one's shortcomings on." But we are now in a period of transition ; and we cannot with sincerity blame anybody but ourselves for the massacres in Noakhali, Tipperah, Bihar Sheriff and Garhmukteshwar. India has never invaded any country—except in the way of peaceful penetration—but has always been a victim to foreign invaders, not merely because the foreigners were strong, but because they always found help from within.

(1) *Un-co-operativeness*. We are so highly individualistic that we are the greatest un-co-operating nation

on the face of the earth. Take our music, for instance. The best expression of our music is where each master develops the outline of a " Rag " to suit his own temperament and skill. *Yogism*, the highest type of physical, mental and spiritual exercises we have developed, is a highly individualistic affair. If we look at some of the progressive or aggressive nations, the majority of them co-operate, while there are a few individualists, who either lead them to greater glory, or act as deterrents. But with us our lack of team spirit or of *esprit de corps* has almost always acted to our detriment. If we watch a football team at play, we notice that there are eleven individual expert exponents of the game, but there is little teamwork. There have been instances of teamwork on the negative side for short periods, which will be dealt with later on. When one student federation starts, it divides itself into two, and both of these again divide themselves in turn, so that in the end there are only individuals and no federation.

Since there is no team spirit, foreign invaders have almost always found it easy to buy Quislings and to plant Fifth Columnists among us. Examples of political non-co-operation are found abundantly in our history. Even in prehistoric times, Krishna and Arjuna did not always agree. The ruler of Ambhi helped Alexander the Great; Mir Jafar helped Clive and Deoulat Khan invited Babar to come and crush

fellow Indians. Hundreds of examples even down to this day can be quoted. You know the famous saying: " One Indian...a philosopher, two Indians...a squabble, three Indians...foreign rule." Foreigners have found it easy to " Divide and Rule " because our own character helped them in their policy. Whether want of team spirit is a result of our egocentricity, or whether egocentricity has developed out of our lack of team spirit is hard to determine; but the fact is that *both* exist side by side.

(2) *Egocentricity* is often defined as " a mind so selfishly occupied with one's own thoughts, desires, opinions and needs as to make one indifferent to the needs of others; looking at everything from only a personal point of view; considering " Self " the centre of the universe. " In other words, " Myself first, let everybody else take care of himself. " There is no *pro bono publico* in us. Like gods on the Olympic Mount, we are careless of the welfare of mankind. This is one of the main reasons for the defective functioning of our municipalities, District Boards and self-governing bodies. Our students often open water-taps but do not take the trouble to close them when they have finished. They start electric fans oscillating, but when they leave the room, the fans are left running. This is a waste of money not directly theirs. They have a total disregard for other people's convenience. Our unpunctual habits may also be laid at the door of our

egocentricity. In railway trains the lavatories are left in the worst possible state. Those who sit close to windows and doors keep them open or closed with regard only to their own convenience. Often I have travelled from Kathgodam to Lucknow in the same compartment with a tubercular patient whose relatives insisted on closing every window and door in the compartment, irrespective of how many would be liable to catch the infection through their egocentricity. Many of these patients were in the last stages of tuberculosis. The dowry system and the prohibition of widow remarriage may also be reckoned as social expressions of our egocentricity. Even in prehistoric times we read of Yudhishtira's being so egocentric about maintaining the honour of his word that he gambled away to Śakuni not only his wealth and his kingdom, but also his brothers, his wife and himself. Harish Chandra similarly maintained his honour. Jai Chand of Kanauj maintained his egocentricity against Prithvi Raj of Delhi by inviting Mohammed of Ghorī to help him. Many such examples are to be found in history. Other countries have their egocentrics, no doubt, but we in India have suffered from our egocentricity for thousands of years.

(3) *Something for nothing* or something more than we have worked for or paid for, seems to be the craving of our countrymen. Our wanting name, honour and prestige but not the hard labour connected with earning it, is one of the manifesta-

tions of wanting something for nothing. Every morning our garden is depleted of flowers by people who want to perform pujas. Our students demand that their absences be condoned and insist upon degrees even when they have put in the minimum or even below the minimum of required attendance and work. Quite often I evaluate examination papers (of home examinations) with the student looking over my shoulder and I often let him tell me how much he deserves for each question. His marks are usually higher than I would have given ; even at that, if from the total the student finds that he has not passed, he usually asks for several "grace" marks. Several try to travel in railways and buses without tickets ; and even those who pay have no compunction in riding in higher classes than they have paid for, or in carrying luggage in excess of what the rules permit. The students of Lucknow recently staged a big commotion trying to wrest concessions from cinema theatres. Servants think it is part of their "*dastoor*" to pocket an anna on every rupee and demand money from the bread-man, the egg-man, and whoever else happens to come to the house to sell anything. Our neighbours think our college compound is a common grazing-ground for all their cattle and all and sundry from near-by *mohallas* feel that it is their privilege to come in whenever they like to lop off branches from the trees for firewood ; and they resent being checked.

Dr. D. Spencer Hatch, who started Rural Development projects in South India, and who is now doing the same work in Mexico, says that whereas Indians accepted, as a gift, seeds, the services of seed bulls, and instruction, Mexicans do not accept them gratis; they say it hurts their self-respect to accept something for nothing. And nothing is more irritating than the constant whine of "*Baksheesh!*" Gambling is a recognised form of wanting something for nothing. Round about Diwali time it is hard to get workmen of any type because of the addiction to gambling. The roots of this habit extend back to prehistoric times.

Extreme forms of this wanting "something for nothing" result in downright dishonesty. Milkmen adulterate milk, gheemen mix dalda with ghee, the grocer mixes sand with sugar and all types of food adulteration are results of wanting more money than the actual article is worth. Bribery, corruption and nepotism exist all over the world; but in India certain things—such as clearing railway goods, or getting a small complaint taken up by the police, or even seeing an official—cannot be done without greasing the palms. We may try to excuse ourselves by saying that these people are not highly educated. Lack of education is no excuse for dishonesty. But how about students who copy in the examinations; or, worse still, bring pressure on examiners? Last year *The Blitz* reported in full the proceedings in

such a case. We all know that for every case that comes to light, ninety-nine do not. There have been plenty of schools and colleges where all sorts of dishonest help have been rendered to the examinees by the teachers and sometimes even by the Principal. I think we hold a record for this type of dishonesty. Maltreatment of library books may be cited under this heading or the earlier one of egocentricity; so much so that in some libraries—the Tokyo Imperial Library, for instance,—Indians are not allowed to draw books. *The Pioneer* of 3rd December 1946 says "A notice was put up at the United States Information Service Library in Bombay saying that the Library regrets that a number of valuable books are missing from the shelves and would the gentlemen who have taken the books kindly return them?"

This is all due to lack of consideration for other people's property. My experience with Indian publishers has not been as satisfactory as with foreign firms. The town Rationing Officer in an address at the Rotary Club mentioned that there had been a sudden increase of 50,000 women in the returns when the ration census was taken. The Municipal, as well as the A. R. P. Census of the same year disproved the influx. Need I go back to our Epics and cite the instance of Ravana's cheating Seeta by appearing as a mendicant or the shouting of "*Asvathama*" as a means of deceiving Drona?

(4) *Emotional Judgment* or a mode of thinking which is not quite logical or rational is my next point. Mistaken kindness shown to children and students results in their expecting the same amount of mistaken kindness to be shown to them even when they are grown up. The mother or the grandparents often try to condone a child's mistakes; fellow teachers and well-meaning uncles try to persuade or to coerce a teacher into passing a student who does not deserve it. In the long run, we grown-up adults act like children. Misplaced sympathy is a definite weakness in our character, due to wrong judgment. When a student is caught doing something wrong, his fellow students sympathise with him. Our sympathies are not with the ticket examiner who has caught a ticketless traveller, but with the wrong-doer. Most often our sympathies are with the accused in a court of law, before we know all the facts of the case. We sympathise with jail-birds. Feeding able-bodied beggars is another result of misplaced sympathy.

A short-sighted policy is what we prefer and follow, rather than what would be good in the long run. We prefer temporary expedients and cheap substitutes rather than what is lasting. Examples for these are not far to seek. Look at the books we publish: the paper is cheaper, the binding is cheaper and, of course, the book is lower priced. An English or American-produced book lasts for 75 loanings; a book

produced in India wears out in 10 or 12. The very method which our students follow in studying is short-sighted, not merely in studying only when the examinations are near but also in studying only what they consider will be asked, which they arrive at by a process of elimination of what has been asked, etc.

Our loyalty follows the principle, "Distance lends enchantment to the view." The present, whether in time or place, is not appreciated so much as the past. We speak of the golden age of Asoka, the peace that prevailed under Akbar. Our students always praise the high school from which they came. They never forget to say how good their village is, compared to where they are now living. Loyalty is a matter of emotion. There is nothing to be gained by being vainglorious about the past. However good our past may have been, a progressive nation ought to be loyal to the present and keep an eye on the future. There is no use resting on one's oars.

We are destructively critical, rather than constructively so. Originality of thought is found in very few of us—in spite of our being highly individualistic. When we are listening to an address, our minds are busy in formulating objections and counter proposals. Such a mind is an invaluable asset to a lawyer and we have a large number of lawyers. Whether we have a large numbers of lawyers due to this innate tendency or whether the large number of lawyers in our midst have

created this method of thinking, is hard to guess. When we have an international state, we might profit by supplying lawyers to the whole world, but as it now stands this quality is more a debit than an asset. I am sure that there are several who have many objections to this essay of mine.

So far I have been dealing with what I consider facts. My analysis may not have been complete; I may even have missed major points. My object in producing this essay is, that readers of this article may write to me, so that we may study these, as well as other defects and find out whether these defects be due to climate or to food, or to religious or social habits. MacCarrison's studies seem to indicate that it is possible to create or to change national character on the basis of diet. We will have to study other nations which have also had these defects. England in the time of the Stuarts, France under the Bourbons and Germany before the time of Bismarck had several of these defects.

Let us ascertain how they reduced them.

One more thought and I have finished. In social psychology, the faults of the individual are accentuated in the group. Unless a certain defect is present in certain individuals who form the group, that group will not have the fault. Presuming that you agree with some of my major points, I wish to suggest one line of enquiry. Of recent date, plenty of research is being done in Endocrinology. According to Dr. V. H. Mottram, Professor of Physiology in the University of London, in his book *The Physical Basis of Personality*, the under- or over-development of the cortex of the suprarenals produces un-co-operativeness, poor judgment and irrationality. Since we as a nation are un-co-operative, irrational and emotional in our judgment, I wonder if the cortex of our suprarenals is functioning as it ought to? If not, what is the remedy? Other avenues of research may also be proposed and explored.

K. APPASAMY

ON NATIONALISM AND THE INTEGRATION OF EUROPE

[**Dr. Z. A. Grabowski** is a Polish author well versed in English letters, good studies of which he has published in his native language; he is also a novelist. He acted as a Correspondent in several theatres of war and has contributed to many British periodicals. He pleads here for a large-scale programme of education of European youths in internationalism, for a constructive faith in the community of the European peoples. This may be good and necessary as an immediate objective but every partial grouping is at best a half-way house. There is no grouping that will permanently stand except the universal brotherhood of man. Also he refers to "eternal ideas," instancing Christianity; there is a tendency in Europe to overlook the truth that "eternal ideas" antedate by millennia the advent of Christianity. "Eternal ideas" were repeated by Jesus; and the ancient originals need to be examined by thoughtful men like our contributor.—ED.]

The collapse of religious beliefs after the First World War necessitated the sudden and almost spontaneous emergence of political creeds. New political 'isms began to sweep the field. In Italy a political creed: Fascism—which never attained the emotional intensity of the German political religion, because of the inborn scepticism of the Italian people—made its appearance. The Italian revolution was anti-European. It declared Europe decadent and decrepit. Italy was to act as the great rejuvenator of the senile countries of Europe. This creed, taken lock, stock and barrel from the Futurist poet, Marinetti, appealed to Italian youth; to a much lesser extent to the older generation. Mussolini harnessed the youthful elements of Italy, playing on the knowledge of the deep sense of frustration among the younger generation of post-war Europe.

The German revolution, one of the duller that ever took place, advanced nationalistic slogans, but at the same time declared its willingness to destroy the "decadent European culture." A new superman, based partly on the dreams of Nietzsche—one of the thinkers most conscious of the internal crisis of European culture—was to be born and bred, and trained in cruelty, to create a new balance of mind and action. The Nazi revolt was decidedly anti-Christian and anti-European. It proclaimed a return to primitiveness and even barbarity as the only escape from a shipwrecked Europe. But Hitler's religion was actually delivering the *coup de grâce* to Europe. It is astonishing that Germany, for decades past a clearing-house for European ideas, took a straight course towards barbarism, and must be held guilty of a shameful betrayal of Europe.

To the Russian people who, in 1812, came into contact with the French armies advancing deep into Russia, French soldiers may have seemed strange, but they were not barbarians; to the Russian people who experienced the inhuman German occupation of 1941 and 1942, German soldiers and political officials must have appeared as cruel beasts and barbarians. Small wonder that the Russian people were strengthened in their belief that Europe was an inferior region.

The contrast between these two invasions seems to contain a valuable lesson. In Napoleon's time European culture and unity still existed, although mishandled by Napoleon who relied mainly on physical force. In Hitler's time European culture and unity did not exist, having been murdered in cold blood by Hitler.

The camps of Belsen, Dachau and Auschwitz dealt a fatal blow to the idea of progress as elaborated in the nineteenth century. Optimism about an almost automatic human progress has been blown to pieces. We are today in a deeply pessimistic mood regarding the human species and the future of our civilisation. Barbarism is at our very gates, and we witness an almost complete disintegration of the very concept of Europe.

It is against such a background of utter devastation that the problems of tomorrow must be considered. Where shall we find any redeeming feature in such a terrifying

picture? Where are the chances for reconstructing and uniting Europe?

Certain factors seem to hold some hope for that almost superhumanly difficult task. First, Europe's imperialistic energy seems definitely spent. Historical analysis confirms the opinion that we have been witnessing a long process of settling down peacefully by various European countries that once were conquerors and warrior nations. This is a factor of great importance. Russia has many reasons for being suspicious of a Continent from which repeated invasions have tried to penetrate her seclusion. We should use this as an argument when discussing the federation of Europe, to which Russia is, for the time being, opposed. Russia has nothing to fear from an impoverished and devastated Continent where the chief disturber of the peace—Germany—has been made powerless. It is our task to convince Russia that her fears are unfounded; and this can be done by effective control over Germany.

Hitler organised the irrational forces of Germany to an amazing extent. He brought the idea of nationalism to a disastrous conclusion. His was an idea based on race and blood, a complete return to the primitive tom-tom. He demonstrated to all that nationalism, if allowed to flourish in its old form, was a destructive force. His rabid nationalism and racial ideas were completely opposed to the idea of European culture. Most European

countries, "comprise various national groups," and there is none which is racially "pure."

Nationalism seems to be a rather compromised vehicle. Patriotism is imbued with a deep and sincere love for our country and our ways of life; it is non-aggressive, and stands by itself. Nationalism, on the contrary, thrives on stirring up suspicions, on extolling the virtues and values of one group over those of another. It seems that while patriotism can live on unpretentious love, nationalism cannot live without jealousy, pride and prejudice.

Patriotic feeling found expression in Europe in the nineteenth century, and was closely connected with the great movements for freedom—in Italy, Germany, Hungary, Poland and other countries. During the whole of the nineteenth century patriotism, and later nationalism in its initial phase, contributed enormously to the enrichment of Europe's spiritual life. They ceased to act as such a stimulus after the First World War. Left without guidance and encouraged by the apparent unwillingness of the Western Powers to impose an international order, Nationalism had become a disruptive force by 1930. Since then it has degenerated into a deadly weapon. In the nineteenth century a force for liberating the nations, it has turned today into a force enslaving them.

The usual lot of ideas conceived by the human mind, is to continue to be fruitful and creative only for

a limited time. Great ideas which once inspired great men became dangerous, destructive,—obstacles on the road to some sort of advance. That lot nationalism has shared. Only eternal ideas like Christianity can stand up to the test of ages.

Personally, I am ready to believe that we are witnessing a decline of nationalism. True, national hatred and jealousies are intense in today's Europe, but they seem to be like those circles on the surface of water—the stone is already on the bottom, and it will not rise again. The hatred which permeates the communities in devastated Europe is largely the reaction to Hitler's inhumanities. Hitler's crime consists not only in having indulged in primitive and barbaric nationalism, but also in having unleashed forces of hatred almost unsuspected in so-called civilised communities.

It is to be expected that those forces will exhaust themselves. They will leave an enormous emotional void, which should be filled by a constructive faith. This faith should preach the Gospel of the community of the European people, of genuine and sincere internationalism. I hope that European countries will regain their senses and come to the conclusion that, in this terrible atomic age which is upon us with all its horrors, frontier disputes are not essential, that economic autarchy spells disaster, that passports and economic barriers are obsolete, and that Europe must either become a unit or remain only a geographical

name. Europe today is ripe to build up her defences in the depth, if I may say so, of her cultural, spiritual and economic values.

One fundamental point seems indispensable in any move towards the integration of Europe—the education of the younger generation in ideas of international collaboration and of a European community. This constitutes the very foundation for any real peace and security.

Totalitarian systems have shown what enormous force there is in youth movements; they exploited the enthusiasm of youth for political purposes. They realised that young people in the democratic countries were suffering from a sense of frustration, and that their dynamic energies had to find some outlet. Banking on that knowledge they created their cohorts of devoted janissaries. It was astonishing how readily the young people of Germany responded to the call of the “Hitler *Jugend*” and other youth organisations, which simply cashed in on various youth movements such as the Boy Scouts and the “*Wander-vögel*.” During my stay in Nazi Germany I saw at close quarters the working of these camps and Nazi Party “cloisters” where German people were educated in brutality. I have often asked myself why camps run on similar lines, but permeated with different ideas—those of European brotherhood and the collaboration of all nations—cannot be set up?

Nazi Germany demonstrated that

young people can be moulded for evil and destructive purposes; the Europe of today has to show that youth can be educated for creative purposes. This cannot be done on a small and mean scale. The other day I was told that American educationalists were planning the establishment of an international university. This is a welcome idea, but what we actually need is a mass movement of young people across the borders of their countries, the setting up of huge international camps, allowing for the free mixing and intercourse of young people of all nations. International camps, summer courses, schools and universities, the exchange of young people on a large scale—these are the ways and methods which have to be placed at the disposal of Europe, and of the world, if words like “international understanding” are to mean anything. Only by the education of hundreds of thousands of young people in an atmosphere of brotherhood, only by an honest effort to fight down mutual suspicion and ignorance and to debunk various superstitions, can we break down those barriers erected by years of Totalitarian propaganda, of abuse of free discussion, and of contempt for any compromise.

This is an enormous programme, but no half-hearted measures are likely to bring about the desired result in our age, which is crying out for some truly international authority and solution. Only a bold and large-scale programme for the

education of young people can satisfy the needs of shattered Europe. We have to build from the very foundations, we have to tackle the human mind which conceives war and peace. We have to educate this human mind before it is too late. We have to construct new ways of approach in education by removing the shameful obstacles of frontiers, race prejudice and all the ugly paraphernalia of Nazism. Then and only then shall we be able to claim full victory over the forces of Nazism, of destruction and of hatred.

There is no greater adventure than such a crusade for the young

people of today, no greater undertaking for those who want to secure peace for the harrassed world and to call a halt to the progress of barbarism which threatens to engulf our civilisation. Only a courageous and all-out effort in the sphere of education can save us from utter chaos. Such education in a new and glorious citizenship of Europe, discarding all imperialistic designs and concentrating on the defence in depth of Europe's human, spiritual and cultural heritage, can bring about a better future, can contribute to the laying of the foundation-stone for an integrated Europe.

Z. A. GRABOWSKI

THE DEATH PENALTY

The British Government's being reported to have under consideration legislation to abolish the death penalty for an experimental period of five years was the occasion for several interesting letters to *The London Times* at the end of October. Major Vyvyan Adams's motion, passed in 1938 by a substantial majority of the House of Commons, may, it is reported, now that the war is over, be given the force of law. He opened the correspondence by recapitulating some of the objections to the barbarous practice. He questioned its value as a deterrent, cited statistics showing that its abolition elsewhere had not caused the murder rate to rise, objected to the executioner's job being imposed on any one and appealed to Christian principles. The Mayor of Chelsea raised the bogey of criminals' resorting to murder to avoid arrest if freed from the fear of capital punish-

ment. Mr. Frank Dawtry, Secretary of the National Council for the Abolition of the Death Penalty, assembled reassuring evidence on this point from several European countries and States of the U.S.A.

One of the most emphatic letters against capital punishment was from the Minister of Justice and Development in the United Provinces, Shri Kalidas Nath Katju. He wrote:-

With 40 years' experience of the law courts in India I can say with confidence that capital punishment is not only barbarous but serves no useful purpose.... Had capital punishment been really deterrent... murders would have stopped long ago. To justify it as retributive is a libel on our civilization.

It is good news that legislation for its abolition is under consideration in the United Provinces. Its passage would bring them into line with the practice in many of the Indian States.

GHALIB'S VISION OF LIFE

[Too little is known in the West of the beauties of Urdu poetry and of the great Urdu poets. **Dr. S. Vahiduddin** writes here of Ghalib, one of the greatest among Urdu poets of recent times.—ED.]

Poetry can be judged by considerations of art alone. Maybe a poet has a message to give and great poets indeed like Dante and Tulsidas have let their art speak for a definite interpretation of life. But their interpretation is no part of their art. Art is a-theoretical. Above all it was Immanuel Kant who gave us insight into the nature of art. He proclaimed its autonomy. Art is neither morality nor science ; it neither aims at action, nor is it given to knowledge. It is born of disinterested contemplation. But insight into the nature of values has driven us beyond the subjectively vitiated ideas of Kant. Contemplation without any interest is, no doubt, the character of the artist's attitude ; it is not the distinction of art itself. The creation of art has as much objectivity and independence as anything else. When we contemplate the world incandescent with the divine passion of Mirabai, it is not Sri Krishna's historical figure or Mira's love as an event in time that fascinates us ; it is only the objective manifestation of her vision in songs that overpowers us. Her poetry stands there as an objective structure resplendent with beauty, superbly indifferent whether any soul can appreciate it or not. Her visions have disengaged themselves from

her historical existence only to find objective embodiment in her art. No doubt the perennial fascination of the Urdu poetry of Mirza Asadulla Khan Ghalib (1797-1869) equally abides in the objective forms in which the ideal significance of feeling and experience has found its supreme expression.

The poetry of Ghalib has nourished itself on Persian Poetry and Persian Poetry at its point of perfection has an excellence of its own. The poetry of Hafiz vacillates between this world and the world beyond. The wine he sings for and the love that is aglow in him have a relish and a fervour which are not of this world. We stand on the threshold of this world, cross it and immediately fall back upon the hectic world of sense. At times we are not even sure where we are.

Old Khayyam lives a life of this world, determined to exploit to the full the few sweet moments and the few sweet delights given to man. The fatuity of human life, the vanity of reason, the futility of power, the end of all things, great and small, the desire to mould the world according to the heart's desire and the very inanity of these desires make him hold his breath. Khayyam is a poet of love that passes in time ; Hafiz, a poet of love that surpasses time.

Khayyam's is in essence a world of sorrow, a sorrow that vainly tries to forget itself.

Moulana Jalaluddin Rumi's art moves on a cosmic scale. He struggles with the mighty problems of existence, not with the theoretical indifference of the dialectician who is little worried about the results of his reasoning; he grapples with the infinite problems with love, the infinite in him. He approaches God on the path of love, love understood not as a psychical process but as a transcendent irrational drive which impels man from one stage to another till he has realised himself in the eternal one. Love is here the eternal feminine urge (*das Ewig-Weibliche*) which comes to the rescue of Goethe's Faust. But the artist and the mystic in Rumi have not always lived amicably together. It is now the artist who has fused the mystical vision in a creation of art; it is now the mystic who vainly tries to speak out the ineffable without any regard for art.

In Ghalib the mystical element is subservient to his art. It is as a poet that he divines the ideal significance of mystical experience; it is as a poet alone that he feels and sees the unity behind and beyond the infinite richness of sense. It is not as a speculative idealist that he calls the world with its myriad hues but a name and a deception; it is not as a mystic of the purest water that he finds the actual world as unreal as the awakening of dreamers in a dream.

It is only as a poet that he contemplates beauty.

It is Beauty that brings concord in the diversity of the many. It was an urge for friendship which impelled the World Master to break the monotony of his oneness, fancies Schiller; it is the urge of Beauty to reveal itself to itself that has brought the world into being, imagines Ghalib. Like a true artist he holds a value which is valid only in its ideality to be a personal force that drives the cosmos. Beauty for him has not yet exhausted itself in its manifestations but unfolds itself in new forms. Nature is but a partial expression of beauty, the beauty that was once human has come to life again in tulip and rose.

The Neoplatonic vision of finite existence as a separation from the Divine is transformed on the plane of art. The smell of the rose, the cry of the heart, the smoke of the candle that burns in the company of the Beloved betray in all their dissolution the estrangement that has come to pass, the estrangement from the goal of all that is. It is also only as a poet that he has divined the significance of the mystic vision of God, the God who is certainly not the highest in experience but whom the highest in experience only refers to. At this stage paradise with all its delights becomes but a nosegay in the niche of oblivion, a thing forgotten for good.

The mystical element in the poetry of Ghalib has become totally transfused in his art. Like a mys-

tic he stands at a loss to bring into harmony the many-ness of existence—the mortifications of love, the glamour of beauty, the pangs of passion—with the oneness of the real. When God alone is real, what is it all about? For the mystic the vision is but a stage; for the poet the bewilderment is sufficient unto itself. As a beautiful portrait requires no further illumination from anything extraneous to its beauty, so the vision of the poet is a world by itself. He goes a step forward with the mystic. It is the desire for God that moves the world and the exuberance of life which is asserting itself even in the most insignificant particle of existence finds in Him its final justification. And what else is it but the spring that affirms its existence in the different colours of narcissus and tulip?

But the conditions of life move him to sorrow and bring him to his senses, to a world of art pure and simple. "*La vie, c'est triste.*" Sorrow and life go together; there is no escape from the bond that unites them. But sorrow has its ways. It comes as memory when the poet wistfully looks back at the light of other days, days redolent with the freshness of youth. All that gives birth to joy and life has become a thing of the past. His longing for the past makes him sad but resigned. When youth and love seem to have played themselves out, behold, a new world of desires awakens in him. Again he yearns to suffer for love

and beauty, to pine for things worth suffering. But, when all is said, nothing is done and the poet seems in the end dimly to realise for himself the futility of these wistful longings, longings without any future.

The poet's attitude towards the sorrows and afflictions of life fluctuates, no doubt. Sometimes he defies them like the mythical Prometheus or, like his incarnation in history Friedrich Nietzsche, demands a wound that cannot be healed, a pain that cannot be relieved. But alas, he is human, all too human. Sorrows get the better of him and he falls prostrate; he cannot stand them any more. He asks for death and death does not oblige him. Even sleep, its congener in life, does not come to his rescue. He sees no light in the sinister gloom. The will to sin too finds frustration and he is all regrets for the sins omitted! Even the delights of fruitless efforts seem to die in blank desolation. When hope is killed, the inferno begins.

Lasciate ogni speranza, voi ch' entrate.

But sorrow intensifies itself and creates indifference in its turn. The poet sees through the world and beyond. The wisdom of the sages, the worth of prayers, the fascination of art have exposed themselves to his eyes. But he does not end like Faust in cursing the world and its glamour and showing himself to be still its slave; he has simply done with it. His longings have lost their object; his world has lost its interest. At last death itself that was so fervently longed for as an anodyne

for the burden of life promises no consolation to the disconsolate heart; the desire for the end finds a poor substitute in it.

The tragic sense of Ghalib's poetry is closely associated with his exulting consciousness of the worth of human personality. The present world and the world to come are hardly of equal worth. The whole realm of possibilities appears but man's own footprint on his way to the infinite. But with all the transcendent worth inherent in man it is given to the few to rise to perfect realisation. Man's misery is born of greatness, said Pascal. Ghalib's misery is born of the discrepancy that he finds between the worth of personality and the conditions that obscure it.

But in the midst of all these sorrows which constitute the life that is man's the poet smiles. His smile is not born of irony, for no trace of malice is left. It is a sympathetic comment on the hopeless situation in which he finds himself. It is not the outcome of the moral attitude towards life, for morality expresses strong resentment at the misery inherent in life. The poet who counts on the idea of beauty to work for beauty of action cannot be expected to echo the moral imperative with his smiles.

The poet's smile is instinct with humanity. He smiles and feels himself above the tragedy of life. The smile here is not the expression of pleasure but bespeaks the tragic sense of life. This tragedy, of course, has now become chastened and humane. The poet, who is so conscious that beauty passes and that life is sustained on its own destruction; the poet who looks at the burning sun as a candle exposed to the wind, has his moments of reconciliation and sunshine. What then if spring passes and beauty shows no love? They are sufficient in themselves; it is for us to reconcile ourselves to their way of being and to find joy and bliss in the values of their existence.

The world of Ghalib, then, is not the wide and broad world of a Shakespeare where life is reflected in infinite hues. It is the closed world of a fastidious and jealous aristocrat who would fain move only in selected fields of life, love and experience. There is also no denying that his experiments with the language were not always happy and no wonder that he could not hold constantly aloft the ideal of an artist. But certainly he has created a language instinct with genius and has embodied in his art visions informed with beauty.

S. VAHIDUDDIN

MUSLIM PATRONS OF HINDU LEARNING

[**Shri H. G. Narahari, M.A., M.Litt.**, draws here a timely lesson from the concord which ruled between the Muslims and the Hindus a few centuries ago. It was rooted, as concord must be, in understanding, appreciation and mutual respect. In that lies the way back to mutual confidence and trust.—ED.]

Not many will still regard it as information that, for the first entry of the Hindu holy texts into Europe, it was a Muslim that was responsible. The Muslim is no other than the enlightened Prince Dara Shukoh, eldest son of the Moghul Emperor Shah Jehan (A. D. 1628-1657), at whose instance fifty of the Upaniṣads were rendered into Persian at Delhi. Dara Shukoh appears to have heard of the Upaniṣads during his stay at Kashmir in 1640. He was so taken by them that later he sent invitations to a number of Pandits at Benares to go to Delhi to assist him in translating them into Persian. The translation was completed in 1657. It was in 1775 that this translation came to the notice of the famous traveller and enthusiast for Oriental lore, Anquetil Duperron, to whom a manuscript of it was sent by M. Gentil, the French Resident at the Court of Shuja ud Daula, through M. Bernier. With the help of another manuscript which subsequently became available, Anquetil Duperron rendered the Persian into French and that into Latin. The Latin translation bore the title *Oupnek'hat*. It was published in two volumes during 1801 and 1802.

This was rendered into German by Franz Mischel in 1882 and was followed by many translations into other European languages. It was the Latin translation of Anquetil Duperron that brought forth from the famous German philosopher Schopenhauer the very eloquent tribute that "in the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the *Oupnek'hat*. It has been the solace of my life; it will be the solace of my death."

Names are also known of some great Hindu scholars like Gosvāmi Nṛsimha Sarasvatī who seem to have enjoyed the special patronage of this unfortunate Moghul Prince who was murdered by his ambitious brother Aurangzeb; the high esteem in which that learned man was held by the Prince is evident in a Sanskrit letter¹ which he addressed to him wherein he expressed sentiments of the utmost devotion and reverence. Kavindrācārya, another Hindu scholar, is said² to have espoused the cause of the Hindus on whom was being levied the crude *jizya* tax whenever they visited Benares or Prayag on a religious pilgrimage. Kavindrācārya seems to have plead-

¹ Introduction to *Kavindrācāryasūcīpatra*, Baroda, 1921, p. 5.

² *Ibid.*, p. 13.

ed his case so eloquently before Prince Dara Shukoh and his father, the Emperor Shah Jehan, that the Emperor, shedding tears of remorse, not only abolished the hated tax but even conferred upon him the title *Sarvavidyānidhāna* (Repository of all Learning). Kavindrācārya himself seems to have been free from all religious prejudices. In his library at Benares Muslim scribes seem to have been employed as freely as Hindu to copy Hindu works. It is interesting to note that the manuscript of *Vāmanasūtravṛtti* in this library was copied by a Muslim scribe called Allabaksh. The brilliant poet and literary critic Paṇḍitarāja Jagannātha speaks in glowing terms of the patronage he enjoyed at the hands of Muhamad Dara Shukoh and the Emperors Shah Jehan and Jahangir. It was the second of these, the Emperor Shah Jehan, that conferred on him the title *Paṇḍitarāja*. (King of Scholars).

The Emperor Jahangir was so attracted by a Hindu ascetic named Jadrup that, whenever he could snatch an interval amidst his heavy responsibilities, he would rush to Jadrup and enjoy listening to his entertaining discourses. Such was the influence of this Hindu saint on the Emperor that we read of the latter's often changing laws in the State to make them conform to Hindu standards. In the *Tūzūk-i-Jahāngiri*³ (Memoirs of Jahangir)

the Emperor himself speaks of how at the suggestion of Jadrup he had been tempted to change the laws even of his revered father Akbar and how accordingly he had ordered that thenceforth the weight of the seer would be 36 dams, in accordance with what is laid down in the Hindu texts, setting aside the old decree of Akbar that the seer should be 30 dams, which had prevailed till then.

Akbar himself was no mean admirer of Hinduism. His literary interests were no less noteworthy and broad. Among the Hindu works translated into Persian at his command are the *Atharvaveda*, the Epics, the *Rāmāyaṇa* and the *Mahābhārata*, an excellent treatise on Arithmetic—the *Lilāvati*, and the *Tājaka*, a well-known work on Astronomy.⁴

Such then was the concord that existed between the Hindus and the Muslims in the Moghul period of Indian History. It should not be impossible even now for the two communities to live together in this happy relationship, for the Muslims to shake off their distrust of the Hindus and for the Hindus to free themselves from their own prejudices against the Muslims. It is the habit of History to teach by experience; and, likewise, it is a popular principle of Science to infer what man is from what man has been. Can we now contradict both History and Science? I hope we cannot.

H. G. NARAHARI

³ Translated by Alexander Rogers and Henry Beveridge. (Oriental Translation Fund Series, Nos. XLX and XXII, London, 1909, 1914).

⁴ *Ain-i-Akbari* of Abul Fazl. (Translated by Blochmann and Jarret, Calcutta, 1873, 1891). Book I, Ain 34, p. 105 ff.

NEW BOOKS AND OLD

WORDSWORTH'S MYSTICISM *

Philosophers are seldom good interpreters of poets. Their tendency is to impose too much rational system upon the poet's intuitions. But there are exceptions and Mr. Stallknecht, who boldly and wisely proclaims in his Foreword that "there is no Wordsworthian system of ethics or of metaphysics and I have tried most conscientiously not to manufacture one," is certainly one of them. What he has done for Wordsworth, and done with exceptional penetration, is to link his philosophy of man and nature with the thought of certain thinkers, of Shaftesbury and Hartley, Kant and Schiller, Plotinus and Spinoza, and above all with that of Boehme. In doing this he has enriched the meaning of Wordsworth's thought without ever forgetting that it was poetic thought. There can in fact be no certainty that many of the parallelisms which he traces between passages in Wordsworth's poetry and in Boehme's or Spinoza's writings were due to an actual reading of the latter by the poet. Sometimes verbal correspondences make it highly probable, particularly when a copy of one of the books in question is found to have been in Wordsworth's library. But Wordsworth was notoriously not addicted to reading except in the book of life and a great poet's intuition can often reach directly and express in very similar images truths already uttered by other creative minds.

But if Wordsworth was himself no student of books of metaphysics, he was the closest friend of an omnivorous reader of them. And Mr. Stallknecht is justified in supposing that Coleridge's conversation was rich and vivid enough largely to take the place in Wordsworth's "education" of a more formal study of the philosophers. From 1796 to 1805, the crucial creative period of Wordsworth's life, the two friends did share one another's thoughts "about as completely as it is possible for two men of intellectual independence to do," and there can have been few doctrines reflected in the receptive lake of Coleridge's mind of which Wordsworth did not learn something and relate it to his own evolving experience. Although, therefore, Mr. Stallknecht may at times exaggerate the influence of such doctrines upon Wordsworth's stubbornly individual thinking, he has certainly made some striking discoveries in the literary background of the poet's thought which are of value less in themselves than for the way in which they clarify and extend the truth of some of his primary intuitions.

By far the most important of his discoveries is that of the influence of Boehme's mystical revelations upon Wordsworth's view of imagination as a creative and unifying faculty. Indeed some of his early chapters with their lengthy quotations from Boehme's writings are almost as much an exposition of

* *Strange Seas of Thought: Studies in William Wordsworth's Philosophy of Man and Nature.* By NEWTON P. STALLKNECHT. (Duke University Press, Durham, U. S. A.; Cambridge University Press, London. 215s.)

the doctrines of the seventeenth-century German mystic as of Wordsworth's own teaching. The affinity between them is important because it emphasises the essentially mystical quality of Wordsworth's deepest experience. Some twenty years ago Mr. Arthur Beatty demonstrated the close relation of Wordsworth's doctrine and art to the associationist school of Alison and Hartley. But, convincing as much of his argument was, it undervalued the mystic in Wordsworth. Mr. Stallknecht assents to all that was valid in Mr. Beatty's book but reveals depths in Wordsworth which transcend the shallow realm of Hartley's philosophy. The truth is that Wordsworth's creative experience surpassed Hartley's sensationalist theory of knowledge as essentially as it did Godwin's rationalist ethics, although both could be co-ordinated with it. Nature meant to him something altogether more inward than the phenomenal world known to the senses or the analysing mind. Certainly there is ambiguity at times in his use of the word "Nature," but for him, as Mr. Stallknecht writes, the most important "fact" of Nature is the "unity of all," or "the one life within us and abroad." Elsewhere he remarks that for Wordsworth, as for Whitman, "Nature is an object of experience, an object which encompasses every particular concrete thing of which the poet may be aware. It is the matrix and the concrete environment both of the poet's mind and of the concrete thing which he loves to describe." Nature was thus for him not merely a beautiful or awesome spectacle but a power that unified all the variety and multiplicity of experience, a divine imagination eternally

creating both through material forms which were vital images of its being and through the poetic mind which expressed humanly a kindred activity, Man, therefore, and the world which was external to his senses were essentially united in a power that ruled them both. And Nature herself was a community of mutually dependent objects of which man, as uniquely conscious subject, was one. Hence the "sentiment of Being" which Wordsworth felt to spread

*O'er all that moves, and all that seemeth still,
O'er all that, lost beyond the reach of thought
And human knowledge, to the human eye
Invisible, yet liveth to the heart,
O'er all that leaps, and runs, and shouts, and sings,
Or beats the gladsome air, o'er all that glides
Beneath the wave, yea, in the wave itself
And mighty depth of waters.*

Later this sentiment deepened for him into the "pulse of Being," felt everywhere,

*When all the several frames of things, like stars
Through every magnitude distinguishable,
Were half confounded in each other's blaze,
One galaxy of life and joy.*

The Wordsworth who experienced this—and we cannot doubt the authenticity of his vision—was a Nature-lover in the sense that Plotinus was, and, even more, Boehme. For such minds the act of imagination was a dual act in which man and nature mutually participated, or, as Wordsworth put it,

*A balance, an ennobling interchange
Of action from within and from without,
The excellence, pure spirit, and best power
Both of the object seen, and eye that sees.*

Just as, to quote Mr. Stallknecht, "there is a mutual interpenetration of objects and the eternal universe within which these transitory objects subsist," so it is with the purest creative mind of the poet. Such poets or mystics are "creators and receivers both." They are passive, not merely through being

sensitive to the forms of Nature, but imaginatively to that "element of Nature's inner self" which is itself the divine imagination. They are thus awakened and enriched by the objects which they assimilate. But they also creatively act upon what they receive, completing in their own particular consciousness the imaginative act of which the natural world is the perpetually changing form. Thus, as Mr. Stallknecht writes, Nature and man "participate in one activity, and it is wrong to suppose that the self is the only source of energy. The world makes a claim upon the subject, and the subject in turn seeks to possess its world." And it only truly possesses it when it re-creates it and in doing so is re-created itself.

Such analysis of creative experience is inevitably external to the mysterious unitary act it attempts to define through its dual aspects. Even Wordsworth's poetic terms, "the sentiment of Being" and "the sense of Eolian influence" can only suggest the reality in which subject and object are rooted, and, through imagination, can be reconciled. But Mr. Stallknecht goes as far as the philosophic mind, aided by mystical intuitions, can, to define its nature.

And in later chapters he examines the causes and significance of that change in Wordsworth which has been so often lamented and was first heralded by his removal of stanza six of his first published draft of the "Ode to Duty," a change from a philosophy of imaginative faith to one of self-defensive morality. There is not space here to enter deeply into this difficult and complex problem. The change was not as complete a recantation as some

ensorious romanticists have insisted. But it was a recoil from a faith in which desire and reason, imagination and conscience, were conceived as being unified in a creative and entire humanity, to an outlook in which they were in conflict, while the conflict was only to be appeased, not resolved, by orthodox Christian piety. Wordsworth's declension in middle life into such an attitude suggests not only a failure of nerve but also some defect in his original conception of Nature.

The romanticist often fails, as Mr. Stallknecht suggests, to be imaginative enough. And Wordsworth's imagination, if it did so fail even in his creative prime, would seem to have done so through insufficiently realising that the divine principle transcends altogether the Nature or images which it informs, that the eternal mind is and is not the unity of the world. It is, to quote from the *Kena Upanishad* "That by which all things are manifested and *which is not Itself manifested by anything.*" Through that conception alone, when it becomes the root principle of all temporal experience, can a man be truly unified in Nature through being eternally at home in That which is beyond Nature. Lacking such a home, as Wordsworth himself lamented in his "Intimations" Ode, even the sublimest poetic participation in the divine drama of the natural world is subject to the seasons of decline, the failure of spiritual vitality, the relapse into warring dualism, which heralds the death of every natural organism.

Mr. Stallknecht does not explain Wordsworth's poetic decline quite in these terms, but his discussion of it and of the whole involved problem of reconciling duty and desire, of reaching

a state in which what we most deeply will is also what conscience or self-knowledge approves, of realising, in short, the freedom of creative love, is deeply interesting. Altogether, his book, which includes, too, a chapter on the moral of *The Ancient Mariner* and the affinities of Coleridge's thought

with Wordsworth's, and also their differences, particularly as reflected in Coleridge's "Ode to Dejection," is a work of high importance, not only for the Wordsworthian, but for all who value the findings of the poetic mind as the ground of all real philosophic and religious thought.

HUGH I. A. FANSETT

Civilization and Ethics. By ALBERT SCHWEITZER. Third Edition, revised, (Adam and Charles Black, London, 1955.)

After seventeen years a third English edition, this time revised by Mrs. Charles E. B. Russell, is available to a world which may or may not need it. The content is familiar enough nowadays: that the meaning of life and the meaning of the world cannot be reconciled, and that, on the contrary, ethics is a "constant, living and practical dispute with reality." To get thus far, Schweitzer makes a strenuous excursion through the whole gamut from Socrates to Haeckel. This occupies three-quarters of the book; to read it is a valuable experience in that it ratifies intuition and makes us realize what we knew before. The book concludes with a foretaste of another book not yet written (or at any rate not yet published in England), *The World-View of Reverence for Life*. The "basic principle of ethics" is defined as "devotion to life resulting from reverence for life"; and it is suggested that in the constant practice of "reverence for life" men's craving for some kind of unity (hitherto wrongly directed to the impossible reconciliation of "life" and the "world as it is") may be satisfied, a channel hacked out for

their energies to flow into, and the necessary contraries established without which, according to Blake, "there is no progression."

True and admirable though these final chapters are, they contain nothing that has not been said with greater virility before. Why did such a wordy marshalling of elemental and eternal wisdom need such a terrific preamble? Many people, women especially, live or try to live by this "reverence for life": simple people, schooled only to instinctive human decency, in love of earth and each other; people warmed by the tattered remnants of a Christian ethic which survives the orthodoxies which have tried to wear it and failed. "Reverence for life" may be new in the realms of philosophy proper; it is as old as Homer among the common people. And even to that more complex entity, the "common reader," Schweitzer's closing chapters may seem but sounding brass and tinkling cymbal after the sharp experience of the "reverence for life" which thrusts at us out of the pages of Shakespeare, Blake, Keats, the Russian and English novels of the nineteenth century and—Schweitzer's own African books.

Civilization and Ethics extracts the obvious from the world's wisdom and pays it homage with magnificent con-

viction. But it is a book for scholars: a map to lead them out of labyrinths of their own making. For most of us, it is the musician and doctor who went

into the African jungle who matters. The saint inspires, the philosopher chills.

J. P. HOGAN

A Daughter of Han: The Autobiography of a Chinese Working Woman. By IDA PRUITT. (Yale University Press, New Haven. \$2.75; and Oxford University Press, London. 18s. 6d.)

Few autobiographies can claim to tell either the whole truth or nothing but the truth, but here is one which at least approaches that ideal, for frankness is its key-note throughout. It is the life-story of Ning Lao T'ai-T'ai ("Old Mistress Ning"), taken from her lips and pieced together by Miss Ida Pruitt, with whom she used to have conversations three times a week for a period of two years. Born in 1867 at a coast town in Shantung, she was married at an early age to a man much older than herself who turned out to be a confirmed opium-smoker—she refers to him half affectionately as "my old opium sot." He not only failed to support her, but eventually kidnapped his younger daughter and sold her to another family.

Thus began an unceasing struggle for the bare necessities of life, aggravated by the plight of her remaining daughter, who also had the misfortune to marry a good-for-nothing husband. For some time she was reduced to begging or peddling in the streets; then she worked as a servant in different households, both Chinese and foreign. Her experiences are related in simple, straightforward language, which reveals her as an untutored soul, yet not lacking in shrewd common-sense, stubborn, independent and transparently honest. More than once she

admits that her temper was bad, and confesses to "anger in the heart" when she makes scathing remarks about her relations. The wife of a missionary by whom she was employed is described as "very exacting and not always just." Having been told by chapel-goers that her people were breaking the Sabbath, this lady "asked me not to sew on Sundays where people could see me. And I asked her why, if their God was one that could see everywhere, it should be wrong for me to sew in one place and not in another." After this, it hardly surprises us to learn that Lao T'ai-T'ai steadily refused to become a convert: "I saw around me those that were baptized and those that were not. There did not seem to me to be any difference in their character or their actions."

Evidently a difficult person to deal with, this outspoken peasant woman; and yet the innate goodness of her heart appears in many acts of kindness and self-sacrifice which she does not seem to regard as anything out of the ordinary. Thus, she tells us how she nursed her aged father-in-law during his last illness after her worthless husband had made off with all the money in the house. The oil in the lamp gave out and could not be replaced, but although there were also two children to look after, she continued to sit tending the cholera-stricken patient as best she could in the dark until he died. On another occasion, when she happened to discover that a neighbouring family was in lack of food, she took what

little money she had put by and bought ten loaves of bread for them.

Apart from its personal interest, this book is well worth reading for the light it throws on social conditions in China and the life of its working classes -- their poverty, superstitions and quarrels, their neighbourliness and complicated family ties, their cheerful resignation under the blows of fate. This is how Lao T'ai-T'ai sums up her philosophy: "Life is like a game of

chess. The paths laid out must be followed. Destiny cannot be forced. If it is forced there is always trouble." The last time Miss Pruitt saw her old friend was in 1939, when the heavy hand of Japanese domination was tightening its grip upon the people. The end of her story remains untold, but we may be sure that it was played out to the last with her usual stoicism and courage.

LIONEL GILES

Ethics and Language. By CHARLES L. STEVENSON. (Yale University Press, New Haven, Conn. \$4.00 or 26s. 6d.)

This work purports to be a study in ethical methodology and presses the claims of analysis of the "flexibilities of language" as a prolegomenon to enlightened ethical enquiry. If analysis, says the author, be insufficient to establish how science should be used in ethics, it can at least clear the way to a conclusion. Ethical judgments, according to him, have an emotive rather than a strictly logical basis and so in a sense we may say that our moral judgments are neither true nor false. But this does not mean that "they are to be made capriciously, in ignorance of one's self, or of the nature and consequences of the object judged." It would, however, be "more accurate to say that an ethical judgment *can* be true or false," though "its descriptive meaning may be insufficient to support its emotive repercussions." Ethical methodology in the circumstances should bring out

the interplay between emotive and descriptive meaning, dispelling the impression that a moralist must be irrational or dogmatic, and indicating the general circumstances under which ethical argument can be resolved by scientific means.

The above is a brief summary of the author's main conclusions. In a chapter entitled "Some Related Theories," the author refers to Dewey, Russell, and others as having propounded theories very similar to his own though also differing from his in many respects. The author dismisses the deductive methods of the transcendentalists and metaphysical moralists as "trans-scientific" and "other-worldly" and therefore not worth serious consideration. The right way, according to him, is the way of the empiricist and the analyst, who alone can lay a solid foundation for a sound ethical philosophy. Only by analysis of the various uses of language, descriptive as well as non-descriptive, can we discover the factors operative in our moral agreements and disagreements.

After the way the author has discoursed on beliefs and attitudes, and on descriptive and emotive meanings and persuasive and logical arguments, the reader would naturally look for some sort of *logical* refutation of the deductive method and not a mere dogmatic rejection of it. And yet nowhere in the work is any reason given why the metaphysical method should be avoided except that the

transcendentalists speak a "Babel of tongues." But the author's own references to Dewey, Russell and others shows that the empiricist is no freer from this particular failing than the

metaphysician. If unqualified uniformity be the real test of sound philosophy, there should be only one philosophy or none.

SUSIL KUMAR MAITRA

Kāma-śuddhi. By V. RAGHAVAN. Sanskrit. (Reprinted from the *Amyta-vāṇī*, Bangalore)

This is a play in one act; and its theme, as indicated by the title, is the purification of connubial love. The old Indian attitude towards this form of love was of two kinds. Some thought that, because it can so easily become sensuous, the only course for a wise man to adopt was to turn away from it once for all. This ascetic ideal is, for instance, the lesson conveyed in the *Buddha-carita*, an epic poem by Aśvaghosha (first century A. D.). Kāma is figured there as Māra or Death, and the poet describes how he was completely frustrated in his efforts to lure Buddha away from his spiritual quest. But such extreme asceticism was by no means the prevailing ideal of life in ancient India; it was transforming love rather than eliminating it—the cleansing of the lamp instead of putting out the light. That is the message, for instance, of Kālidāsa's epic, the *Kumāra-sambhava*. Here also love suffers frustration, but it is only

love as an impulse of the moment. It is soon revived in a thoroughly purified form; and the poet shows, in his masterly way, how such sublimated love is the very life and light of the world.

It is love in the latter sense that is the theme of the present work; and, by a happy play on the word *Anaṅga* (one of the names of Kāma in Sanskrit), which may also be taken to mean "not ancillary," the author represents it as the *supreme* value of life. The style is reminiscent of Kālidāsa's epic; and the plot aims at artfully explaining the reason for the discomfiture of Kāma as narrated there. Most of the characters that appear here are allegorical, like Love, Passion, Spring, Virtue and Wealth; but the reader hardly feels that they are abstractions, the handling of the subject is so realistic, and the dialogue is so lively throughout. Dr. Raghavan is well known for his wide acquaintance with Sanskrit literature and criticism. The present publication shows that he is endowed with the poetic gift as well.

M. HIRIYANNA

Pair Dadeni or "The Cauldron of Rebirth." By JOHN COWPER POWYS. (The Druid Press, Ltd., Llanybri, Carmarthen, Wales. 2s.)

"Something is happening," writes Mr. Powys, "to the whole human race at this dreadful hour and in the midst of this appalling darkness and confusion. Something is happening down

under the ground, and yet not so very far down underground." What is it?

In this pamphlet he sets out to answer that question in his own characteristic fashion, and, whether or not we agree with his conclusions, he is certainly of the tribe of poets whom he describes as odd fish swimming in

an imaginative element which is much nearer reality than the speculative ether in which philosophers disport themselves. It is not necessarily so. For philosophers can be as much diviners in their element as poets in theirs. Mr. Powys himself enjoys, at times illicitly, the best of both worlds. But, even when he ties the imaginative to private mental caprice, he is always suggestive; in attributing, for example, the historic change coming over the human race to the passing of the world from the influence of *Pisces* to that of *Aquarius* he has authority behind him. But his interpretation of the characteristics of *Pisces* and *Aquarius* is somewhat narrowly his own and calculated to support the bias he has always shown towards the earth-pole

of spirit and against the heavenly. He writes, for example, of the Renaissance that it was "a change *from above* not *from below*"; therefore it was abortive. The great Mother miscarried." But she will equally miscarry if humanity now abandons itself to a change that is from below, but not also from above. The "divine Ground" embraces and transcends both. Mr. Powys's old tendency to be so enamoured of the dark powers that he defies the powers of light persists, but if he errs in emphasis, much that he writes here of the mystery and necessity of a rebirth of Western Civilization, particularly in relation to modern Russia, the Star spirit of the Greek genius, is original and penetrating.

HUGH I.A. FAUSSET

Empire. By LOUIS FISCHER. (Dennis Dobson, Ltd., London. 2s. 6d.)

This small book is a plea, in the interests of world peace, for the elimination of empires. We are given the stern warning that unless the problem of colonies is solved future war cannot be avoided. We are shown how empires "militate against peace" and against "economic progress and economic stability." The peace settlement must fail unless it be seen "as a task in economic reform, spiritual regeneration, self re-education, political change, and international organisation."

That these reforms must centre very largely round India is now beginning to receive recognition. Louis Fischer has made a careful study of India's problems and although this book was published before the momentous developments of 1946, it is not for that reason out-dated. It contains much that can be of great value in helping to

dispel world ignorance of Indian politics. The Indian States, the author describes as "one of the shrewdest devices of imperialism"; and dealing with the subject of Hindu-Moslem disunity he shows how "those who stand to gain from the divisions feed the divisions."

The author's brief reference to the Hindu religion displays a superficiality unworthy of him. The *whole* of Hinduism is based upon one fundamental principle—that this universe is in essence an impersonal unity the nature of which is Existence, Knowledge, Bliss, Absolute. Those who would know India intimately must understand this. Religion is a science which the scientific West will easily grasp when it is tired of wars and empires. And in this science will be found the key to the confusion of science now prevailing in the West.

IRENE R. RAY

Tolstoy and His Wife. By TIKHON POLNER. (Jonathan Cape, Ltd., London. 10s. 6d.)

This book, now translated, was written before the famous Tolstoy book called *The Final Struggle* which gave a day-to-day account of Tolstoy and his wife throughout 1910, ending in his flight and his death. It is a terrible story. They both wrote diaries, sometimes two diaries on the same day—one being particularly reserved as totally private. They would quarrel, then retire—and *write it down*. These diaries do not make a good advertisement for the married state as obtaining in the West. But far more of the truth about marriage is mirrored therein than is comfortable.

This volume is billed as being written by "a close friend of Tolstoy." We know these close friends of the great, who turn up on paper years afterwards. He offers us no new light, no revealing phrase of the eye- or ear-witness. Nevertheless, his book contains some interesting matter, especially in relation to the "proposal scene" between Tolstoy and the artful young girl who was to become his wife. It is important to hold before one's mind the picture of the impassioned lover determined on possession

(though much alarmed at his own desire) over against the picture of the old man who wrote "Only husbands learn to know their wives and only when it is too late. Only husbands see behind the curtains. That is why Lessing insisted that all husbands say: There is only one bad woman and she is my wife. In the presence of others, women—especially when they are young—pretend so skilfully that no one can see them as they are." Never has the conflict between the sexes been more poignantly illustrated than by these two mortals.

It is hard not to take sides in this case. The tendency is for men to feel with Tolstoy and women with his wife. Tolstoy wishes to escape from his wife, and many will feel that the only pity is that he dilly-dallied and agonised about it till far too late—for she had become a demon. But it must never be forgotten that wives, for the most part, are what their husbands make them. The beautiful young Sonya Behrens turned into the shrew and the harridan known to us as Countess Tolstoy. But he made her like that. That was the real tragedy—of this, as of so many marriages.

JOHN STEWART COLLIS

Studies in Indo-British Economy Hundred Years Ago. By NIRMAL CHANDRA SINHA, M. A. (A. Mukherjee and Co., 1, College Square, Calcutta. Rs. 5/-)

This is a well-documented study of a depressing chapter in India's economic history. The drainage of capital resources, European rivalry in the field of banking and finance and the decline of indigenous industries, at once a cause and an effect of the collapse of the country's trading classes are all blamed

for the stunting of enterprise. Coincidentally, the conditions in India, high rent, famine and unemployment were driving the coolies from their homes onto the European plantations in India and to the Colonies. The little book throws some light on the interweaving of economic patterns on the world loom, and also on the complex of problems which the Indian National Government has inherited from the many years of exploitation.—E. M. H.

CONTEMPORARY WORLD OUTLOOKS

We bring together here four more of the summaries by **Mr. R. L. Megroz** of the recent topical series of lectures on Contemporary World Outlooks, organised by the British Institute of Philosophy at London. The first summary appeared in our December 1946 issue. Those published here cover the lectures on "The Marxist World Outlook" by Prof. H. B. Acton of the University of London; "The World as 'Process'" by Mr. Sydney E. Hooper, M.A., Editor of *Philosophy*; "The Theistic World Outlook" by Mr. D. M. MacKinnon, M.A., of Oxford University; and "The Choice of a World-Outlook" by Miss Dorothy M. Emmet, M.A., of the University of Manchester. This completes the Series.—ED.]

THE MARXIST WORLD OUTLOOK

Professor Acton said that a world outlook implied a systematic account which, by showing the place of man in the scheme of things, claimed to indicate the purpose of his life. A world outlook was thus a theory of the world linked with a theory of human conduct. A theory of the world was often called a metaphysical theory, and a theory of conduct an ethical or moral theory. The classification and criticism of world outlooks seemed to the speaker to be a fundamental part of philosophy. Philosophy indeed would hardly have existed distinct from Science or Poetry, but for the tendency to attempt some explanation of the world as the theatre of human endeavour. When Kant referred to "the inevitable problems of pure reason," about "God, Freedom and Immortality," he was referring in a summary way to the fundamental philosophical task of analysing and criticising world-outlooks, a task that might be undertaken even by those philosophers who did not believe that any world-outlook was or could be adequate.

The civilised religions, since they sought to show how human conduct fitted in with some Divine Plan or Cosmic Conflict, could not have world outlooks. It was very misleading to

look upon religions and world outlooks as the same thing, as some people did. In ordinary usage, religion involved belief in supernatural beings, and conduct regulated in the light of that belief. But according to some world outlooks, *e. g.*, that of Spinoza, there were no supernatural beings, while according to others, *e. g.*, Epicureanism, beings might exist that deserved such a description, but human conduct need take no account of them. Marxism was such a non-religious world outlook.

Marxism as a theory of the world was known as Dialectical Materialism. As a theory of human purpose it was scientific Socialism. It was the official world outlook of the Soviet Union, where it was taught in schools and universities. The speaker thought that the more important translations of Marxist philosophical works received quite inadequate notice in English periodicals. There were, however, some good English Marxist works, such as T. A. Jackson's *Dialectic* and Professor Haldane's *Marxist Philosophy and the Sciences*. Marxists, when they called themselves Dialectical Materialists, meant first of all that they believed the material world existed independently of anyone's perception of it, which was what philosophers today called

Realism. The possibility of doubting the independent existence of the material world arose when we reflected on the illusions of sense, such as perspective distortions, mirror images, or the effects of disease or drugs, and concluded therefrom that we did not immediately perceive physical objects themselves but rather their effects on us.

In a crowded and rapid review of Marxists' theories of perception and the nature of the world, the speaker compared and contrasted some ideas of Engels, Marx, Lenin, Stalin and others. The most sustained discussion of perception from the Marxist stand-point, he said, was in Lenin's *Empiricism and Criticism*, published in 1908. It was to be feared, however, that we could not find in Lenin, Marx or Engels any satisfactory account of perception. Marxists had also given little attention to the question of how sensation was related to material things, though they maintained that mind arose out of matter. The Marxist would stress that materialism was in full agreement with natural science.

The speaker thought the contemporary religious apologist unnecessarily chary of meeting Positivists and Materialists on their own ground. There was nothing absurd in scientific attempts to support some components of religious beliefs. Religious apologists today tended to regard the appeal of miracles as materialistic in some derogatory sense. It seemed to the speaker only reasonable for defenders of a religious world-outlook to rejoice if they could obtain evidence that miracles occurred. On the other hand, Professor Haldane had expressed the view that there was no reason why the materialist should

reject the possibility of such phenomena as telepathy or survival of the soul after bodily death, though it would have to be decided what sort of evidence was necessary. The Marxist view was that if a soul were discovered it would of course be matter, though outside our cognition, for matter to the Marxist was objective reality. Materialists were not always Atheists, however, but they believed the gods were material. A feature of Marxist philosophy was the stress laid on science as a unification of theory and practice. Our theories were proved correct when we could make things and turn them to our purposes. Observation and experiment were practice in a sense that sitting thinking was not. And we really understood things when we made and used them. Hence the Marxists stressed the relation of science to industry.

They also contrasted Dialectical Materialism with the mechanical materialism of the eighteenth century which, according to Engels, failed to take account of chemical and biological operations. In its account of how novel types of entities (including life and consciousness) came into being, Dialectical Materialism was closely related to the theory of emergent evolution propounded by such philosophers as Lloyd Morgan and Samuel Alexander. Evolutionary changes, according to the Marxists, occurred through a process they called the negation of negation. Suppose "A" to be opposed by "not A." If "A" was succeeded by "not A," then "Not A" in turn would be succeeded by "A." But this "A" would not be merely the first "A." It would be the opposite of a "Not A" which had already replaced the original

"A." It would have developed a new characteristic. So development took place, in this Marxist theory, in a kind of spiral, one change indicating the given change of affairs, and the second change re-establishing the first in a more developed form. The lecturer then quoted from the Bible (1. Corinthians, 15) to show the similarity of St. Paul's dialectic. (Your reporter wanted to call out: "It is also in the Theosophical doctrine!")

After a further review of Marxist criticism of the scientific method and its insistence on the examination of natural phenomena including those of society, in all their actions, the speaker came to the views of the scientific Socialists. Marxists from Engels to Stalin had said that if materialism was accepted as a general philosophy then its application to the social sphere was obvious, and historical materialism followed from the other materialism. But historical materialism was, broadly, the view that technology was the prime-mover of social changes. It seemed to the speaker such a view might be denied by a philosophical materialist and asserted by an idealist, *i. e.*, the two things had no necessary connection. This, however, was not the Marxists' main argument for historical materialism. Marx held that man had been subject to material or social influences upon which his happiness depended, and so he put forward his plan to change these conditions. Robert Owen had shown how faulty government and industrial arrangements caused misery and crime. The Marxists objected to his approach to the problem, which implied reformers outside society who like gods could put it right. Reformers being necessarily in society, how could

anyone want to try to reform it? The pre-Marxist philosophers forgot that social conditions were changed by men. The Utopian Socialists slurred over the means for putting into effect their admirable schemes. It became necessary to ask why such schemes, reasonable though they might be, provoked laughter and opposition. There must be some force in society, according to the Marxists, which accounted for an outburst of Utopian theories and also prevented their being put into practice. Marx and Engels said that all members of society were subject to social forces, but not all changes in society were practicable—only those were which could be linked with a sufficiently powerful social agency. Here the contribution of Marx and Engels to the problem seemed most valuable when compared with the rival contemporary statement of Comte who had suggested setting up a spiritual power that would unite society.

The Marxists argued that men produced their means of subsistence, which involved using their hands and, later, such tools as they could devise. Thus they came into contact with one another in ways which work determined. As they worked with others so their life would be affected. If people changed their way of getting a living, then consequential changes were inevitable because they would find themselves in different situations which would call for different conduct. Opponents pointed out that it was possible for the laws of society, its morality, to be made more subtle by thinking. Or some thinker might invent a device to improve methods of production and so demonstrate the power of thought over production. Marxists did not contest

this type of argument. While the means of production formed the basis of society, a superstructure of thought was not inert: it interacted. The socialists' primary aim had been to set up a form of society free from the industrialists of the prevailing economic order. Their opponents said that these could not be removed because their existence was rooted in fundamental elements of human nature. Socialists said this indicated a wrong view of human nature. Men would, for instance, work for the public good. Marx, however, did not take part in this discussion.

The moving force for transformation of society arose from the industrial system itself which, according to the Marxist, required for its working a proletariat which would decide to control it. So the way to get a new social order was to work with the proletariat to that end. It was thus assumed that there were social ends towards which events moved, even though no one deliberately aimed at producing them. The Marxists also thought that they knew what the general course of social development would be. But such confidence was not justified. We could assess its value in the same way as we assessed the confidence of any scientist, by seeing how his experiments came off. In Russia the existence of a social state, though not yet a communist order, had been proved possible, but that was a long way from a new world order of society for mankind. The Marxists' account of long-term social progress remained a guess, though as such it had played its part in making history.

Marx had taught us not to regard ourselves as outside society; who then were "we" that by our knowledge of social laws could control it? Comte thought the social scientist should control the rest. The Marxists wished society to understand and control itself. Some, however, would claim to understand, and like, what occurred. Others would not think it desirable. So a struggle would arise. The speaker thought the Marxists seemed to have given far too little thought to the moral problems involved in the movement towards a classless society. Any morality that transcended classes tended to be denied, but though Marxists argued that different classes had different moralities there were two different opinions: (a) that classes did not recognise the same moral principles and (b) that the same moral principles were recognised but opinions differed as to action in accordance with them.

It did not follow that class struggles must be fought out to a finish, if this meant that neither party had any obligation to the other. The resort to war required justification in terms not only of the existence of the opposition but of a reasonable forecast of the outcome. A weakness of the appeal to force was the assumption that men could associate and have no moral relationship. Nevertheless, concluded the speaker, the Marxists clearly were right in maintaining that to preach moral generalisations about love and fellowship could have little effect on the moral problems of our time. It was not so important to tell us to love our neighbours, as to tell us how we could do so.

THE WORLD AS "PROCESS"

In a closely packed lecture on the abstruse and very coherent philosophy of "Process" Mr. Hooper tried to help those who had not studied Whitehead's metaphysic by selecting four of his fundamental concepts and offering some explanatory remarks on them. These concepts were: (1) Creativity; (2) Actual Entities or Occasions; (3) Eternal Objects; (4) God. It is only fair to the lecturer to remind readers that I have to condense his summary still further, and his warning should be borne in mind that these concepts are as closely interrelated as various parts of one picture.

According to Whitehead, *Creativity* is the ultimate notion concerning reality, the notion of the activity of the Universe at the base of all things. Although present everywhere it is always conditioned by its own creatures—the actual entities of the world. We may think of Creativity as pluralizing itself into an infinite system of interlocked modes. The modes are the "occasions" of Nature, which is the "stuff" of the world. So we come to:—

Actual Entities or Occasions. Whitehead rejects Descartes' notion of the Universe as three types of substances: mind and matter, and God, the creator of the two other substances. Descartes defined substance as that which was capable of existing by itself, needing nothing but its own nature in order to be. Whitehead denies that the entities of the world are substances because there is nothing that "requires nought but itself in order to exist." Not even God is so self-contained and self-sufficient. All actual entities, including God, need other beings as con-

stituents of their existence. According to Whitehead, the world is not made up of substances but rather of a plurality of "processes." These are the ultimate entities of the temporal world, and he called them "actual entities" or "occasions"—the real things of which the world is made. As a process, an actual entity is a growth from phase to phase, ending in a definite achievement. The process is a way of bringing various elements into a real unity, and this is accomplished by a genuine creative synthesis. This growth from phase to phase is called "concrescence" and the result of the process, a concretion. A concretion is a specific mode in which many diverse elements have been brought together to function as constituents in a new unified whole or individual. What we commonly call a "thing," such as a molecule, a stone, a tree, an animal, or even a human mind, is to be regarded as a "nexus" of occasions, or as a "society" with a certain type of ordered relationship.... Each occasion or actual entity, said Whitehead, is a "unit of experience." Each must be regarded as a monadic creature, and thought of as a mode of synthesising the world. An actual entity is said to "house" the entire world in one unit of feeling. The world consists of an infinite number of occasions, each expressing its own perspective of the universe. When a novel occasion or actual entity comes into being, it synthesises in a novel way all the antecedent occasions of the world, so that a new point of view is attained. But, instead of concentrating on the achievement, we have always to remember that an actual entity is both process

and achievement.

Actual entities or occasions have a subject-object structure. A given occasion is a prehension of the other occasions of the world in respect of certain of their relevant aspects. These are its "data," and constitute the objective side of an actual entity. Sometimes Whitehead calls these objective data the occasion's "feelings." But an actual entity is also a "subject" possessing these feelings, or entertaining these data. The implication is that there is a central factor which has experience. An actual entity therefore is both a subject experiencing, and the experiences which it owns. It must be thought of as presiding over its own becoming. The Organic Philosophy of Whitehead maintains that, apart from the experiences of subjects, there is a bare nothingness. The general creative action of the Universe is the process by which the Universe is continually being pluralised into units of experience.

Another important point is that the subject presiding over the process perishes on the "end" or "satisfaction" being attained, because there is then no further need for the subject as such. The achievement or satisfaction, however, does not perish but enjoys "objective immortality," subsequently functioning as a "potential" for a new becoming. And, not only does an actual entity synthesise in a novel way the antecedent occasions of the world, but it also prehends "eternal objects" which are an entirely different type of entity. The two types of "feeling" resulting from this twofold prehension are "physical" for the occasions of the world and "conceptual" for eternal objects. Thus an actual entity is said to have a "phys-

ical" pole and a "mental" pole. Whitehead's philosophy emphasises the significance of the various processes of integration and reintegration which take place between these two poles of the self-creative process.

Eternal Objects. These are "forms of definiteness"; they determine the specific character of any actual entity, or they determine the "kind" of feeling the subject experiences. They also relate occasions to each other. The events we commonly regard as spatial and temporal have also an eternal element and it is through this that we are able to discriminate the differences and qualities of events. In truth, observed the lecturer, the things which are temporal arise by their participation in the things that are eternal.

Plato's doctrine of "ideas" has affinity with Whitehead's doctrine of "eternal objects." Plato showed that moral and æsthetic predicates such as "right," "just," "good," "beautiful," denoted permanent changeless natures. They were not apprehended by the senses but only by thought. Further, universals such as "whiteness," "smoothness" or geometrical shapes were apprehended by thought; the senses always perceived a *particular* patch of white, or a *particular* smooth thing. Examples of Whitehead's "eternal objects" are specific colours, sounds, tastes, smells, touches, geometrical shapes. In the region of mind they are specific types of pleasure or pain, of emotion or feeling. A mountain may endure for ages but, given sufficient time, wears away and finally vanishes. A colour, say a specific shade of blue, is exempt from the ravages of time. It is eternal, coming into the world when it is wanted by

nature, and disappearing when its function for the time being is over; only to return again when its presence is once again relevant. Hence such entities as colours and shapes are different from temporal things. They are pure "potentials" and their natures are eternal. We can know these eternal objects only when they ingress into nature to give form or character to a transitory event. The function of eternal objects, then, is to provide the flux of events with forms of definiteness. When feeling is in question, it is the eternal objects which define the varying kinds of emotion. In the experience of an actual entity an eternal object would indicate "how" the subject or the actual entity is feeling or prehending the data.

The realm of eternal objects must be regarded as the realm of "alternative possibility" in contrast to the realm of "actuality." The relevance of the realm of alternative possibility in regard to the actual world is clearly evident in art and morality. In a literary romance what "might be" but is not is the very heart of the matter. And a great painting or sculpture draws aside the veil that divides the temporal from the eternal. In the realm of morals, when the prophet, urged by deep feeling, criticises in scathing language his people's way of living, he is disclosing to them finer alternatives which have their abode in the eternal realms of possibility.

Now because of the systematic relatedness of eternal objects the whole realm is prehended either positively or negatively in every actual occasion. A metaphysic of the universe must include as complementary facets both the realm of the actual and the realm of

the ideal, which brings us to the fourth concept:

God. We have seen that "Creativity" is a general activity, not an entity but a metaphysical character underlying all entities, having a particular mode for each occasion. There must be a principle of Limitation or a principle of Concretion for the metaphysical situation, because the world represents a limitation upon possibility, and when we consider value we find that this depends on restriction. But there could not be value without antecedent standards to make possible the rejection or acceptance of the actual.

Whitehead called this principle "the primordial nature of God," a principle for which no reason can be given, for all reason flows from it. The primordial nature of God is "the conspescence of a unity of conceptual feelings, including all eternal objects. In other words, He is the unlimited conceptual realisation of the absolute wealth of potentiality, not before all creation, but with all creation." As primordial, God's feelings are conceptual only, but the lack of His actuality is overcome by His "Consequent" nature which is the reaction of the physical world upon His primordial nature. Thus God's nature is completed by a fullness of physical feeling being added to His conceptual feeling: and He is now fully actual. The completion of God by His integration of the world into Himself, does not change in any way His eternal primordial nature. It remains eternally the same and is the ground upon which all order depends. Creativity without its attribute "God" would be unable to effect any ordered synthesis. Hence the primordial nature of God is at once the foundation of order and the goal of advance towards novelty.

THE THEISTIC WORLD OUTLOOK

Adopting from the first a method of illustrating rather than of explicit exegesis, the lecturer said that those who were familiar with the voluminous writings of the Danish prophet, Søren Kierkegaard, would know that at one point in his life Kierkegaard had addressed himself to one question, finding in that one question the concentration of his whole moral, spiritual and intellectual concern. That question was: How can a man become a Christian?

More generally, one might ask how Theism should be approached: how could a man become a Theist? This process of becoming something that one was not had been a problem since Plato. In the early books of *The Republic*, the argument was gradually generalised so that the answer indicated a form of life itself. Theism was not something that could easily be set forth. One could perhaps hope only to indicate indirectly what was involved in that process of becoming a Theist, of believing in God. Theism had to be presented as a form of life rather than as a set of propositions. Was not this to retreat from the necessity of scrutinising a doctrine? Hardly. But it would perhaps help in understanding the doctrine.

There had been, the speaker thought, no more radical critic of the very possibility of rational theology than Kant. He was prepared to argue that even to speak of God as existing was to utter a proposition devoid of objective significance. The concept of existence had significance for Kant only in the charmed circle of the subject-object relation: only when empirical observational cash-value could be assigned to

the distinction between existent and non-existent. To speak, therefore, of the existence of God or of an Absolute was in fact for Kant to say nothing that could claim factual significance. Yet how much of his metaphysic was itself conditioned by his recognition that the functions of factual and of supposedly metaphysical assertion were altogether different! How much by his recognition that the nature at once of the empirical knowledge that lay at the basis of physics, and of the human concern with God, with Freedom and with Immortality, was denied if we supposed the latter to be satisfied by some extension of the former—by a treatment of those concerns as belonging to the field of the factual!

Kant recognised and bore abundant testimony to the recognition that between metaphysical assertion and factual assertion there was a great gulf that he strove to define by his famous distinction between reason and understanding. Kant recognised how relentlessly man's nature impelled him towards metaphysics, towards unconditioned satisfaction concerning his origin, his nature, his destiny. On these issues Man must come to rest. Kant's aim in the *Critique of Pure Reason* was to show that these issues were not theoretical and that the attempt to treat them as such would be to deny their nature. It would be to disguise from ourselves that the concern with such issues was not speculative but touched the roots of the moral life. Indeed, one of the greatest critics of speculative metaphysics emphasised the function in the life of Man of such convictions as that of the reality of God.

But Theism demanded a more exhaustive treatment, and it could be said that the inadequacy of Kant's conception of the moral life beggared perhaps his own understanding of theistic belief. To understand Theism better we could do worse than look at the Theist. The lecturer reviewed some criticism of the seventeenth-century Hobbes and of the classical materialism, which could itself be regarded as the expression of an attitude of mind. He recalled also how Mill had rejected the utilitarian argument by saying that it was better to be Socrates dissatisfied than a fool satisfied.

Looking at Theism as a world-outlook one had to take both the doctrine and the man—Theism and the Theist—as a complex, as the expression, however incomplete and undefined, on the level at once of intellect and of will. The old ontological arguments for the existence of God were too simple, but if we examined the confrontation of the views of Aquinas and of Anselm we might learn something concerning the traditional theistic proof. . . . Looking back beyond Descartes to Anselm we found that something at least of the genius of that so-called proof had been allowed to escape. Anselm wrote to fortify the faith of his monks, men trained in the religious life, passed through the discipline of the initiate, dedicated to the *opus Dei*. Their whole life was integrated upon a centre. It was given a sense of direction; and it was to fortify these men, whose intellectual gifts perhaps somewhat lagged behind their spiritual capacity, that Anselm offered his proof. This took faith, most ambiguous of concepts, for granted.

However foreign Anselm's language

might be for us, his method could probably be restated to show that what he commended did not involve the fallacy of treating existence as an attribute. It was only the fool, Anselm maintained, who would say that God did not exist, for he alone would approach the question as a trivial one without proper scrutiny. As was well known, Aquinas attacked the ontological proof as either invalid or unphilosophical, *i.e.*, falling outside the scope of philosophy as he understood it. Anselm would argue that we started with an idea of the Absolute and then tested that idea, disciplining it, refining it till its self-authenticating character was revealed. The argument included a readiness to take human experience as the starting-point. The proposition that things exist possessed some kind of absolute and not relative significance.

There was in Aquinas, however, a strain of agnosticism. For him the movement towards God was from below. The lecturer said he had seen an unpublished work of a young Dominican philosopher in Britain on the naming of God, who maintained that for St. Thomas our ideas only enabled us to see ourselves and our world in relation to God, but contained nothing of His being. Only indirectly could we approach One whose being transcended and was independent of our own. There was also the modern adaptation of Anselm's methods by those who, like the late F. H. Bradley, defended a metaphysic of Immanence. According to this, the realisation of contradictions was in our own mental experiences and not in the intervention of a transcendent God.

When we asked what gave transcendent Theism its starting-point, the

Thomist proofs seemed less proofs than moments in the development of a position that had been, somehow, gained. How gained? It seemed today that we had to treat the question, not as one which could be settled by the mechanism of proof or disproof, by reflection merely on the issues raised by Anselm, by Aquinas, by Kant. We had to look at the object of common concern, at a way of life.... The Theist was always at a disadvantage, confessed the lecturer. One could expound the metaphysics of Absolutism easily enough. But Theism did not lend itself to metaphysical analysis. In the West it had always been that doctrine which treated the *Personal* as of primary significance, without losing sight of the necessity of understanding both the world of things and of men.

After criticising the relevant doctrines of Hegelian and Marxist philosophy, the speaker concluded that the Theist did not deny that the order which men find in Nature was discovered as the expression of intelligibility, because the Nature in question was the expression of intelligence. To uphold the world of the personal, the significance of the deeps of human life, without denying order in Nature was part of the Theistic problem. And also, without denying the world resulting from the efforts that men made to bring order out of chaos in the field of social life. A case could be made for Theism, as a conception of transcendent God, that it vindicated itself by the extent to which it opened unsuspected doors, giving men the sense of complexity in the world but never losing sight of underlying unity. It gave men the sense of Time and of Eternity. It gave them the sense of

the rational and of the personal. One could not understand Theism without seeing it as a determined attempt to live in the light of a conviction that contradictories were reconciled, oppositions overcome, but not wholly by us. One must realise its readiness to face the fact of waste, and the reality and significance of choice. It said that if we chose such methods as we employed to bring the war to a speedy conclusion, that choice remained for evil or for good. There could be no going back, no turning away from Hiroshima and Nagasaki, from Hamburg and Nuremberg. The Theist endeavoured to be human, recognising the ambivalence in human life. His conception of humanity was related to the thought of the purpose of a Creator greater than himself, in whom and through whom all contradictions were reconciled. The problem of the relation of Time to God was the central metaphysical problem of Theism. The Theist took Time desperately seriously, as was shown by the significance he attached to choice; and yet he knew that he himself at every moment of his life was related to the Eternal. And this Eternal was not unconcerned with what went on in time.

Finally the speaker observed that Theism, more than any other world view, trembled on the brink of mythology. Whitehead had said that Christianity (and the speaker himself admitted that his own remarks on Theism were coloured by Christian theology) was a religion still in search of a metaphysic which it had not found, perhaps because it could not find it. But how become a Theist? He, the speaker, could not answer. Perhaps others more competent than himself would show what was involved, the mode of life to which the Theist aspired.

THE CHOICE OF A WORLD OUTLOOK

Miss Emmet said that it fell to her to ask what was meant by a world view and why it was so difficult to arrive at an agreed view. Perhaps the term itself was unsatisfactory, but the definition of the German philosopher Dilthey was helpful:—

A complex of ideas and sentiments comprising beliefs and convictions about the nature of life and the world, emotional habits and tendencies based on these, and purposes, preferences and principles governing action which give life, unity and meaning

She thought that if this definition was intended to cover pessimistic outlooks as well, it would have to include the attitudes of fortitude and rebellion. As for the word "world," it apparently included not only the whole physical universe, which she meant when she used the word "Nature," but also man's interpretation of himself as related to his environment in the widest sense, including his attitude towards life. Thus it went beyond such limited schemes as that implied by the American phrase "culture pattern."

It might be said that our world outlook was ultimately determined by social, temperamental and psychological factors beyond our control. So we would have no real "choice." There were real difficulties in the view that metaphysics was a kind of science of being that could command agreement. Nevertheless there were real considerations that could be taken into account in coming to a world outlook, that might not be demonstrable logically and yet would not be merely the expression of our socially and temperamentally determined attitude of mind.

The layman generally held some midway view and was distrustful of

the word "metaphysics." He felt there was something fishy about the science of pure being, and was disturbed if told that his notions of truth and falsehood did not apply to his beliefs about the world. We could perhaps turn for help to considering the possibilities of the kind of synoptic philosophy which Professor Price had called the search for synoptic clarity. A sign of the present demand for it was the objection to over-specialisation. But we had also become distrustful of airy generalisations, and, once one started being synoptic, one was bound to talk about various things of which one knew very little. Specialisation had made standards of knowledge more and more exacting, hence the tendency to concentrate on the safer ground of established but limited knowledge. So we had to beware of the Scylla of Positivism, and the appeal to empirical matter-of-fact, on one side, and the Charybdis, on the other side, of deep-seated temperamental attitudes of mind. Our world outlook might turn out to be a kind of ideology, ultimately derived from our social or psychological heritage. So it might be said that we must stick to our piecemeal enquiry into matters of fact.

The view known as Thomism, or neo-Thomism, was an example of a questionable claim to be a science of being, for it always came down to some very general statement equivalent to "Being is what it is." But the doctrines of Spinozism on the other side were equally wanting in finality. Neither of these alternative ways of looking at the world could be made conclusive as against the other. Did we have to admit that it was possible

to demonstrate what being was and that it existed by logical necessity, as Spinoza would, or could we say with St. Thomas that some transcendent ground existed? Could we, with what Professor Alexander called "natural piety" quietly accept being, and then go on to consider other things?

It was often argued that the world as a whole could never be an object of consciousness. We could study a limited number of things that fell within our experience. If we tried to extend our enquiry from these objects and to say something about the nature of the world as a whole we had to assume that something like our own cosmic views held good universally, or else we had to say something so general that it told us nothing at all. It was obvious that we could not treat the world as a whole in the comprehensive way that the scientists treated objects of study. Perhaps it was better, then, to consider world outlooks as interpretations.

Raising again the question of alternatives, the speaker referred to the belief that in the study of historical conditions a world outlook could be deepened. She thought that no metaphysics which had not come to terms with that possibility could make headway. Metaphysicians had to recognise the truth that that kind of relativism contained.

Now in dealing with empirical evidence there was a discipline of accuracy. It was possible for people to agree on certain ascertained issues even if one could not be free of all presuppositions. This might be one of the correctives to prevent a world view from becoming a world ideology, *e. g.*, as in Germany, where the tradi-

tional accuracy of research had been jettisoned to bring it into line with such conceptions as that of racial biology. One could not, however, necessarily disprove a world view merely by pointing to facts that did not square with it. What happened under such criticism was that you ultimately realised that you were turning to special pleading for your outlook. You realised that you had to make a change in your fundamental convictions. This was a judgment of conscience. The relationship between empirical fact and the wider schemes of interpretation was difficult.

We could not yet really speak of a unified scientific view of the world. Moreover, no view could be adequate which ignored forms of experience such as the ethical, the religious and the aesthetic. There were certain world views which achieved unity by leaving out such characteristics. This suggested another test. Would the view stand up to a close scrutiny of its fundamental concepts? How often were world outlooks drawn up in terms of loose concepts, analogies and metaphors, *e. g.*, "dynamic," "evolution," "field," "pattern," "dimension."

Another corrective against our view being mere ideology was a genuine concern for Truth and Reality. The speaker believed there was a real dividing line between those who said their world outlook was an expression of a conditioned attitude of mind and those who were trying to make it express Truth. This aiming at Truth was not the same as "verification." The sense of obligation to Truth could still support belief when "verification" was not possible. This was only a recognition of the situation in which we human beings were continually placed towards

things that concerned us most, as in morality—when we had to act according to our lights and do our best.

Reality also was a large word. It meant more than “the totality of all that is in the case.”... We distinguished between those who were trying to make some sort of unity out of our experiences, and those who started from our experience but held that we were also trying to interpret reality other than ourselves. Our world outlooks were partial and incomplete but the fact that we could be critically aware of these limitations meant that we could to some extent transcend them. The recognition of obligation seemed to be the point of stability which different world outlooks could hold in common. At least we could find a common point in the centrality (not the same as infallibility) of conscience, as recognised by responsible thinkers.

In different world outlooks a more explicit unifying principle had been sought in different ways. The procedure was usually to take certain concepts that expressed relationships within given limits and extend them. You selected some unifying principle, saw it as a clue for a wider interpretation of experience. But we might find our real diversities strain and break our principles when these were applied. Then, like some of the theologically

minded, we could not talk of any question in science or politics except in theological terms. Possibly Freudianism was another example of the conviction that our world outlook was possible only by some kind of selective simplification.

Certainly we could get nowhere without simplification, concentrating on things that were more important than other things. One test of importance was the effect on other events and ideas, as of Copernicus' notion of the motions of the earth. Finally there was achievement as an element which made a contrast with triviality. Achievement on a sufficient scale was what we called “greatness.” The achievements of excellence—in character; in products of the imagination—in art and literature; the actions which shaped decisively man's life and society—in these importance included a measure of achievement. No world view could stand, said the speaker, that did not sustain our sense of the importance of these things. But a world outlook should be not only interested in human beings; it should try to see them in relation to the non-human universe. It had to express the sense of Man's dependence on greatness other than his own achievements, it had to sustain our sense of our importance without “self-importance.”

R. L. MEGROZ

ENDS AND SAYINGS

“ _____ *ends of verse*
And sayings of philosophers.”
HUDIBRAS

The venerable Pandit Madan Mohan Malaviya, who died November 12th, left, in the Benares Hindu University, a monument which will endure long after his political career and his personal orthodoxy are forgotten. He was not the first to dream of a great educational centre which, in a world gone mad on modern methods, would uphold the traditional values of Indian learning and culture. But he was not content only to dream. He matched his vision with a will that overrode all obstacles.

In the name of his country and his vision, he gave up his lucrative lawyer's practice to take up, figuratively speaking, the begging-bowl. He did not lay it by until he had more than a crore of rupees, to make it possible to start his national university on a worthy scale. Not all the donors shared his great enthusiasm, but the reluctance or indifference of Prince and business magnate melted away in the fire of his faith.

The institution came into existence in 1915. He served it as Vice-Chancellor from 1919 to 1939 and, since, as its Vice-Patron and Rector. He did not neglect in his plans what modern education had to offer. Chemical, Industrial, Engineering and Mining studies have been fostered along with Philosophy and other lines more closely related to the Indian tradition, but the Benares University stands as an up-

holder of Indian values and the Indian way of life.

The tribute paid by Sir Tej Bahadur Sapru, a modern with a different outlook, is a tribute not only to the late Pandit Malaviya but also, by implication, as the *Indian Social Reformer* points out, to the national cultural heritage for which he stood. "India," Sir Tej truly declared, "loses in him one of her most trusted leaders and Hindu society its pillar of strength."

Diagnosis and prescription were both embodied in the address of Sir S. Radhakrishnan, chief Indian delegate, before the first plenary session of UNESCO at Paris on November 22nd. The world today is divided not only by the distinctions of race and of place, to which he pointed, but also by the numberless distinctions based on sex and creed and caste, economic and social status etc. Good-will, he rightly declared, was not enough to create and maintain world unity. Amiability has its place but something more than well-wishing is necessary to sound relations between man and man. Men may wish the lower orders well. The dignity and value of the individual man had to be emphasised, Sir Sarvepalli said.

Human life has become all too cheap and human happiness at best a pawn upon the board when diplomats are playing for high stakes. The coming

into being of UNESCO bespeaks the recognition that, as Sir Sarvepalli pointed out, science and culture have a rôle in bringing men together. Learning to appreciate our fellow-men and to see things from their point of view may awaken the will to justice. But acting justly means self-discipline, the chief ingredient in Dr. Radhakrishnan's remedy, but the factor oftenest overlooked by the world planners. "My own country believes," Sir Sarvepalli said (and it is true, however much some recent actions of the few belie it) "that if we are to create and maintain peace, peoples of the world must impose discipline upon themselves."

There is no lack of recognition of the need for discipline—of other nations, peoples, ideologies and individuals. The recognition of the need to discipline ourselves, which is the true *Sacraj*, depends primarily upon acceptance of "a philosophy of life devoted to the establishment of spiritual values." He called for its creation, we would rather say, its rediscovery.

The subsequent election of Sir Sarvepalli as Chairman of the Executive Council of UNESCO was a tribute to the views which he expressed, an earnest of the hope for India's lead out of the present labyrinth.

The materialistic outlook fostered by most modern education has borne its bitter fruits. Rani Laxmibai Rajwade, writing in the November-December *Rural India* on "Religious Education in India" points out that now, when India's new educational system is on the anvil, is an opportune time to introduce an ethical and religious element in the schools. Are the additional millions to be educated under

the new plans to be given the stone of a materialistic bias for the bread of truth? Rani Laxmibai Rajwade recognises sectarianism as "the curse of our national life" but also rightly holds that a sound ethical and religious foundation is indispensable to a well-rounded life. She finds the solution in the underlying unity of all religions and their identity in ethical and moral code. The State cannot evade its responsibility by pleading neutrality, she writes. It has a duty to interfere "when religion is used as a cloak for preaching a hymn of hate and to fan the fire of fanaticism." A man's personal religion is his own concern; his ethics concern all. She therefore calls for the compiling and the country-wide promulgation of an ethical code based on the principles common to all faiths.

A comparably broad stand is taken by "Priyasishya" in his "Notes by the Way" in the Christian weekly, *The Guardian* of Madras, for 21st November. He declares that

a common religious teaching of inspirational type will be an improvement over sectarian religion on one hand and no religion on the other.

He fails, he says, to understand the "My religion or nothing" attitude taken by some of our educationists."

To a common ethical code we would add the teaching of the lives of all the great religious teachers, and the impressing on the teachers of the nation of their own responsibility by way of example. "Moral education," Whitehead wrote, "is impossible without the habitual vision of greatness."

A warning that if the industrialisation of India took the form of centralised industries the end could only be

India's turning imperialistic was given by Shri J. C. Kumarappa, Secretary of the All-India Village Industries Association, speaking at Madras on 30th November. Only "public utility industries," he said, ought to be nationalised. The production of such indispensables as food and cloth should be decentralised, which meant, in effect, a scheme for the development of cottage industries with village self-sufficiency the aim. In the present era of over-centralisation of industry, when greed for raw materials and markets has demonstrably contributed to international friction, such a warning may be necessary as an offset to an exaggerated trend. Decentralisation has much to commend it. By all means, let the country be dotted with small factories in preference to congestion and other disadvantages of manufacturing plants in great cities.

The self-sufficiency of each village can, however, be accepted as an ideal only up to a certain point. Whether for a village, a nation or an individual, complete self-sufficiency is a lower aim than a harmonious balance between self-dependence and interdependence, in which each unit shall produce what it best can, each served for all the rest by all the rest. The traditional village organisation itself should teach this lesson.

Let us not assign wrong causes. Imperialistic exploitation and economic rivalry are rooted not in specialisation of function but in ignoble and self-seeking aims.

M. R. Masani, speaking at Jamshedpur December 4th, saw the present choice as being, "not between socialism and capitalism, but between decentralised economic democracy and highly

centralised totalitarianism." The press reports that "though a socialist, the speaker found it difficult to believe that, at least in the present century, collectivism could be reconciled with democracy."

The centralisation of political and economic power in a few hands must lead to dictatorship and exploitation of the masses.

India, he implied, had to find a way to avert the repetition of the "Russian disaster." He urged a *via media*—a co-ordinated economy in which State, co-operative and free enterprise should all find place.

None but the trafficker in human souls can fail to rejoice at the step taken by the Government of India after consultation with the Provincial Governments in prohibiting the smoking of opium throughout British India. The Finance Department (Revenue Division) Gazette Extraordinary of November 20th permits opium smoking only to existing addicts and to them only on medical certificates.

In fulfilment... of their international obligations and in their earnest desire to cooperate in weaning mankind from a pernicious habit, the Government of India now feel that the prohibition of opium smoking is desirable, despite the practical difficulties in the way of its full enforcement.

It is unfortunate that the desire to help wean mankind from a pernicious habit is not always strong enough to overcome the greed for profits from a soul-destroying trade. International public opinion has now set its face against the opium evil with good effect. But the coddling of the liquor interests continues to be upheld in the sacred name of revenue, let the human costs be what they may. That and other evils

must await the further awakening of the public conscience in India and throughout the world.

Dr. J. C. Chatterjee, in his address as Chairman of the Inter-University Board of India, meeting at Jaipur on December 3rd, arraigned the present attitude towards Universities "as factories for the production of graduates." Universities, nay, the whole modern educational system, cannot escape a share in the responsibility for this attitude. It is rooted in the false conception that the aim of education is not to train character and to unfold the natural aptitudes, to produce free and unprejudiced minds, but to increase the factual content of the student's mind so that he can pass examinations. The principal function of the Universities, Dr. Chatterjee declared, should be

to produce leaders of men who would influence and guide national thought, rid themselves of the cancer of communalism and by example and precept free our people from a malady which, at the moment, threatens to rob the nation of the fruits of freedom

Men of all creeds and classes, seeking knowledge, met in the Universities, whose responsibility it was to fuse different ideals, ways of thought, of action and of speech in "a complete whole, beautiful in symmetry and proportion." But the new orientation from within must first come. Then only will there be hope for respectful recognition of the Universities in their ancient rôle of "seats of learning and research," where knowledge is pursued for its own sake. Then only, too, will there be justification for the complete freedom from outside control for which

the Chairman pleaded. But the crux of the problem is the correct evaluation of educational aims.

The materialistic claim that "trial and error" is the method of all advance, even throughout the field of human thought and enterprise, was vigorously challenged by Prof. Narayan Rao A. Nikam at the Twenty-First Session of the Indian Philosophical Congress. In his presidential address before the Logic and Metaphysics Section, he repudiated the idea that the historical process is "nothing else but a never-ending series of trial and errors," any more than, with its "immense wastefulness," it can be called "a march of God upon the earth." Leaving aside the question of the method of organic adaptation, "Is it suggested," he demands, that "Man has no prevision of Truth and Value, that we have lighted upon these only by the way?" He points to the persistence of effort which makes history, as a proof that the historical process is more than a series of trial and errors. But, even if it be a trial and error process, he declares,

it is at least admitted that we have reached a stage when it is *consciously* developed; this must mean that we have moved away from its preliminary gropings to the stage of an awakening, although the distance between this and the Final Stage of good is an immense stretch of futurity, Time is *finite*, because our efforts will outlast its apparent endlessness, and is not otherwise; the final good is therefore attained some day; while the greatness of our errors and the evil we endure because of them, must give us some slight foretaste of the greatness of the good which exceeds in an infinite measure all the evils by which we have attained it.

THE ARYAN PATH

Point out the "Way" however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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PACIFISM AND POLITICS: 1946

[In this thought-provoking article Mr. John Middleton Murry completes, from an Englishman's stand-point, the trilogy of articles on Pacifism, the other two of which, from an American's and an Indian's points of view, appeared in our issue for November 1946. Mr. Murry makes out a quite strong case for the reorientation of pacifist thinking, although he weakens it somewhat by his appeal to the death penalty as precedent for war to force aggressor nations to obey world law. Alternatives to legal murder do exist and the arguments against the barbarous practice are numerous and cogent and are gaining ground.—ED.]

Mr. Hervey Wescott's interesting essay on "Pacifism, Politics and America" is concerned with possibilities of a new type of political action which, at the present moment, are real for America alone. They do not exist for Britain. Indeed, the beneficent economic policy which Britain has at last, in concert with America, decided to apply to the British zone of occupied Germany is possible—if it is really possible—only because of the American loan to Britain. We are merely passing on to Germany the American charity to ourselves—a real and present sacrifice for Britain, no doubt, but one which can be effectively made only at the price of an eventual default on the American loan.

Mr. Wescott advocates this benevolent economic policy as a relevant form of the practical politics of non-violence. I do not dispute the justice of the claim; and I sincerely hope that the policies he recommends may come to be the official policies of the United States. Indeed, if they could be applied now—and in the particular form of generous economic aid to Russia—they might have a potent effect in easing the political tension that now exists between the United States and Russia. Whether or not they are policies of non-violence, they are certainly policies of constructive peace-making. Unfortunately, the United States, alone among the Great Powers today, is in a position

to pursue them. For the rest of the world they are Utopian. And, still more unfortunately, the domestic political situation of the United States at the present moment forbids us even to hope that these policies will be adopted for some years to come.

Yet these are crucial years. The pattern of world-politics will be shaped in them; and what is done, or left undone, in the years that must pass before Mr. Wescott's benevolent economic policy is adopted by the United States as its national policy, will determine whether the world moves towards world peace or a third world war. The tempo of events, we may be sure, will correspond to the prodigious increase of the physical energies at the disposal of mankind which has occurred in the process of waging World War II. The next four or five years will see the world either set towards war, rushing headlong down the steep place—now so vastly steeper than it was even in 1939—to world anarchy, or struggling painfully and laboriously up the mountain, away from the abyss. That ascent may take many years, before climbing humanity can reckon itself secure.

Facilis descensus Averno;

*Sed revocare gradum, superasque evadere ad
auras*

Hoc opus, hic labor est.

In such a situation (whose gravity and urgency I am sure I have not exaggerated), what is the practical politics of pacifism? What policy, or policies, can pacifists advocate, as policies of pacifism, which have

the remotest chance of success, in the very definite sense of averting the catastrophe of a third world war?

This is a question to which I have given the most searching and pertinacious thought of which I am capable. And I am bound to acknowledge that my conclusion is that pacifism, in the now accepted meaning of individual renunciation of war, has no relevant or practical policy to propose to meet the world's need today. The pure pacifist, if he may be defined as one who subscribes, in writing or in thought, to the pledge: "I renounce war and will never support or sanction another," and who intends, in whatever circumstances, to honour that pledge, must, on peril of deceiving both himself and others, withdraw consciously and deliberately from the field of politics.

I think that such a pacifist could consistently advocate to his countrymen complete and unilateral disarmament. Provided he does so with entire honesty, that is to say, without pretending for one moment that such deliberate disarmament would bring any increase of security whatever to his country, in the kind of war that a third world war will inevitably be, I see no contradiction in his advocating complete and unilateral disarmament to his fellow-countrymen.

But I myself should be unable to follow his doctrine or his example, for the simple reason that I am convinced I should be wasting my

time. There is not the faintest possibility of converting either a majority or a substantial minority of Englishmen to unilateral disarmament today. The average citizen of the British democracy makes but one political demand: a national policy which offers, or gives a chance of, security in an age when the atomic bomb has been invented, and the ideological conflicts between Communism and Capitalism on the one hand, and between totalitarianism and democracy on the other, have become immeasurably more acute than they were before World War II. Unilateral disarmament neither offers nor gives a chance of the security sought by the common man in a modern mass society. Therefore, it is not practical politics: to be practicable at all, in the simple sense of being adopted as a national policy, it would require a mass conversion of the British people to an otherworldly religion. The possibility is so remote as to be entirely negligible.

The only policy that offers the world a real chance of escape from the catastrophe of a third world war is a form of collective security. British pacifism has a habit—it has not existed long enough to be called a tradition—of opposing collective security on the ground that, in the last resort, the international or supranational authority must coerce the recalcitrant member by war. Under pressure of the new necessity of controlling atomic energy, the form of collective security sought has

changed, and what is contemplated, by the Baruch proposals, is the formation of at least the nucleus of a world government. Many pacifists seem bent on opposing that also. The Atomic Authority which America and Britain are striving to bring into being would be one which instantly imposed sanctions on any nation which evaded or repelled the inspection and control of the Atomic Authority. The Authority would have a complete monopoly, in the territory of every nation, of the production of atomic energy, whether for purposes of war or peace. This involves the creation of an entirely new kind of supranational authority which would directly control, in every nation, overwhelming resources of power. It follows that any nation attempting to make war would have to seize the Atomic Authority's installations. Such an attempt would necessarily have to be met by instantaneous punishment: which could, in the nature of the case, only be war. Therefore, argue many pacifists, such a system must be opposed.

If it adopts this stand-point, I believe, pacifism will become definitely retrogressive. It will be publicly opposed to the only system that can save mankind from the devastation and misery of a new world war, with the appalling weapons of destruction now available. To oppose a system which is devised solely to abolish war, and has no other *raison d'être*, on the ground that there is no other way, except

war, to coerce a nation which deliberately breaks the law in order to wage war, is to be guilty of two things: first of anarchy, and second, of committing an unpardonable confusion of thought.

With regard to the first, I hold that no conscientious pacifist has any right to propagate anarchy in the political field. If war must be the ultimate sanction of a new political system designed to abolish war, the right course of action for the pacifist who believes that war, no matter for what purpose or with what motive, is an evil which he cannot countenance, is to abstain, very rigorously, from all propaganda in the political field. If he does not abstain, he suffers the corruption of the best, which is the worst.

In the second place, to refuse to distinguish, at this point in the world's history, between kinds of war—and specifically between a war waged for conquest or empire, and a war undertaken in order to compel a criminal nation to obey the public law of the world which it has broken, is, in my opinion, an intellectual and moral equivocation of the most grievous kind. To declare that those two generically different kinds of war are one: simply war, and simply evil, is a perversion of truth. The moral discrimination of the English people, seeking to establish rules of justice, has distinguished clearly between no less than four kinds of man-slaying: murder (with many degrees of extenuating circumstances), manslaughter, justifi-

able homicide, and legal execution. They range from the absolutely evil to the socially necessary, and good. To lump them all together as murder is to bid a long farewell to truth.

So with the equivocation which lumps together as mere war, the war which is a perpetuation of existing international anarchy, and the war which might conceivably be necessary to establish or to vindicate the acknowledged public law of the world. The former is evil—unmitigated evil: the latter, I do not hesitate to affirm, would be good. How good may be judged from the fact that such a war has never been fought, simply because it belongs to a stage of world order which the world has never reached, because the nations have shrunk from the sacrifice required.

And I say that such a war would be good—not absolutely, of course, but relatively to all previous wars whatsoever—in the full knowledge that it would have to be waged (if it had to be waged) with the appalling instruments of destruction which man now commands. I am morally certain it would not have to be waged, and that if the new system of world order by Atomic Authority could be established none would rebel against it—because its benefits would be so manifest and so immediate. But that I should oppose and resist such a world order and public law because it might be necessary to make war on a nation that rebelled against it, would be, for me, stark insanity or, worse, a moral

irresponsibility which would be unpardonable.

If I am told that I have ceased to be a pacifist (as I probably shall be) I shall reply quite simply that if to be a pacifist means accepting an obligation to oppose and resist the establishment of a public law for the world, I never was one; and if people have imagined me to be one, I welcome the opportunity of correcting their mistake. I was a pacifist precisely because there was no acknowledged public law in the world, and wars were the expression of its anarchy. This anarchy culminated in the hideous demand for "unconditional surrender" made upon Germany in the last war: a demand made because even the vestiges of public law in the world had finally disappeared.

The distinction between such a war and the war which might conceivably have to be waged to compel a nation to obey the public law of the world against which it had rebelled is, to my mind, as absolute as the distinction between murder and legal execution. And the distinction would be immediately apparent in that the conditions of surrender would be public from the beginning. All that the rebel nation would have to do would be to declare its willingness to submit to the law, and to such punishment—by way of reparation for damage caused—as the law would prescribe.

Furthermore, it is obvious that, in the system presupposed by a supranational Atomic Authority,

the first act of war would be undertaken not by the Authority itself but by the rebel nation, which would have to attempt to seize the installations of the Authority. The act of aggression would be palpable and flagrant. In so far, therefore, as pacifism has any relevance in such a system, it would lie in the effort to dissuade the rebel and aggressor nation from its crime. For pacifism to be employed first in preventing the establishment of such a system, then in dissuading the Authority from compelling the aggressor nation to submit to the Law, is fantastic and perverse.

Such an attitude can be defended only if pacifism is a creed of complete anarchism. If pacifists are people who believe that all public law, whether within the national society, or between the nations, is an evil which should be abolished, and that the only valid law is that which the individual, in circumstances of absolute (and unimaginable) freedom would impose upon himself, then, and then only, can they rationally defend such a refusal to establish or support a public law for the world. If pacifists are people who believe that men and women are so good that they have only to be given absolute freedom in order to be perfect; if they believe that no man, and no nation, if left to its own uncontrolled devices would ever dream of actually using the dreadful instruments of man-destruction that now exist; if they believe that atomic bombs and controlled rockets

were invented merely as exercises in human ingenuity and as objects for æsthetic contemplation, and that all we have to do is to let everybody who wants them have as many as he wants to play with, and then the world will be at peace—then pacifists are justified in objecting to a system which aims at abolishing war by threatening war on those who attempt war. For they object not to all war, but to all Law.

I have not met any such pacifists. If they really exist, they are an utterly insignificant handful of people. But I have met many pacifists who simply refuse to think out the reality of the human situation at the present time, or even to consider the flagrant contradiction between their acceptance and support of the Law in the domestic society to which they belong and their refusal to accept or support the attempt to establish a Law between nations. They persist in being blind to the fact that in the name of peace they support Law at home, and Anarchy abroad. They support Law where we might possibly do better with less of it, and oppose it where its establishment is obviously necessary to the survival of the human race.

I do not think the honourable name of "pacifism" should be used to dignify such lax and equivocal thinking as this, which will bring the name into deeper disrepute as the crying need of the world for Law becomes more manifest. I think pacifism can legitimately include two

sorts of people who equally abhor violence: those who refuse to be instrumental to the use of violence, for any purpose and with any motive; and those who believe that it may be rightly used to compel obedience to Law, Law being understood as that which commends itself to the common reason and conscience of mankind. Whether the first can honourably accept the conditions of existence in an ordered domestic society, where obedience to law is enforced, in the last resort, by violence against those who transgress it, is a matter for their conscience. Since, however, as things are, they cannot avoid being members of a domestic society governed by law, even if their consciences are uneasy they cannot escape to a society without Law. And intellectual and moral integrity surely requires of them that, just as they silently acquiesce in the sanctions behind the law of the civil society, they should silently acquiesce in the sanctions that must be imposed if any Law for the society of nations is to be established. They will maintain their refusal to be directly instrumental in the exercise of violence to maintain the Law, since they are themselves prepared to take the risk of living in a society which relies for its order solely on the laws written—often illegibly—in the individual human heart. They are citizens of another city: governed only by the Law of Love.

Those others may legitimately be called pacifists who, desiring just as

ardently to found the city whose law is Love, but, knowing how terribly far they themselves at times fall short of its demands, are convinced that the establishment of the Law of Justice is the necessary preliminary to the establishment of the Law of Love. They would render unto Cæsar that which is Cæsar's; and unto God that which is God's. They realise that the dissolution of the world is threatened not through its failure to live by love, but its failure to live by justice. Love, which is the fulfilment of the Law, cannot begin to be operative where the Law itself does not exist. They will therefore not merely acquiesce in, but actively support the use of violence when it is employed for the vindication of the Law which commends itself to the reason and conscience of mankind. And they will not shrink from being directly

instrumental to the use of violence for this good end. They will say, in my opinion quite truly, that the war which they may conceivably be called to support to maintain the Law would not be "war" at all. For all its horror it would be beneficent. It would be the price paid for the defeat of anarchy and the establishment of Justice: the war to end war of which in the past so many lying statesmen have spoken. It is the willingness to pay the price which matters, for, in so far as that willingness exists, the price may not have to be paid. They will say the time has come when pacifism must be prepared to lose its life to save it: for the life of pacifism lies in world peace. The pacifism that preserves its orthodoxy at the cost of world anarchy and a third World War has ceased to be a humane creed.

JOHN MIDDLETON MURRY

THE DREAMER

A golden star in either hand,
A silver star upon your brow,
Between your lips a crimson rose,
Beneath your feet a gleaming prow:
Sail out across the tranquil sky,
Steer for the moon's pale harbour-bars,
And hang upon her ivory horns,
Your treasured pair of golden stars
Leave your white boat beside the shore,
With silver star to guard it there;
Swing from Orion's belt, and dive,
Bird-like, through glimmering gulfs of air.

Alight upon the Milky Way,
Explore her potent mysteries,
Her secret rivers, diamond sands,
Lone islands in her foamy seas,
Till the moon vanishes, and morn
Seals from your lips the crimson rose:
Then through ethereal dawn-mist turn
Back to the house of your repose
There you shall find your silver Star,
Your Boat safe-moored beneath the height,
Your golden Stars in either hand
Clasped—and the Rose of your Delight.

EVA MARTIN

SCIENCE AND HUMAN MORALS

Dr. Joan Coons, the young American writer whose first novel, *Without Passport*, was published four years ago, while she was still in her twenties, writes here of the widening scope of ethics, of collective behaviour and collective responsibility. But she does not lose sight of the individual in the group. She writes with a clear eyed perception of the danger of man's tools becoming the end instead of the means of his existence, and of the need for "a true concept of the spiritual greatness possible for man."--Ed.]

Science has become the great dominant power today. Through it we have the means of attaining a richer materialism and an economically secure future. It is a power that is changing our world whether we like it or not; for we may hinder the progress of science but we cannot stop it. The effects of science spread slowly at first, but with ever-increasing rapidity, until its impact has shaken the universe. In its expansion it has speeded up evolution to an awe-inspiring degree. We are acutely aware of its force, and our awareness has made us fearful; for science has also become the weapon of political bargaining. In turn we have become apprehensive of our morals: Man's behaviour to man has suddenly taken on a new, greater significance, and we seek in his sense of morality a safeguard against the dangers of his scientific achievements.

In writing of science and human morals, I would define "morals" as tradition, and "science" as examination or analysis, and therefore, the breaking with tradition. At birth man's mind is void, is slowly filled with concepts which form the mind-

to-be. Some of these are sensory or first-hand experiences; some are taught, traditional, or second-hand. All tradition is taught, but was also, in the beginning of man's memory, first-hand sensory. Every human concept was once in evolution and will continue to develop and alter in the years to come. Thought is built up, as cellular tissue is built up from cells, from individual sense concepts from the outside. The matrix of a mind is formed principally by education, so few, if any of us, are ever quite free of the induced psychosis of childhood—each has a more or less hypnotized life. The pity is that we are saddled in defenseless childhood with concepts which may or may not be verified by subsequent experiences. These concepts form a weight about the neck; on the whole, a millstone about the neck of civilization. Yet they are the basis for man's evaluation of his morality as an individual and as a people; for the morals of a nation are, after all, neither greater nor weaker than those of its people. Nor are they the sum of its people's morality, but rather the standard developed by the class in power. Circumstance is

the final determining factor allowing either good or evil to dominate.

Since all morals are traditional, and may or may not become obsolete in evolution, they must be examined by science in the light, not of the past, but of the future; for the present has no duration, does not exist. It is essential, however, that the scientific mind examining morals be itself freed from all induced psychosis. We cannot expect mankind's morals automatically to keep pace with science. An adequate morality always lags behind the innovations outmoding the existing standards and demanding newer ones. It is up to the scientist to show the way, to re-educate mankind, equipping him with concepts required for the intelligent utilization of the very forces of science itself.

The two primal urges are self-preservation and hunger. All others are secondary. So it would seem that the functions of science are largely economic and materialistic. But this is not enough. We have too long neglected the science of human relationships. We cannot create a new and better world merely by creating new and better implements for the advancement of our material civilization. Neither can we accomplish this by inventing greater and more terrifying tools of destruction. To say that we, mankind, must behave better or be obliterated by our own creations is a futile warning. It is as if one were to explain the horrible results of excessive drinking to a group of

alcoholics, and expect them all to set down their glasses. Some would heed the given advice; some would not. It depends on the individual.

Man has yet to learn a collective behaviour. He thinks of behaviour as the actions of individuals, and of the responsibility for this behaviour as the responsibility of individuals. Such a concept is no longer possible. Man must be educated to understand and accept the responsibility for the behaviour of mankind as a whole. No longer can ethics deal with man's relation to man as individuals alone, but as people. Today we need not a greater morality but a collective rather than a personal morality. Such a collective morality must be acceptable by the people as a whole. The true morality conforms with the needs of the overwhelming majority. But in the planning of this collectivism we must not completely forget the individual; for there is no gain in any human endeavour where man as a mass is supreme without any thought of the individual. Both are essential. They cannot exist separately, but one within the other, an integral part of it. It is not that man has got to behave better, but that he has got to behave differently.

Man needs most of all to be given an insight into himself as man, as he really is, not as the illusion we create. As Sigmund Freud has pointed out in his *Reflections on War and Death*, man's illusion becomes worthless if it demand that he live psychologically beyond his means. It is asking too

much of human beings to ask them to accept, utilize and enjoy the benefits of any new power, demanding that they automatically adopt the wisdom and morality which the use of that power intelligently and safely requires. An awareness of the dangers of a power is not enough. Neither is the desire or wish to use it wisely. These are only the beginning. Wisdom and morality do not spring up, but are acquired, must be taught. Education is essential. Here the bond between science and human morals is strengthened every day; for science has made necessary a collective behaviour for man and made the results of his behaviour world-wide in consequences. Our world cannot withstand the dangers of this collectivism if bad. Society must look to science for the answer to its problem, for its very existence. As science departs from the accepted conditions and beliefs of its day, it becomes the duty of the scientist to educate the world in the newer ideas, to give us a newer morality. Morals do not keep mankind alive. They only preserve his present existence, and so must change with the changes wrought by science.

In every age there has come to its people a time for decision, a challenge to a new way of life. Each time man has accepted, perhaps as bewilderedly as we. We cannot help being confused by the terrifying tempo of life today. And yet, for perhaps the first time in the history of his existence, man has it within his power to secure the material

conditions for a better life, a good life, for all the people of the world. It remains for him to use this power to such an end, rather than as the cudgel for whipping parts of mankind for the advantage of the few. Such a world can no longer endure. Our problems have ceased to be technical and now are political.* In being political, they become those of the intellect; for man's politics can be wise and fruitful to mankind only if they come out of man's intellectual understanding. Disaster is surely the result of political reasonings springing from his ignorance, his fear and his greed. These can only lead to war; for war is the continuation of politics by a different means. So we ask of the scientists not only the tools of our liberation but also knowledge, that we become not the slaves of our implements but their beneficiaries.

We need a true concept of the spiritual greatness possible for man. Man must be given a faith, greater than his fear, a faith in himself rather than in the strength of the things he has created. The tools of his existence must not become the reason for his existence, lest he cease to exist in the spiritual beauty of mankind, and be represented only by his own inventions. His faith must be built upon knowledge and understanding; he must have the realist sensation of being benefited by it, must be made a participant spiritually as well as materially. We must demand of science that it teach as well as create.

JOAN COONS

THE WAY TO SELF-EDUCATION

[Nothing is a greater handicap to human progress than the defective educational systems of the day. As **Dr. M. Hafiz Syed** of the University of Allahabad well brings out in this article, the defects of modern education are rooted in inadequate understanding of the nature of man, of the goal of human evolution, and of the contribution to individual advance which education on right lines could make.—ED.]

In this age of advancement of learning and universal education we depend much more upon the knowledge we receive from others than upon trying to acquire knowledge of ourselves. In our zeal to amass general knowledge of every description we neglect to attach sufficient importance to self-education and self-realization, forgetting that without self-education no education worth the name can ever be complete. Education in the true sense means self-education, because it is through our own self-effort that we cultivate the mind, refine it and train it for a higher purpose.

According to ancient Indian thought, the human mind is only one of the vehicles of consciousness. The real self in man, that which abides for ever, has three aspects—*sat, chit, ananda* (existence, knowledge, bliss). The knowledge aspect of the self is revealed through the unfoldment of the power of the self inherent in it. The more we think, the more our mental faculties evolve. Knowledge is not extraneous to self; it is the manifestation of the self in its *chit* aspect. It is not to be thrust upon us from outside. It is unfolded from within.

Man's spiritual nature is divine and therefore it has all the potentialities of divinity hidden in it. Unless we have complete faith in this divinity and learn to dive deep into it, we cannot possibly know the essence of things. The whole process of life from start to finish is growth and evolution. Nothing can evolve out of nothing. There must be something within to come out and manifest itself in its various aspects. So the first essential for self-education is an abiding conviction of and faith in the reality and power of the self which, sharing the divine life, is capable of infinite progress in the course of time. This self is common to all. Everyone, high or low in the present march of evolution, moves on by virtue of this ever-abiding self.

One who believes in reincarnation will hold, with some show of reason, that the exceptional gifts and power of the ascetic and the mystic have been evolved in a succession of earth-lives and that what seems to be a short cut to reality is really the last stage in a long journey—a journey which has taken the traveller to the threshold of Nirvan, a state of being, the essential features of

which are freedom from illusion and extinction of the desires from which illusion evolves. Thus we see that there is no short cut to the goal of man's highest endeavour. Everything has to be attained by self-effort and tireless exertion. All men without exception can, if they will, walk in the path of self-realization. Self-education is for most of us a long path which we can shorten but by following it ; we can lengthen it indefinitely by straying from it.

Much of our success on the path depends upon the start we make ; whether the earliest growth of a man represents a good or a bad start depends in the main on the upbringing which he receives. We are all born egoists. For self must be affirmed before it can be denied ; it must be firmly grounded before it can be transcended. The desire, the belief, the thought, the will, by means of which we are to transcend self are constituent elements of the self ; and it is in the service of the individual self that they must first be exercised and evolved. It is, therefore, no matter for wonder or even for regret that little children should affirm self and assert its legitimate claim with uncompromising candour. But the time for beginning to emancipate themselves from self comes earlier to children than we, their elders, are apt to imagine. Growth is in itself an emancipative process ; and young children, if normally healthy and happy, grow rapidly from their earliest days on all the planes of their being.

For thousands of years education has been dogmatic, dictatorial, repressive, devitalising. For this, there have been many reasons. Patriarchal government, tribalism, imperialism, legalism in morals, dogmatism in theology, ignorance of psychology and—last but by no means least—the Christian doctrine of *Original Sin* are among the influences which have made education what it is.

Education as it is, and as it has long been, is based to a large extent on ignorance and distrust—ignorance of the child's powers and possibilities, distrust of his capacity and his good-will. Distrust of the child both presupposes and perpetuates ignorance of his nature. No attempt is made to explore its unknown depths to help him to realize an inward ideal and to seek light and guidance from within. His baser fears are appealed to by the threat of punishment, his baser desires by the promise of material rewards. In working for the examination the child enters into competition with his classmates, whom he henceforth regards as rivals and potential enemies, his natural inclination to regard them as comrades and fellow workers having been authoritatively repressed.

What happens to the child who is the victim of this type of education ? For one thing, his individuality is systematically starved and stifled. His teachers do not think of him as an individual. They think of him as a unit in a class of twenty or thirty or more children, who are all doing

the same work at the same time and are all supposed to be in the same stage of mental development. Independent action on the child's part is strictly forbidden. Independent thought is discouraged. Little or no scope is allowed him for the exercise of initiative, of judgment, of self-reliance. No attempt is made to discover his tastes, his inclinations or his aptitudes; and the idea of providing for the satisfaction of these is foreign to the whole orthodox scheme of education. The last thing that his teachers contemplate is that he should be himself, that he should become what he has it in him to be. The suppression of the child's individuality has many aspects. Suffice it to say that the general tendency of the traditional type of education is to lower vitality, to paralyse natural faculty, to weaken will-power and to pervert inward growth. The ideal of life embodied in this type of education is diametrically opposed to the ideal of self-education and self-realization.

The function of education, we must admit, is to foster growth on all the planes of our being—physical, mental, social and spiritual—and not to repress it. With this end in view, what form ought education to take? The wise teacher will base his system of education on whole-hearted trust in the child's unrealized possibilities; he will assume at the outset that the child has an instinctive desire for self-development, for knowledge, for social order. He will give him as favourable an environment as

possible. He will give him, as far as lies in his power, abundant and varied food for mind, heart and soul. He will give him the stimulus of a magnetic personality, not the unwholesome stimulus of bribes and threats. He will give him guidance—sparingly and judiciously—the guidance that attracts, not the guidance that compels. He will give him instruction when he thinks it will profit him, and will give it the more readily and the more effectively when it is spontaneously sought.

In short, the teacher will do his best to encourage self-discipline and self instruction, for he will know that the former is the real moulder of character and the latter the real fountain-head of knowledge. If the child is one of many pupils, he will encourage a free social life among them, discouraging competition as far as possible and giving opportunities for team work in school and out of school and for other modes of co-operation, so that the spirit of comradeship with the higher love and devotion that are latent in it, may have a fair chance of development.

The child brought up under such auspices would have made a happy start in the life of self-realization. One's own self must guide one into the path which would lead one, onward and upward, into the selfless life. No other guide can take its place. Each of us differs from his fellows in numberless ways. The education which ignores this fundamental fact goes astray from the

outset. One of the defects of the orthodox type of education is that it tries to force all its victims into one conventional mould, which arrests, or at least distorts, the soul growth of each and, in doing so, closes, or at best obstructs, the path of free development and liberation from the lower self.

We think of education too exclusively in terms of childhood and youth. It is really a lifelong process,

if life is being really lived. If education ends with adolescence, life too ends with it. *The life of self-realization is a life of unceasing self-education.* What does it all mean, then? The life of self-realization is the ideal life of man. We have to achieve that goal by self-education, self-discipline, self-culture, by developing the higher side of our nature at the expense (if need be) of the lower, by trying to realize our true self.

M. HAFIZ SYED

SLUMS AND PRISONS

That the welfare of all the children is a State responsibility, like education, a conception which Miss Katherine F. Lenroot, Chief of the Children's Bureau, U. S. A., reports is gaining ground, should be self-evident. The primary responsibility of course rests on the home, but in connection with the child's environment the State has a duty which it evades partly at its own cost.

Recent statistics compiled in the U. S. A. and released by that country's Information Service would prove beyond a doubt, if further proof were needed, the direct ratio obtaining between bad housing conditions and juvenile delinquency as well as adult crime. On the basis of a recent

survey, the American Association of Planning Officials concluded that rehabilitation of all slum areas would cost the public less in the long run than maintaining prisons for slum-bred criminals.

It cost the public, for example, in 1945, nearly 150,000 dollars to maintain prison and reformatory inmates from the City of Milwaukee's worst ward, against just 3,523 dollars in prison and reformatory costs for offenders from the same city's best developed residential district. Thus, even on the lowest level of self-interest, the need for decent housing is made plain—a lesson which, unfortunately, India is far indeed from having learned.

TOO MUCH FAITH ?

[Miss Elizabeth Cross does well to condemn the blind faith in creed, in political shibboleth, and, in our day, in the latest hypothesis of science, which makes the thoughtless, slaves. There is another faith—the true—faith in the Higher Self and in the long line of Those who have realised and embodied It, faith in the consistent and unchanging record of Their observation and experience, checkable by the enlightened mind. Springing from vigorous, open-minded search, based on strict logic and on reason and confirmed by intuition, such faith man sorely needs; but he can never gain it while he is content to walk blindfold—a blind man who could see and choose but who prefers to follow where another leads. The world today has not too much true faith, but too much blind belief!—ED.]

Faith is a convenient commodity, from the ruler's point of view. Sometimes it is necessary to have faith in one or other god, sometimes in the leader, sometimes in a more abstract power. Indeed, like the kind of obedience required from dogs and very young children, to safeguard them from traffic perils, faith is useful and efficient. But, as in the case of the growing child, faith or obedience is not enough! We cannot always be with our children to give them the correct, safeguarding orders, so we try to teach them to use their own judgement and growing intelligence. In the same way any democratic way of life requires each person to develop his own judgement. Judgement and intelligence are, it would seem, the enemies of faith.

"Have faith in the government," cry the firm party men, "Don't criticise, don't question. They know best. All you need to do is to work and obey." The faithful heed the advice and the government goes

ahead, happily confident in its own ability. Sooner or later something happens that is too obviously mistaken to be hidden and the faithful get a nasty shock. Had they been a little less faithful, a little more questioning and critical, things might, possibly, have been managed better. Again they might not, for the critics may have as little professional knowledge of complex problems as the present rulers.

What is most serious, however, is the pathetic belief held in so many countries, that a democracy has achieved a greater and more reasonable wisdom than has been achieved by other systems. Or, more accurately, that democracy has been achieved at all. What is the fact, in most cases, is that an imitation democracy is at work. Instead of an educated body of voters capable of forming their own judgements, we have an emotional mass that can be worked upon by cheap oratory. Such a mass is good material for appeals to faith.

What is needed today is not this type of blind faith in God or the government but a determination to develop a more critical attitude. This is not easy; it means work and study. What is more, it means a farewell to day-dreaming and a more energetic outlook in general. The faithful, of whatever religion, could rest in the assurance that, whatever evils surrounded them in the present, if only they had a sufficiency of faith the future would be bright. This attitude seems to be dangerous in that it stifles effort, gives an excuse for ignoring evils and prevents real improvement both of the self and of the environment. In fact, faith in some outside power, spiritual or temporal, may destroy the necessary faith in one's own abilities and capacity for effort. It is an ironic fact that the Christian religion has developed this "faithful" attitude, often requiring a completely unquestioning belief on the part of church members, whereas the fundamental teaching of Christ may well be that of effort reinforced by faith in supernatural power. Possibly this idea is too mystical and highly developed to appeal to the majority of the conventionally religious and so they cling to the idea of unquestioning faith and a consequent lessening of their own capacities.

Blind faith is, undoubtedly, a characteristic that has been encouraged by all rulers. Witness the title of the King of England as "Defender of the Faith" (and

therefore of the faithful), while Mohammedans have also the title of "The Faithful," and Roman Catholics are also in possession of the "true faith." Christianity suffers very considerably from differences of opinion as to what is the true faith, although practically all religions have been fruitful of heresy. What makes it so difficult to come to terms with those who cling to a blind type of faith is that they find it impossible to believe in the good-will or morality of the "unfaithful." In spite of ample evidence to the contrary, they cannot believe that those who do not share their particular faith (either in religion or in politics) can possibly do good works. The Christian is convinced, deep in his unconscious mind, that other folk are all potential thieves, robbers, liars and adulterers, while many an earnest Communist has the same attitude towards those of a different political theory. It would seem that unless ye do it in the name of the Father (or Karl Marx) it shall not be counted unto you for virtue.

The "faithful" number countless millions of well-intentioned folk, and it is the greatest tragedy that their faith has brought the sword rather than peace. To the normal, kind-hearted sceptic, it seems impossible to believe that the cruelties practised in the name of religion (and in religion we must include some of the modern State-worship which has a religious, emotional tone) are entirely due to the fact that the devotees believe that death is the only way

of saving souls. It would seem that some of this faith is merely a convenient cover for the expression of less respectable instinctive tendencies. The crusades, sometimes led by genuine believers, attracted to their prosecution hordes of self-seekers and sadists, as did the Spanish Inquisition. We have had similar unhappy examples within very recent times and, no doubt, will continue to do so while faith and unreason are encouraged rather than a less emotional attitude.

Faith, properly, should belong to childhood, to the childhood of the individual when he should be surrounded by those kinder, wiser and more capable than himself and so worthy of trust; and also to the childhood of civilisations. As we grow up we must be led from the attitude of faith in persons and in powers to an examination and critical appraisal of life in general so that we may grow in judgement and self-reliance. Any appeal to faith today seems a step backwards, unless this appeal is to a faith in some body

which is willing to give evidence and proof of its value. In the same way no government or individual has any right to ask or require a trusting attitude on the part of followers except on similar terms. This need not be unpractical, for, although it would be impossible to publish the expert evidence collected for every action, yet a certain frankness is possible and should become still greater as education improves. What is more, it is often possible to make many matters clear by careful teaching or by the use of modern diagrammatic figures that have, in the past, been obscured by vague, large-sounding words and phrases.

We may not feel that the unquestioning faith of the old religious times is any danger today, but may it not be that a similar attitude is growing up in relation to present-day scientists? Are we not in danger of accepting their dicta, merely because we have not the specialised knowledge to question them? And may not the last state be worse than the first?

ELIZABETH CROSS

WHO CAN TELL . . . ?

Who can tell the power and pull of a word ?
 Supreme elation, deepest despair, all
 Conveyed in one articulate breath ! How small
 A thing ; and yet what of the breath unheard.
 • That pierces arrow-swift all solid things,
 Transferring thought ? A power that might be used
 But for our timid faith so earth-bemused.
 Who has not known this thrill the ether brings
 And has not felt a touch of the unseen
 That makes him pause and wonder ? What has been,
 What is, I know not—only know that such
 A power exists. Is this as far as we
 With ein-smudged unresponsive sense of touch
 And darkened glasses are allowed to see ?

P. M. BACON

THE SIGNIFICANCE OF EARLY ARABIC POETRY

[**R. L. Megroz**, poet, playwright and critic, in bringing out the beauty and the charm of the poetic output of pre-Islamic Arabia adds one more proof of the universality of cultural appeal, independent of the limitations of space and time. Beauty, like truth and goodness, speaks indeed a language which all men can understand.—Ed.]

T. E. Lawrence, the Irish-Englishman, did not live long enough to appreciate the long-range effect of his work among and on behalf of the Arabs during the first world war.

His ambition to see Arab civilisation reborn and all the Arabs free from foreign rule has prospered more than any observer could have expected during the years that followed the Peace Conference, when he expressed his disillusionment in his Introduction to the original edition of *Seven Pillars of Wisdom*. David Garnett in his edition of *The Letters of T. E. Lawrence* reprinted the whole piece as "one of the most moving things that Lawrence ever wrote," expressing "the disgust and bitterness of the generation which had fought and won the war and which found all it had fought for was betrayed." But what Lawrence had fought for was in its particular direction distinct from that of the majority, though generally speaking all the young men expected their effort would bring about a better world, but "the old men came out again and took from us our victory and re-made it in the likeness of the former world they knew," he wrote,

This therefore is a faded dream of the time when I went down into the dust and noise of the Eastern market-places, and with my brain and muscles, with sweat and constant thinking, made others see my visions coming true. Those who dream by night in the dusty recesses of their minds wake in the day to find that all was vanity: but the dreamers of the day are dangerous men, for they may act their dream with open eyes, and make it possible. This I did. I meant to make a new nation, to restore to the world a lost influence, to give twenty millions of Semites the foundations on which to build an inspired dream-palace of their national thoughts. So high an aim called out the inherent nobility of their minds and made them play a generous part in events: but when we won, it was charged against me that the British petrol royalties in Mesopotamia were become dubious, and French Colonial Policy ruined in the Levant. I am afraid that I hope so. We pay for these things too much in honour and in innocent lives. . . .

Many brilliant English men and women during the past hundred years have travelled the desert lands occupied by Arabs from times out of mind and have written books of personal adventure and scholarship

as a result. At the end of last century, while the scholarly poet, Charles Doughty, was slowly writing *Arabia Deserta*, the fiery champion of the Egyptians, Wilfrid Scawen Blunt, was working over the English translations from old Arabic literature prepared by his wife, Lady Anne Blunt, who was the granddaughter of Lord Byron. Her daughter, Lady Wentworth, still owns in England what is regarded as the finest stud of pure Arab horses in the world, which was founded by her father and mother. We were reminded of Wilfrid Blunt's enthusiasm only last year by the publication of a book, *The Authentic Arabian Horse*, by Lady Wentworth. This also recalled what an exceptional woman was Blunt's wife, both as traveller and as Arabic scholar.

Now the student of literature and lover of poetry may not share an enthusiasm for horses, even Arab thoroughbreds, but he will soon discover that the English poet's interest in a beautiful animal was more than shared by the old poets of Arabia whom he put into English metres. And as for Lady Anne Blunt, she was but one of several distinguished Englishwomen who devoted themselves to the study of the Arabs. Among our contemporaries there is Freya Stark, an authority on the Arab countries, and during the war she might almost have been regarded as a peaceful successor to T. E. Lawrence, because of her travels in Egypt, Southern Arabia, Syria, Palestine, Transjordan and Iraq.

In her book about this experience, *East Is West*, she was able to describe signs of an Arab renaissance that would have cheered Lawrence. The unofficial activities of distinguished Britons of this kind ought to be remembered by the East as some counterweight to the less admirable tendencies of official policies.

By co-operating with his brilliant wife, Wilfrid Blunt did better than any other translator to show English-speaking readers the quality and importance of the early Arabic poetry which was a reflection of Arab civilisation both before and after the coming of Islam. The only work of comparable literary importance was the translation of the *Arabian Nights* by the scholarly traveller Sir Richard Burton, who died about the same time that Blunt got to work on his wife's translations. The first-fruit of Blunt's work was the publication in English in 1892 of *The Stealing of the Mare*. This is, in spite of the alternation of prose and verse, a most effective narrative, a romance full of characteristic Arab "atmosphere," for it blends the desert Arab's two chief loves,—horses and women, with horses coming first—and the old nomadic tribes' response to the faith of Islam while they were still living in a society conditioned by long Pagan adaptation to desert conditions.

Although conditions are being rapidly modified by modern transport and the growth of a new educated and professional class of young *effendi*, Mr. St. John Philby,

among other authorities, tells us that for the majority the ancient circumstances of life in the desert still shape habit and culture. In Blunt's day the conditions which encouraged the flowering of Arab poetry could still be found almost unaffected by Western progress. The desert-dwellers lived by breeding horses, camels and sheep, and wandered from camping ground to camping ground, according to the seasons. When the tribes left the permanent wells—their base during the hot dry season—and took their herds to the pastures of the spring camping grounds, the enlarged communities enjoyed a kind of re-union—song, feast, laughter and love were the dominant tones, in contrast with the arduous and dangerous period just past or about to begin again.

In these conditions, matings of the sexes were usually impermanent, and the minstrels sang or recited their poems of the triumphs or agonies of passionate love, and of the hungers and fears of separated lovers. This was the time when the Arabs became the earliest great poets of romantic love. This, with the themes of the desert background and their horses and camels, filled the wild Bedouin's songs with a picturesque realism and a grandeur which by way of the Asiatic Greeks, like Meleager, in the East, and the Moors in the West, enriched the soil of early European literature.

In 1903 Blunt published his metrical version of *The Seven Golden Odes of Pagan Arabia*, the *Mo'allakāt*,

which revealed at its best to the European the source of a continuous strain of romantic lyricism in Western literature. In these we find the realism of the desert background and the great trek of the pastoral families and the brief unions and separations of lovers referred to by Blunt in his Introduction. We also find, as in *The Stealing of the Mare*, that in spite of such favourable conditions, passionate love did not dominate the Bedouin mind. But, though a famous horse was to the Arab poet the most worthy of themes for him, a more important revelation in this poetry is the vivid picture of the social organisation. This desert people at the time of the finest extant poems, dating from about 130 years before the Flight of the Prophet, was divided into a series of kindred groups. Every member of a group was bound to it more closely than to his own family. This was a survival of an ancient matriarchal system of female kinship, originally including the primitive marriage group. In the classical age of Arabia vestiges of this tradition remained in the comparatively high social position of the free women in marriage, who could claim the protection of their own family and group as well as that of their husbands. The women belonged to their own families and travelled with them rather than with the lover met at the tribal reunion, a factor making for vivid memories in the poet. It is interesting that the poet was a highly honoured member

of the tribe, often a chief. Sir Charles Lyall in the Introduction to *Translations of Ancient Arabian Poetry, Chiefly Pre-Islamic* quotes a later writer, Ibn Rāshik, who said that the Arabs "used not to wish one another joy but for three things—the birth of a boy, the coming to light of a poet, and the foaling of a mare."

The brilliant spectacle of the tribes coming together, at the time of the *rāhla* or general moving of camps, and the woman who has borne him a son, is the theme of the fine poem by Zohéyr, in the *Mo'allakāt*. Om-Aufa has left him of her free-will, perhaps by his own fault, perhaps by cruel circumstance, but he expects to see her no more. The ode, in Blunt's version, opens like this:—

Woe is me for 'Omni 'Aufa! woe for the
tents of her

lost on thy stony plain, Durraj, on thine
Muthéllenu!

In Rakmatéyn I found our dwelling, faint
lines how desolate,
tent-marks traced like the vein tracings
on the wrists of her.

Large-eyed there the wild-kine pastured,
white roes how fearlessly
leaped, their fawns beside them, startled
—I in the midst of them.

Twenty years abroad I wander. Lo, here I
stand to-day,

hardly know the remembered places, seek
I how painfully.

Here our hearth-stones stand, ay, blackened
still with her cooking-pots,

here our tent-trench squarely graven,
grooved here our camel-trough.

Love, when my eyes behold thy dwelling, to
it I call aloud:

Blessed be thou, O house of pleasure, greet-
ing and joy to thee!

Friend of my soul! Dost thou behold them?

Say, are there maidens there,
camel-borne, high in their howdahs, over

Jurthum spring?

Say, are their curtains lined with scarlet,
sanguine embroideries,
veiling them from the eyes of all men,
rose-tinted coverings?

Slantwise up El Subaan they mounted—
high-set the pass of it.

With them the new-born morning's beau-
ty, fair-faced and fortunate.

At the blink of dawn they rose and laded

Now, ere the sun is up,
point they far to Wady Ras, straight as
hand points to mouth.

Joy! Sweet joy of joys! Fair visions, human
in tenderness,

dear to the human eye that truly sees
them and understands!

As the scarlet fringe of fénua seed-pods no
lip hath browsed upon,

So is the dye of their scarlet wool new-
finging the camping-grounds.

And they came to the watering pool in the
red rocks—blue-black the depths
of it.

And they planted the tent-poles, straight
and fairly, firm for a dwelling-place.

They have left Kanaan on the far right hand
—dark crowned the crest of it.

How many foes in El Kanaan! And friends,
too, ah, how many!

But they came to El Subaan in their might,
impetuous, beautiful,

they in their howdahs of scarlet wool.
O friend, dost thou look on them?...

Lack of sufficient space makes it difficult to quote adequate specimen passages from Blunt's translations to illustrate these observations and to convey the poetic quality which has survived in the English. I have been trying, however, to persuade an English publisher to republish Blunt's translations in a new edition. The still growing interest of the West in the Arab civilisation may bring better luck before long, and I may have the privilege of being an editorial salvage workman for the benefit of new readers.

Concerning the influence on European literature of this early poetry of the Arabs, many authorities might be quoted. Many readers will remember J. W. Mackail's *Lectures on Poetry*, in which he convincingly shows the likeness between the poetry of Meleager, the Asiatic Greek, whose famous "Anthology" was the poetic soul of the Alexandrian school, and poems in the *Arabian Nights*. The importance of the Moorish influence in Southern Europe need not be stressed today. Far beyond these strains, however, it has been shown that in the Middle Ages the English and Scandinavian literatures were imbued with a new idealism and a

new sensibility of human love because of the fusion of Christian and Saracenic elements. A curiosity of this event was that the renewed recognition of the importance of women as individuals, although stamped with the Christian ideal of equality, can be traced back to memories of those pagan Arabs in a slowly changing matriarchal tribal organisation. But for this the Christian Church would have succeeded, as did Islam, in keeping up the severity of the new patriarchal society that it encouraged at the expense of women, and, we may add, of human welfare generally.

R. L. MEGROZ

SATYAGRAHA AS A WEAPON

Dr. Clifford Manshardt spent about sixteen years in Bombay, as Director, first of the Nagpada Neighbourhood House and then of the Sir Dorabji Tata Graduate School of Social Work. His *Freedom Without Violence: India's Struggle for Independence*, published as Human Events Pamphlet No. 12, is eminently temperate and generally well-informed and fair—up to the time that he left India in 1941. While considering that "the British have done better" in India "than any other nation would have done," he admits "lights and shadows" in their record here and concedes that "good Government is no substitute for Self-Government."

Satyagraha as a political weapon appeals greatly to Dr. Manshardt, who in his opening sentence recognises the ability to eliminate war as a condition

of survival for modern civilisation, adding:—

The war method is firmly entrenched among Western nations, but there is one great Eastern nation seemingly destined to become increasingly important in international affairs, which by tradition and temperament is strongly pacifist.

The wide-spread acceptance of non-resistance in modern India—we should prefer to call it "non-violent resistance"—he rightly credits to the life and teachings of Gandhiji, who, he says, is a symbol, uniting in himself the best of India's past "and the noblest hopes for its future." But he recognises that the idea "is rooted deeply in India's history and philosophy."

Our war-weary world needs a clear, fresh voice and it is entirely possible that this voice will come from ancient India.

Ph. D.

SUGGESTED MECHANISM OF PSYCHICAL OPERATIONS

[**Louis S. Vernon-Worsley**, late of the Royal Army Medical Corps, who has specialised in psycho-therapeutics and mental hygiene, does well to reject the theory that thought is the product of the physical brain. But his approach to the rationale of thought is still from the side of matter. Thought is not the product even of such etherealised matter as he describes as "Auric," but is a phenomenon of consciousness. To describe the human entity, as he does, as "a combination of walking wireless set, radio-telegraphic and photographic apparatus, plus a sound-recording unit and a loud speaker" is to describe a mechanism without an operator. Of what use is a radio transmission apparatus without a broadcaster, or a receiving-set without a listener? It is the consciousness of man that plays both rôles by turns, and no description of its instruments can obviate the need for knowledge of their operator.—Ed.]

The day may not be far distant when that hoary and misleading assumption regarding the brain as the seat of learning, intelligence, reason, will be abandoned for a viewpoint that is gaining more adherents every year, due to the great advances in brain surgery coupled with reports published by surgeons themselves on their explorations of the encephalon.

It is a mystery how this theory has persisted so long. One explanation can be sought in physiology, which is primarily concerned with the functions of the physical organism, but who ever heard of physiology of the *Mind*? The suggestion appears fantastic, and yet such a hypothesis was recently implied at a session of the Brains Trust, by a member of the medical profession. To believe such a thing possible would be bolstering up the productive theory of the brain which, Prof. William James of Harvard pointed

out many years ago, was much too superficial and tantamount to calling steam "a function of the steam kettle," which is obviously false.

The kernel of the problem is "How can a physical structure like the brain produce elusive things like thoughts, which have neither form nor substance, although we know they actually exist? Psychologists state that the repetitive process of any given idea slowly but inevitably makes a thought-track in the brain content itself, which is the basis of that which is termed memory. In effect, we possess a kind of card-index system of inexplicable intricacy covering the whole of our thought-life, and to set this in operation we despatch a "mental messenger," so to speak, to the brain headquarters, which immediately supplies us with the desired information. Admittedly this is an intriguing supposition but it breaks down under analysis of all the

phenomena, and we must not allow ourselves to be side-tracked by its ingeniousness.

It is quite understandable why we naturally think of the head and its contents when resorting to reasoning, for habit has become second nature. This is not a valid excuse, however, for regarding an alternative view-point as a heresy and as devoid of common-sense, merely because sluggish minds with preconceived ideas find themselves incapable of assimilating new facts which have the support of a number of members of the medical profession itself. At long last, it is being recognised that the human structure is but another electrical unit in an electrical universe. Scientific experiments, by such men as Ferrier, Pavlov and others, have established that human nerve force is closely related to, although not identical with, natural or synthetic electricity, and that, like every other mechanical or electrical mechanism, it needs some form of motive power or energy to actuate it. Furthermore, there has to be provided a storage chamber, battery or unit, capable of holding temporarily and providing when required, the "current" necessary for its operation. Having negotiated that hurdle we have only to identify the "instrument" capable of these actions; and there can only be one answer, the Brain.

Situated centrally, with corresponding hemispheres, it provides a distributive unit of the greatest complexity but efficiency and, whilst

it may not be possible to analyse in detail the arrangement of the central nervous system, it is nevertheless feasible to follow some of its leading characteristics. Here we have an organ composed of billions of tiny cells of physical matter, each containing a minute "charge" of electricity or, as we prefer it, electronic energy. Radiating from this remarkable structure are the nerves or "wires" of the human "circuit" along which the energy is conducted. Like all power units, it requires to be "fed" from time to time with the ingredients of refreshment or "recharge," and, in the human case, this is achieved through food, sleep and the air we breathe. There is also a considerable reinforcement of these rejuvenators by the absorption of rare elements from the atmosphere, the exact identity of which Science has not yet been able to determine; it may well be that it is one or more of such components that contains the "vital spark of life," for which man continues to seek in vain. The repetitive process of charge and discharge (the latter notified by the onset of fatigue), proceeds involuntarily throughout our lives. The mechanical and unobtrusive nature of this operation has perhaps contributed in no small measure to the unawareness of it on the part of many persons of intelligence. So long as it functions, why worry about it? That appears to be the sum total of the interest shown, hence the shock when there is some

sudden and maybe painful modification of this automatic process.

Before proceeding further, a passing reference to one possible source of the theory about the brain's being the organ of the Mind and the centre of learning and culture. It is generally recognised by the medical faculty that Hippocrates was the Father of Medicine. So, harking back to the third century B. C. and the Greek school of physiology, we discover the idea that the frontal lobes of the brain contain Learning and Intelligence. It was therefore natural for the ancient Greek sculptors to fashion their classical human figures with prominent foreheads in concurrence with this belief, which still persists. There may, of course, be earlier origins still.

Up to this point, we have been dealing with entities which are physical and therefore "always in the picture" when the human structure comes in for scrutiny. But we have now perforce to refer to the "silent partner" or Aura, the other half, so to speak, of the dual combination of somatic and psychical, but which, due to its normal invisibility to the naked eye, is discounted by many as having no reality. Its existence is, however, beyond dispute, and several scientific books have been published about it, the most famous of which is *The Human Atmosphere* by Dr. James Kilner, Radiologist to St. Thomas's Hospital, London, for twenty-five years.

At first, it was considered merely some kind of physical radiation

without special significance, but such a belief has had to give way to something far more tremendous in implication, viz., that the Aura is the area or field of thought and recollection. "We are literally wrapt in thought." While it is not possible here to go into a detailed description of the Aura, we may say that it is composed of countless tiny particles of electrically charged molecules vibrating at such great frequency that no instrument capable of measuring it has yet been devised. The Aura is, however, recognised as a "magnetic field" of great sensitivity, similar to a wireless aerial, capable of "registering" impressions impinging upon it from external sources, thus setting up within the framework of the human economy an ever-expanding field of accumulated knowledge. Put in another way, it is a "mental reservoir" upon which we can draw at all hours, even during sleep, and this may account for certain types of dreams. It is the realisation of this possibility which makes for the higher development of the Spiritual Ego. With this sketchy outline we must now pass on to the more complicated sphere of its operations in the field of mental phenomena.

The association of the Aura with the eye-and-ear mechanisms constitutes a complete "cycle of events" which crystallise into what is loosely termed Mind. There are two distinctions to be made here, however, one objective and the other subjective, covering the whole field of mental

functioning. The former represents those impressions envisaged by the somatic senses, while the latter refers to the operation of those same faculties regulated by unconscious processes such as sleep, anæsthesia, hypnosis and, maybe, certain forms of automatism.

Let us take the objective phase first. Commencing with the proviso that everything is originally external to ourselves, the eye camera initially takes a picture of everything presented to it by our concentrating our gaze upon it. But, before complete recognition can be established, that picture is transmitted through the internal photo-telegraphic system of the nervous organism, to the mental zone (the Aura), the primary requirements being accuracy of focus and clarity of the visual apparatus. Delays could, of course, be introduced by such abnormal factors as unequal vision, a diseased condition of any part of the visual mechanism—for instance, the optic track—but we are not discussing abnormalities. The sensitivity of the eye to rays of light will be reflected in the action of the rods and cones on the surface of the retina, and the result transmitted through the sympathetic nervous system, the pneumogastric nerve and its great ganglia, to the Aura. The completion of this process is [immediately reflected in looks, speech or action, and it is at that precise moment that a thought is born.

Another kind of operation, this time concerned with sounds, takes

place in the ear mechanism, by which we are able to assess such things as range, tone, pitch, volume or discord, to explain which further we will again have recourse to electrical analogy. Postulating the whole human organism as a type of magnet, the physical entity representing the negative pole and the psychical the positive pole, we have a complete circuit. The Law of Attraction and Repulsion is assumed to be in operation here as elsewhere, and so there will be a demonstration of affinity on the part of certain groups of molecules whilst others will be repelled. An outcome of these differentiations will be the continual regrouping of Auric molecules according to their individual characteristics, *i. e.*, visual assemblies of "images" or Aural associations for sounds, the normal result of attention to changing events, and the very close relationship between the two areas will, at times, exert a type of conjoint effect for dual recognition. On the cessation of the need for any such exercise, there normally ensues an immediate dissolution of the assembled groups, no matter to what category they belong, thus eliminating congestion in the mental area.

The very fact of one's being endowed at birth with a "magnetic field" confirms our view that the human entity is a combination of walking wireless set, radio-telegraphic and photographic apparatus, plus a sound-recording unit and a loud speaker. Each of us enjoying

a "wave-length" of his own, it naturally follows that reception will vary enormously, according to the sensitivity or otherwise of our individual mechanism, and it is in this very fact that the seed of doubt and disbelief is sown. This is also, to our mind, the explanation of there being so many different levels of

intelligence and ability, and the whole field of scientific endeavour is narrowed down through the inability of the many to grasp the enlightened outlook of the few. This is nowhere more apparent than in the field of psychical research. Well might Aristotle repeat, "Man, know thyself!"

LOUIS S. VERNON-WORSLEY

CHURCHIAN OR UNIVERSAL?

The Edward W. Hazen Foundation of Haddam, Connecticut, is one of the several privately endowed philanthropic agencies which play so important a part in cultural and scientific advance in the U. S. A. The recently published account of its activities since its establishment in 1925 reflects its founder's interest in young people, not only in their economic and educational advance but also, and particularly, in their character development. The Foundation has sponsored discussions and published pamphlets on the place of religion in higher education, bringing out, among other points of value, "the ethical and religious influence of the teacher, whatever his subject-matter field." It has developed programmes in student counselling and it has interested itself actively in the expansion of international exchange of students and scholars and in the possibilities of "wide-ranging and inclusive co-operation in cultural matters as a means toward more ordered international life and the advancement of

peoples." It is profoundly true that, in the educational field,

any contribution, however small, which leads teachers and administrators to see more clearly the spiritual and moral nature of their undertaking, will be at least a small constructive contribution to the building of a more orderly national and international society.

One must regret, however, the circumscribing in practice, to some extent, of the Foundation's aims by an unfortunate tendency to equate religion and morality with Christianity. Moral and spiritual education would be strengthened by promoting the comparative study of religions in a sympathetic spirit. It would strengthen the authority of conscience by broadening the basis of the moral sanctions, since all religions have the self-same ethics as part of their precious core of common truth. It would also not only help to draw the peoples of the world together in mutual understanding and appreciation but also would confirm and deepen spiritual intuitions.

NEW BOOKS AND OLD

HINDU LAW AND ITS ADMINISTRATION *

The present judicial system of India is taken by many persons to be more or less a copy of the British judicial system, introduced since the advent of the British rule in India. No doubt, the Hindu law of person and property has been retained, with modifications from time to time. But the present law of procedure, civil as well as criminal, is supposed to be an innovation transplanted from British to Indian Courts. That it is not so, and that several wholesome features of the present system were in vogue in ancient India can be clearly seen from this comparative survey by Sir S. Varadachariar, lately a Judge of the Federal Court of India, which furnishes a very interesting and informative study of ancient Hindu jurisprudence. Sir S. Varadachariar has spared no pains in going to the root of his subject, analysing the numerous treatises of the Vedic, Sutra, Smriti and post-Smriti periods and comparing them with one another and also with various ancient juristic codes.

One striking characteristic of Hindu jurisprudence which he has well brought out is the organic unity of law, morals and religion, on which the whole structure of legal sanctions has been based. It is true that in several ancient systems the legal and ecclesiastical authorities were the same and the King was the secular as well as the spiritual head of the people, but in

none of the other ancient systems was the organic connection of law with morality and religion so clearly emphasised as in Hindu polity. The very fact that legal treatises, both of substantive and procedural law, were called Dharmasastras and propounded the duty of man in every sphere of life as based on religious sanctions, clearly proves this proposition. Both in civil and in criminal law, the emphasis was more on duties than on rights and in the matter of punishment for offences, provision was made not merely for its deterrent effect, by imposing fines and corporal punishment, but also for its reformatory effect, by prescribing penances and expiations. Yajnavalkya says: "Having punished a person according to the nature of the wrong, the king must re-establish the person in the performance of Swadharma."

This was not done by casual visits of clergymen to the jails on Sundays as at present, but by putting the wrongdoers on a life of mental discipline by means of fasts, restraints, etc., so as to change their whole outlook on life. Contrasting Hindu jurisprudence with the European renaissance which "developed a theory of law divorced from theology and resting solely upon reason," the learned lecturer observes :—

In India there was no worldwide commercial activity, no decay of the ancient faith, no new and utterly antagonistic creed to

* *Radha Kumud Mookherjee Endowment Lectures, 1945, on The Hindu Judicial System.*
By S. Varadachariar, Kt. (Lucknow University, Lucknow. Rs. 4/-)

destroy the unity of Religion, Ethics and Law. The dissociation of Morals from Religion has no doubt been regarded as a mark of progress; but modern thought cannot be said to be altogether happy over this. "Without religious sanctions," says a writer, "morality becomes mere calculation and every man devotes his intelligence and education to outwit the Commandments."

The ancient thinker, not burdened with knowledge of details based on experiments and discoveries, made his contact with Nature as a whole, whether it was physical or human nature. He did not lose sight of the fundamentals of life when he had to deal with any particular aspect of it. With the progress of knowledge of diverse branches of nature, its whole sphere was divided into parts and each part was studied as a whole with the result that the mental horizon became limited to the particular part or science and the all-comprehensive picture of the whole receded in the background.

In the domain of the human sciences, each aspect of a man's life became the subject-matter of a separate science and, in order to obtain a detailed picture of that aspect, it came to be regarded as a merit not to confuse it with the other aspects. Thus man as an animal being, as a social being, as an acquisitive being, etc., was, so to say, cut up and enclosed in different compartments, each governed by its own laws and principles.

As a social animal subject to the control of society, *i. e.*, of the State, he was treated as different from a human being with a conscience able to discriminate between right and wrong. His place in the Universe and his relation with its Maker came to be regarded as of his individual belief, with which society was not concerned. Thus the laws of men and the laws of God came

to acquire different sanctions. The separation became complete with the substitution of State or Nature in place of God. Obedience to the laws of the State relating to the social conduct of men came to be enforced in a different code from that which enforced obedience to the laws of their moral conduct. The result was what we witness at present—Humanity broken up into warring fragments and conflicting ideologies with lawless "laws."

To separate law from irrational dogmas not based on eternal truths of life is one thing but to divorce it from its ultimate sanction, proceeding from the fountain-head from which all human duties spring, is like cutting a canal from a river and calling it a river by forgetting its real source. In so far as Hindu jurisprudence realised this real source for the sanction of all laws by which man is governed in his outer as well as in his inner life and their observance as Dharma, it will stand the test of time and will one day come to the help of men when the failure of the present civilisation proves the mistake of isolating the different organic aspects of human life and of vainly trying to exalt a fragment of dissected human value into a self-sufficient whole.

This, however, does not mean that ancient Hindu jurisprudence was a model in all respects and for all times. Although the source of law was traced to religion, it was not rational but revealed religion, in the form of *srutis*, *smritis*, etc., which were regarded as infallible, on which it was based. The test of reason was not applied to the canons of law as they were propounded in the early treatises but, with the change in social and economic life of the people, the laws were modified,

though not avowedly according to reason but by giving even artificial interpretations to the infallible texts in order to bring law into conformity with the changing conditions of society. The result was a jumble of conflicting commentaries and hair-splitting discussions.

Another undesirable feature of the Hindu jurisprudence was that, although the observance of all laws was considered a part of Dharma, *i.e.*, religious duty, and as such would be a common duty of all men, social inequalities were enforced as a part of Dharma with the queer result that Religion, which is really a common unifying force for all human beings, became a dividing force by sanctioning different treatment for different persons merely because of the accident of being born in separate *Varnas*. Thus both in civil and in criminal law the Brahmins enjoyed special protection and privileges. Sir S. Varadachariar has dwelt on this point at some length and has observed that even in mediæval Europe the clergy claimed immunity from the jurisdiction of the temporal Courts. It is no doubt true that in several ancient systems of law, the ecclesiastical as well as the military classes had greater rights than others but in none of them was the ground of exemption from ordinary law based merely on birth as it is in the Hindu system.

Another matter in which religion, or rather religious belief, played a prominent part in the administration of justice was the mode of trial by ordeals in civil as well as criminal cases, especially where evidence was not available. It consisted in taking an oath or in undergoing an ordeal of physical torture which might even cause death but

from which the accused was expected to come out scatheless if he was right or innocent. This mode of trial was based on the theory of divine punishment and was adopted at an intermediate stage of Hindu jurisprudence. It was, however, in vogue for a long time, even after the Buddhist period.

No doubt a part of it even survives today in the form of a special oath, as when a person says that if he told a lie in Court, he would be committing a sin for which he would expect to suffer in future. But that is a different thing from actual physical torture in place of a judicial trial based on evidence. The lecturer has, on this point, quoted *Mitakshara* which says that "while other kinds of evidence can only prove a 'positive,' the ordeal can establish even a 'negative,' *e. g.*, the innocence of a person suspected or accused of a crime." The learned lecturer does not of course justify this method, but his criticism of it is rather halting. He says:—

In a system in which guilt or innocence raised a question not merely of temporal punishment but also penance, expiation, social communion etc., a mere verdict of not proven would not have cleared a man's position in the eyes of God or of his fellow-men. The ordeal was expected to establish his innocence beyond doubt.

Then, in partial justification of this practice according to the then prevalent notions, he observes:—

The practice rested on a belief in the certainty of divine intervention to punish the wicked and to protect the innocent. If today civilised nations can pray to God to intervene in their wars to give victory to the righteous cause, it was a difference only in degree and not in kind if simpler people expected Providence to take note also of the humbler affairs of ordinary men.

It is difficult to see how there is only a difference of degree between the two.

Mere prayer to God for intervention is only a wish, but an ordeal is not merely a wish or a hope but an act of causing physical suffering and that, too, not as a punishment but as a proof of an alleged crime. In fact, proof and punishment are combined in the same act. Whatever may be the sincerity of belief behind it, it is not a judicial trial.

Let it be said, however, in justice to the Hindu jurists of each succeeding generation that, although they paid formal homage to the alleged revealed character of the religious texts on which they based their law, they were practical men and sought to introduce Reason (*Tarka*) also in purporting to interpret the texts. In later times, the *Arthashastra* of Kautilya was a practical code of life based on experience and practical outlook. Even before that, the change had already begun and Brihaspati said : "A matter should not be determined merely on the basis of the Sastras; if the trial is devoid of 'yukti' (worldly knowledge or experience), Dharma may be defeated." In the same manner, custom, which is the same as the crystallised experience of generations, came to be regarded as on a footing of equality with the rules of the Sastras and sometimes even as displacing them. Thus the Hindu Code came to acquire a worldly as well as a religious aspect, although it never has departed from its ultimate religious foundation. Sir S. Varadachariar has exhaustively traced this metamorphosis by citing successive commentaries on ancient texts.

The learned lecturer has dealt exhaustively also with the machinery of dispensing justice, *viz.*, the hierarchy of Courts, their powers, rules of pleading,

mode of proof, execution of decrees, etc. It would be a surprise to the modern lawyer to know that a number of legal rules and principles with which he is familiar today were embodied in Hindu jurisprudence.

The law of adverse possession was recognised. Unlawful possession ripening into a lawful title by mere lapse of time was likened to milk by lapse of time becoming curd. The rule about misjoinder of claims was recognised in the principle that in one proceeding between parties there can be no trial of two disputes but that, where the matter can be proved by the same evidence, the whole claim may be regarded as one proceeding.

The doctrine of *res judicata* was recognised and also the right of appeal and review. Among the grounds for reopening a case was one which is not recognised in the present law, *viz.*, the witnesses' having committed perjury. It would be interesting to our judges to note that if a man lost his suit through the dishonesty of witnesses or on account of the fault of judges, not only the party who obtained a wrong victory was liable to punishment but the judges also were. Interim remedies, like attachment or arrest before judgment, injunction and even receivership were also provided for.

Sir S. Varadachariar has pointed out many other provisions in the administration of justice which clearly show that the judicial system in ancient India was based on principles which have stood the test of time and have survived in modern jurisprudence. Every student of Hindu Law will considerably profit by a study of Sir S. Varadachariar's lectures, which are not merely of academic interest but of practical use for a systematic study of the Science of Jurisprudence. He has taken us into the past of our ancient culture, a knowledge of which is essential to understand its present characteristics, and for this he deserves the thanks of lawyers as well as of laymen.

H. V. DIVATIA

AN ARABIAN MYSTIC *

Ibn Maskawaih : A Study of His "Al-Fauz al-Asghar" is a scholarly little work by Khwaja Sahib Abdul Hamid, Lecturer in Philosophy at the Government College, Lahore.

Ibn Maskawaih, who died in 1030 A. D., was a personality of very considerable historical importance. He held the office of treasurer to Adud-al-Dawlah (949-983), the greatest of the Buwayhid dynasty of Shiraz; but is best known as a historian. Those were the palmy days of Arab philosophy. Alkindi had lived till 870, al-Farabi till 950. Ibn Sina (Avicenna, as his name has been transformed in European languages) was born in 980 and died in 1037. Ibn Rushd (more familiar as Averroes) lived from 1126 to 1198. Coming into competition with these leaders of Arabian philosophy, it is not surprising that Ibn Maskawaih's philosophic works (as is stated by the author with whom we are immediately concerned) are not as often referred to as his historical works. The latter are, on the other hand, considered as the most important contemporary authorities for the times they cover.

Khwaja Abdul Hamid does not give us a translation of *Al-Fauz al-Asghar* but takes us methodically through its thirty sections. The arguments contained in each section are fully stated and commented upon critically and logically. These thirty sections deal with three topics: (1) The proof of the Maker, (2) the soul and its states and (3) Prophethood. To each of these topics an equal number of sections is allotted.

The questions dealt with have been the subject of philosophic discussion through the centuries and in the most widely diversified civilizations; but have not been exhausted or set at rest. Ibn Maskawaih's treatment is still interesting and often suggestive, and no greater praise is called for. It is not surprising that his methods of argument often echo Plato, since during the ninth and tenth centuries the Arabs translated into their own language the Greek Classics, having fallen under the spell of the Greeks as completely as the Romans had done after conquering Greece.

We cannot here attempt to follow out the reasoning of this little tract. It will be enough to refer to two typical passages and to resist the temptation of referring to more.

If the ordinary man, the author tells us in one place, desires direct apprehension of God's existence in all its obviousness, he should purify his reason of all sensuous associations. Reason unclouded by sense will at once reflect God's existence in all its glory and perfection.

Such a passage may be pronounced to be a platitude or may be pondered upon for its profundity. It all depends on the frame of mind in which the discussion is approached. Plato and Aristotle did not scorn to speculate about the nature of the Divine, and probably their conclusions were (viewed from one angle) almost identical with those of Professor James; but the latter may appear to have expressed them in terms making a more direct appeal to "the ordinary man" of our times who desires to reason on the subject.

* *Ibn Maskawaih : A Study of His "Al-Fauz al-Asghar."* By KHWAJA ABDUL HAMID, M.A. (Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 2/8)

The proposition may be stated in the terms adopted by Ibn Maskawaih, or we may prefer to say that the main justification for believing in the existence of God is religious experience itself. Ought the choice of expression or the mode of approach really to make much difference? May we not indeed go the whole length and say that if any one's religious experience results in a desire to deny the existence of God (and, let us add in an undertone, to substitute some other form of mystic communion with the Unseen, or of steeping the mind in spirituality), does it make any difference? No doubt there are some to whom these expressions offer neither meaning nor attraction. But even that need not cause any uneasiness. They all may lead to the path of the good life. They may all result from seeking to attain the knowledge of that path. As the Sufis never tired of insisting, whither we are being led, we do not know. We are all too unworthy to know. All we can attain to, all we need, is the search.

The other passage to which reference might be made is of a very different interest. Ibn Maskawaih explains in some detail the evolution of the soul, how, stage by stage, it develops and attains higher and higher grades.

His principle of evolution is this: the Spirit or that manifestation of it which is the Rational Soul, evolves from the humblest stage of existence, the mineral, to the stage of man

and beyond. The "beyond" stands for that being in whom "manhood" receives its perfection, viz. "the prophet." The prophet represents the human race reaching its perfection. But for the ordinary man also there are similar and parallel stages of development, stages where his manhood becomes less and less corporeal and more and more spiritual.

Khwaja Sahib Abdul Hamid Khan comments on this:—

The superiority of this principle of assessment of all evolutionary progress to such principles as "natural selection," "adaptation to environment" etc. is obvious, for a stone, a plant and even a dead body are all equally good instances of "natural selection" and all are equally well adapted to their respective environments.

Superiority, he says, must consist in something that "one existent in the corporeal world...possesses and the others do not."

The language in which both the thesis of Ibn Maskawaih and the observations of Khwaja Sahib Abdul Hamid Khan are presented attracts the reader by its clearness and its dignity. The printing and the paper of the book are soothing both to the eye and the touch. But the two pages forming the index must, it is apprehended, be excepted from this praise; and the exterior of the book as a whole is rendered garish by the greenish-blue binding cloth, the bold red on the top edge, and the white of the fore and bottom edges, all contrasting with each other and heightening the painful effect. The ancient loyalty that books owe to the mind.—But that can be completely fulfilled without hurting the eyes.

FAIZ B. TYABJI

HOME DEMONSTRATION *

This book, describing developments in Home Demonstration Work among farm women and girls in North Carolina from 1911 to 1944, should greatly interest Indian readers, especially since the villages have become the basis of the reconstruction plans. It reveals

what home demonstration achieved in the Southern States in raising the standard of living, both economic and cultural, among farm people.

The primary idea of these demonstrations was to teach farm women and girls ways to earn an income. By 1911,

* *When We're Green We Grow.* By JANE SIMPSON McKIMMON. (University of North Carolina Press, Chapel Hill, N. C., U. S. A. \$4.00)

Boys' Corn Clubs, an outgrowth of farm demonstration work, were in full swing and each boy's acre, cultivated on scientific lines, produced a doubled, a trebled or sometimes a quadrupled yield, thus enabling a boy to earn a good income from the land and at the same time to have some fun. Farm girls felt the need for clubs on the same lines. As a first step in the Home Demonstration work, it was decided to instruct farm girls in growing tomatoes on one-tenth of an acre and canning them for sale. Want of finances and lack of trained women for appointment as Home Demonstration agents were some of the initial difficulties.

Jane S. McKimmon was one of the first five home demonstration agents appointed and is conversant with every detail in the working out of the plan. The first lessons in canning, the difficulties in handling the tools and creating markets for the canned products, and the farm girls' efforts to advertise the canned tomatoes for sale in their home counties make a very interesting account, giving the reader an insight into the problems connected with organising a new small-scale industry in a rural area. What the "Canning Clubs" achieved within a year or two is evidenced by the fact that many of the farm girls were able to pay for their college education from the money earned. Their enthusiasm soon induced their mothers to join the canning project and that led to the expansion of the work to suit farm women's needs. By 1916, the work had expanded into a definite programme of home economics and agriculture and nearly 3,000 women were enrolled. Mrs. McKimmon states:

In Women's Clubs the members gardened and canned; they became conscious of what

constituted insanitary conditions; they improved their homes and saved time by inducing their husbands to bring the pump into the kitchen; they installed home-made sinks; they raised the height of their work tables and other equipment and increased storage-space; they made kitchen cabinets, wheeled trays, fireless cookers and iceless refrigerators; they learned to cut, fit and make their own dresses; they tried their hands at cleaning and remodelling garments and some became skilful in making very presentable hats. They learned something of the nutrition value of the vegetables and other food which they were producing and the whole family was better fed when women added good cookery to their skills.

To have achieved all these results within a short period in all the Southern States reflects no small degree of credit on the organisers. The hardships that the home demonstration agents had to undergo, and the zeal with which they trekked from county to county to organise clubs for girls and women or give demonstrations at these clubs, speak well for their devotion to their work.

As the Canning Clubs' work expanded the girls were instructed in home economics and agricultural work. Four or five times a year there were joint meetings of corn-club members and canning-club girls where members told about their projects. Later this co-operation developed excellent joint demonstrations by farm girls and farm boys carrying out in their homes what they had learnt in the clubs.

Thus the book gives a clear idea of how a rural reconstruction programme for women and girls may be worked out in any country. It is in simple language and gives a realistic picture of the gradual development. Many of the illustrations are photographs of demonstration classes at work. This is a book to be recommended to everyone interested in rural welfare work.

LEELABAI PHADKE

THE PLANT LORE OF ANCIENT INDIA *

In any history of the plant sciences of the world on a comprehensive scale the contribution of ancient India deserves a distinct place but in the absence of special monographs dealing with the history of each nutritive or medicinal plant, this contribution hardly gets recognition in standard books on the plant sciences published outside India. This fact was pointedly brought to my notice by Dr. Birbal Sahni, F. R. S., our famous botanist of international reputation, who happened to read with appreciation my paper on the *History of the Fig (Āñjira, Ficus Carica)*¹ and desired me to publish similar studies on the history of other Indian plants of medicinal or nutritive value. He also brought to my notice a valuable book on the *History of Plant Sciences* by Howard S. Reed,² a review of which he published in 1942 in *Current Science*, Calcutta (p. 369). While this book has two chapters³ on the history of the plant lore of the ancients where Egypt and Assyria, Greece

and Rome, China and early America are all adequately treated... one looks in vain for a bare mention of Ancient India which was certainly well abreast of the times and gave much that the West has assimilated, though not always gracefully acknowledged.

Dr. Sahni rightly observes that the "Retrogressive Period" (Chapter IV of Reed's book) was retrogressive only so far as Occidental nations were concerned.

Side by side with my numerous studies⁴ pertaining to the history of different branches of Sanskrit learning, I have been studying during the last fifteen years the history of Indian medicine and allied subjects and have published about forty papers⁵ on this history in several Oriental journals. I therefore lost no time in studying Reed's book and was convinced of the justice of Dr. Sahni's observations on it, both in his review and in his letter of 12th January 1943.⁶ This incentive to my studies was further enhanced by inquiries about the history of Indian

* *Anjira (Ficus Carica or Fig)*. Hindi. (Bharatiya-Draavya Guna Granthamala No. 2, Vijnana-Parishad, Prayag, 1943. As. 12); *Somtha (Dry Ginger)*. Hindi. (B. D. G. Granthamala No. 3, Bhargava Pustakalaya, Benares, 1945. As. 12); *Triphala (Three Fruits)*. Hindi. (Vijnana Parishad, Prayag, 2nd Edition, 1944. Rs. 2/4). All by PANDIT RAMESH BEDI, Ayurvedalamkara. (Available from him at the Himalaya Herbal Institute, Badami Bagh, Lahore (Panjab, India).

¹ *Vidg The New Indian Antiquary* (1941-2), Vol. IV, pp. 125-136.

² (*Chronica Botanica Co.*, Waltham, Mass., U. S. A. 1942).

³ *Ibid.*, pp. 7-30.

⁴ See *Bibliography* of my 202 Research Papers published in 1941: Items Nos. 15, 17, 20, 21, 23, 42, 60, 96, 100, 112, 113, 131, 135, 138, 151, 165, 170, 171 and 198, pertaining to Indian medicine. Other papers published since 1941 will be included in my *Revised Bibliography*, to be published shortly.

⁵ A complete list of these papers is given in my Introduction to an edition of the *Carakasamhita* to be published at Jamnagar by Dr. P. M. Mehta, Chief Medical Officer of the Jamnagar State, on behalf of his Ayurvedic Association.

⁶ Dr. Sahni wrote to me: "I have read with much interest your Notes on the 'History of the Fig (*Ficus Carica*).'" I think you would be doing a great service to Indian Botany if similarly you were to work out the history of our knowledge of other common Indian plants of medicinal or nutrition value. Our own ignorance concerning this subject is colossal and we can scarcely blame the Western writers if they ignore the ancient Hindu knowledge of the plant sciences."

crops from Dr. B. S. Kadam, then Assistant Agricultural Commissioner to the Government of India and now Director of Tobacco Research, deputed by the Government to the U. S. A. and Canada for further study of this subject. Last but not least came the inquiry from Dr. Sadgopal, chief chemist of the Hindustan Aromatic Company of Naini (Allahabad) about the history of Indian aromatics, which involved a study of the history of aromatic plants and their products. The cumulative effect of all these inquiries coming from responsible scholars was to encourage me to continue my studies in these subjects with greater zest. Some results of these studies have already been published in my papers on the "History of *Juvar* (*Holcus Sorghum*),"¹ "History of *Caṇaka* (*Ciccararietinum* or Grain)"² and the "History of Indian Cosmetics."³

My studies in the history of Indian plants on the strength of Indian sources have convinced me that so far this branch of Indology has been almost neglected by our Indologists and consequently our ancient Indian plant lore, for a systematic history of which there is abundant material in Jain, Buddhist and Brahmanical texts, has remained unnoticed in responsible Oriental journals during the last hundred years or so.

In recent years a serious attempt to meet this deficiency has been made by

Dr. G. P. Majumdar of Calcutta by the publication of his numerous papers and three important books.⁴ Dr. Majumdar's studies are very valuable for all serious students of ancient Indian culture as they reveal this culture in plant perspective. In fact a perusal of these studies will not fail to impress the reader with Dr. Majumdar's spirit of reverence for plants, as the indebtedness of humanity to plants is too deep for words and too mystic to be understood by our present-day botanists. It is no wonder that certain plants were worshipped by the ancient Indians and are worshipped in India today.

The foregoing lines will, I believe, amply show the necessity of studying the history of ancient Indian plant lore on the strength of original sources, both Sanskrit and non-Sanskrit. For such a history the efforts of one or two scholars will be of no avail. Personally I have come to realise the importance of this study rather too late in my research career of thirty years. I am therefore glad to find that a scholar from Lahore, Pandit Ramesh Bedi, Āyurvedalaṅkāra, has been independently working in this field and has already published the three learned monographs in Hindi under notice, for the benefit of students of Indian botany and Indian medical science.

Their author has not only studied *Āyurveda* thoroughly but has been

¹ Vide B. C. Law Volume, Part I, pp. 142-158 (Calcutta, 1945, edited by myself and friends).

² Vide *Annals of the Bhandarkar Oriental Research Institute*, Poona (1946), Vol. XXVI, pp. 89-105. Another paper on the "History of *Caṇaka* (B. C. 100 to 1850 A. D.)" is to appear shortly.

³ Vide *Journal of the University of Bombay* (1945), Vol. XIV, Part 2, pp. 41-52 and *New Indian Antiquary* (February-March 1945), Vol. VII.

⁴ These books are (1) *Vanaspati* (Calcutta University, 1927); (2) *Upavana-Vinoda*, a treatise on arbori-horticulture. (Indian Research Institute, Calcutta, 1935) and *Some Aspects of Ancient Indian Civilisation*. (Author, Calcutta, 1938)

practising it at Lahore. He has planned a series of monographs on many plants of medicinal value, of which these three give us a fair idea. Pandit Bedi was for six years Superintendent of the Botanical Gardens of the Gurukul University at Kangri (District Saharanpur, U.P.) and in this capacity he made a close study of Indian medicinal plants. It is no wonder, therefore, that his books should be very highly spoken of by professors of *Āyurveda* in the Gurukul University and the Hindu University, Benares, as also by eminent *Āyurvedic* physicians like Acharya Yadavji Trikamji of Bombay and others.

In these monographs—on *Añjira*, *Soṃṭha* and *Triphalā*—the last-named on the fruits of three plants, *Harad* (*Terminalia Chebula*), *Bahedā* (*Belaric myrobalan*) and *Āmlā* (*Emblie myrobalan*)—Pandit Bedi records exhaustive information on such points as the names of the plant in Hindi, Sanskrit, English and Latin and in different modern Indian languages; the plant's original habitat and where it is grown at present in India; its botanical description; its history, whether indigenous to India or imported and incorporated into the Indian *materia medica*; its varieties and their medicinal properties; its chemical analysis, showing its therapeutic value; its properties as specified in *Āyurvedic* texts; the current uses of the different parts of the plant, and the seasons at which the parts of medicinal value should be removed and stored; the proportions in which the parts of the plant are to be used in medical preparations; the processes of manufacturing medicines from the plant; the general therapeutic value of the different parts and the

effect of medicines prepared from the plant on the different parts of the human body; the testing of these medical preparations in the light of modern medical research; instructions for cultivation of the plant; its economic value and its importance in national commerce; and gives a bibliography pertaining to the plant with reference to the foregoing aspects. These monographs are prepared by Pandit Bedi to enable him later to publish an encyclopædic work on Indian *materia medica* under the title "*Bhāratiya Dravya-guṇa*."

This is really a scholarly approach, as no lasting literary edifice can be built unless all its bricks are properly shaped and well baked in the kiln of our investigation. I feel no doubt that these monographs will prove useful not only to the students and professors of *Āyurveda* but also to laymen, whose knowledge of Indian medicinal herbs is at present much confused, in the absence of authoritative monographs on each of these herbs, fully documented with extracts from standard ancient *Āyurvedic* texts and other literature, which give these healers of mankind their proper scientific and cultural perspective.

Though written in Hindi, these monographs deserve to be translated into English for wider circulation, as medicine is not the preserve of one nation but is for mankind in general. If disease is concomitant with life on this globe, the Science of Life (*Āyurveda*) which provides remedies for disease in all its varieties, is the concern of the entire humanity. We live now in the age of atom-bombs, aeroplanes and radios and not in the age of *Caraka* and *Suśruta*. The dissemination of

useful knowledge is a sacred obligation to be discharged by the scholars of the whole world and any medium which effects the widest possible dissemination of this knowledge deserves to be used for this purpose without any pride or prejudice.

Pandit Bedi's monographs, as mentioned, have already received scholarly approbation. His *Triphalā* has won him the award of the Nawab Sir Jamālkhān Gold Medal of Rs. 250/- from the All-India Āyurvedic Congress. Let me hope that these tokens of appreciation from brother-workers in the Āyurvedic field will encourage Pandit Bedi to continue his valuable monograph series (*Bhāratiya Dravya-guṇa Granthamālā*) so that we shall have before long an exact knowledge of our ancient Indian plant lore properly evaluated in the light of modern botanical and medical writings, a list of

which Pandit Bedi has recorded in each of these monographs.

To a student of the pure history of Indian plants like myself, Pandit Bedi's monographs will prove valuable as they contain under one cover many textual data, facilitating investigation into a plant's history by bringing together the available historical sources in all countries. For some of Indian plants have migrated far from their native habitat and are recognized as respectable residents of the modern civilized world, like the human *confrères* of the present-day nations. It is the business of the historian to investigate this migration of plants, which will be as enchanting a story as that of human migrations when it is completely studied and recorded with care and patience by a band of scholars working in unison in different parts of the world.

P. K. GODE

The Heritage of Karnataka (In Relation to India). By R. S. MUGALI. (Satyashodhana Publishing House, Fort, Bangalore City. Rs. 4/-, ordinary ; Rs. 5/-, library edition)

Professor Mugali sees Kannada culture as part of the Indian mosaic, but with an individuality of its own. He traces informatively the influences which went into the moulding of Karnataka, and describes interestingly its considerable contribution to architecture, sculpture, music and literature.

Most cultures could very profitably emulate Karnataka's ideals of bravery,

of loyalty and of self-sacrifice ; its democratic tradition ; the religious tolerance down the centuries, of Hindu and Muslim rulers alike ; its communal harmony today ; its open-minded attitude towards the new and good. Add the balanced view of life and the strong sense of social unity common among Kannadigas and the reader is ready to turn a half-indulgent eye on the faults Professor Mugali concedes—indolence, emotionalism and unsteadiness—all faults of which Karnataka, alas, has no monopoly.

E. M. H.

B. C. Law Volume (Part II). Edited by DR. D. R. BHANDARKAR and OTHERS. (The Bhandarkar Oriental Research Institute, Poona 4)

To honour the scholar is one of the noblest traditions of India. In ancient times kings and nobles patronised learning and the scholars returned the honour paid them by dedicating their works to such royal or noble patrons, either by express mention or by giving the name of the patron to the work. There are cases also of scholars having collected verses in honour of a distinguished member of their own order and presented such a collection to him. Thus, for example, the *Kavindrachandrodaya* was presented to Kavindracharya, a great *Sannyasin* and scholar at the time of Shah Jahan, who conferred on him the title of *Sarvavidyanidhana* (Repository of All Wisdom). And *Nrisimhasarvasva* was presented to Nrisimhaswamin of Benares.

Dr. B. C. Law, a distinguished member of that ancient order of scholars in India, is now the recipient of such an honour from his friends, colleagues and admirers. This is the second of the two volumes in his honour. It is fitting that the fifty-odd papers in this Part should include about a dozen relating to Buddhism, on which Dr. Law is a great authority.

Conditions have changed considerably since the middle of last century, when such Oriental studies were first taken up prominently in Western countries. Now we have to consider whether there were *two separate* religions, Hinduism and Buddhism; whether Hinduism was a *religion* (in the accepted sense) or only a civilization; whether there was any conflict between two groups in India in the matter of religion

or the conflict was confined to philosophy and to the few who engaged in higher thought; whether Buddhism died at all in India; and a host of other questions.

From the description of Buddhists in the works of poets like Kalidasa and Bhavabhuti, and from the enumeration of the ten incarnations of Vishnu in the *Gita Govinda* of Jayadeva, it is found that Buddhists always occupied a highly honoured position in Indian society, even among the orthodox. It is, moreover, not only the Buddhist philosophy that has died out in India. The followers of the White *Yajurveda* are few now; the Prabhakara School of Mimamsa has practically become extinct as a living force. In estimating the relation of Hinduism and Buddhism, there is scope for a new approach.

Again, the date of Buddha is taken to be more or less settled. There has, however, been a sort of anti-Puranic bias in all such calculations. According to the notions prevalent in the last century about the age of the world, about 500 B. C. was a safe date for Buddha. But we have new notions about the age of the world, and the earlier date suggested in the *Puranas* deserves attention.

It is not possible to discuss many of the individual papers in the collection. But mention must be made of two, on ancient Indian education. The following passages are noteworthy.

When the time for education came, they simply took their son to a teacher and after that they had nothing more to think of or do for him. (Mahamahopadhyaya Vidhusekhara Bhattacharya)

The boys were to be active members of a priestly community, living on the outskirts of the forest. (Dr. Syama Prasad Mookerjee)

Could the parents have been so inhuman as not to have anything further

to do with their children? Could the homes have been absolutely bereft of children? Did the educational institutions thrive in forests? These questions, too, need a more careful study.

In a paper on the calendar through the ages by Dr. M. N. Saha, there is mention of the year's being longer according to the Hindu calendar than it is now; since the year is becoming shorter, does this give an indication of the time when the length of the year in the Hindu calendar was fixed, and can this help in determining the antiquity of Indian civilization?

"Muslim Patronage to Sanskrit Learning" by Prof. Chintaharan Chakravarti and "A Note on Persian, Turkish and Arabic Manuscripts" by Mr. Fazal Ahmad Khan have great cultural value at present. Are Hindus

and Muslims two separate nations who cannot merge into a single nation? Was that the Indian tradition when Hindus and Muslims ruled over different parts of India? Are not the so-called Muslim manuscripts in Persian and Arabic as much the concern of Hindus as of Muslims? Are they not Indian?

In a volume like this, we get the latest information from experts in the various phases of research. Such a collection stimulates thought on a number of subjects of great present importance to us. The papers included in this part are worthy of the scholar in whose honour the volume is published. The paper, printing and get-up are all excellent and a credit to those responsible for the publication.

C. KUNHAN RAJA

Hiroshima: On Prophecy and the Sun-Bomb. By G. WILSON KNIGHT. (Andrew Dakers, Ltd., London. 6s)

Mr. Wilson Knight considers in this book the problems raised by the advent of the Atom Bomb. We have to enlist all the creative energies of the race against this Frankenstein product of science. Against the Atom Bomb we have to pit the Sun-Bomb, the power lodged in creative imagination, the Word that is the Logos. The modern age is impervious to poetry. To rescue poetry from the "cold severities of our time, already dominant throughout religion and science"—that is the heart of the enquiry.

It is the argument of the poets,—of the imperial muse of Shakespeare, of

Milton's *Arcopagitica*, of Shelley's *Defence of Poetry*, of Goethe's *Faust*, of Tennyson's Arthurian cycle, and of Hardy's *Dynasts* that is here eloquently set forth with its applicability to our times. Curiously Pope, of the *Essay on Man* and *Windsor Forest*, is honoured as of this company. The imagination of the race assumes a prophetic intensity in the poets and this alone can redeem us, not the abstractions of petrified science or the aridities of traditional Religion. *Hiroshima* is a brief contemporary restatement of Arnold's faith of yesterday:—

In poetry, where it is worthy of its high destinies, our race, as time goes on, will find an ever surer and surer stay.

A. VENKAPPA SASTRI

EDUCATIONAL ADVANCE IN INDIA

AN INTERVIEW WITH SIR JOHN SARGENT

[Taking advantage of the holding at Bombay, from January 9th to 11th, of the thirteenth session of the Central Advisory Board of Education, a member of our staff interviewed Sir John Sargent, Education Adviser and Secretary to the Department of Education of the Government of India, whose active interest in Indian education is widely known.—ED.]

It was stimulating to get at first hand some of the views of the author of the famous Sargent Plan for educating India. He was modestly at pains to explain that the Plan was the Report of the Central Advisory Board of Education, which had adopted it some four years ago; he had drafted it and so it "happened" to bear his name but it was in fact based on the reports of a number of Committees appointed by the Board in recent years to study the main aspects of educational development.

Typically English in appearance, and in vigour of thought and expression, Sir John is a thorough democrat by conviction. He has all the Englishman's shyness of abstractions, but the recognition of human brotherhood and of the dignity of man as man is tacit in his insistence on equality of opportunity for all.

As he spoke about the latter, into my mind flashed the memory of the manly little fellow in the Western Ghats who last autumn had guided our party capably to a waterfall. We had asked him if he went to school and he had answered in the negative and had added by way of explanation that he was a "*gaonwalla*." School, he implied, was not for village boys like him.

Among its many admirable provisions, the Sargent Plan calls ultimately for bringing into the schools every

Indian child between the ages of six and fourteen years. It is heartening that already most of the Provinces are proposing to take steps to advance education along the lines laid down in the Report.

How could the broadened scheme of education serve the bringing about in India of the greater unity so vitally important? In particular I suggested the considerable possibilities in that direction offered by a common script. Now, before the additional millions had known anything different, seemed a uniquely favourable time to introduce it.

Sir John shook his head. The question had come up at this session of the Central Advisory Board but had been put aside as impracticable at this time. Too many loyalties were bound up with the distinctive scripts. Whether or not it might be possible at some future time to introduce a common script, it was not believed to be so now.

The possibilities of the non-partisan teaching of history, another obvious desideratum, I suggested, were, he said, under consideration by UNESCO, collaboration with which was, of course, planned. Each member State had been asked to set up a National Commission to serve as liaison office between UNESCO and the State Government, supplying information to the former and passing on UNESCO's recommenda-

tions to the latter. With certain modifications and some expansion, the Central Advisory Board of Education might, he thought, become for India almost exactly such a National Commission as was contemplated, and a Committee had been appointed at this session to consider requirements in that connection.

Within the country, Sir John explained, the function of the Central Board was, as its name indicated, entirely advisory. Parity of standards was obviously desirable and Provinces lagging behind could be urged to strengthen their educational systems, but education was a subject left entirely to the Provinces and only in cases where the Central Government gave grants, as at present to some Universities, could it exercise any measure of supervisory control.

Asked for his views on the propriety of Government grants to denominational schools, Sir John thought the important thing was holding denominational schools to the minimum requirements in connection with secular subjects as a condition of their receiving State grants. The choice of school rested with the parents and, as long as some parents demanded the kind of education that the denominational schools gave, such schools were likely to continue. Pupils of all communities would, of course, be brought together in the Government schools, but India was far from ready to give up denominational schools. As long as strong communal feelings existed, some parents would want their children educated in schools of their own community.

In the case of children of other communities attending denominational schools, including missionary schools

(the issue recently prominent in Travancore), parents could always invoke the conscience clause. If they were so indifferent that they did not care whether their children were exempted from sectarian instruction or not, they could not complain if now and then a child embraced the teachings of the other creed.

Was anything planned in the way of substituting the training of children to think and reason for themselves for the present system of memory training?

That was an educational goal accepted today all over the world; the problem was how to attain it in practice. It was a vast undertaking in India, and the general outlines would have to be filled in as time went on.

Was it contemplated to find a substitute for the existing examination system, which fostered competition and selfishness?

A certain amount of competition was necessary, Sir John declared. "Every child can't be Prime Minister." Unless you were going to make universal education free right through the universities—which he thought would be a mistake and which was not, so far as he knew, done anywhere,—some system of selection was necessary. There was much to be said, he thought, for examinations as devised in accordance with the most advanced educational theory, as a method of evaluating the capacity of individual children to benefit by further education. The Plan provided for liberal financial assistance, where necessary, to those showing real capacity.

Sir John described in interesting detail an experiment in Essex some fifteen years ago, by which primary-school children in the ten to eleven

years age group had been chosen for the limited number of vacancies—about 1,500—in the secondary high schools. The examination, lasting three or four hours, had been given locally wherever possible, to save the children the strain of taking it in strange surroundings. It had been expertly designed on the accepted modern lines to test intelligence rather than actual knowledge, while bringing out the children's acquaintance with simple rules and their ability to write simple English.

Those examined had been selected by the primary-school heads on the strength of their previous performance, except that, as a democratic safeguard, any children not recommended but whose parents wanted them examined anyway were included in the group. In all but a few cases the examinations had confirmed the judgment of the school heads, a great tribute to their discrimination and fair-mindedness. Where the examination had not confirmed their favourable judgment, the child's previous record was called for and in most cases re-examination had been arranged for. As the justice of the school heads' decisions had become apparent, the number of unrecommended children admitted to the examination on the parents' request had dropped rapidly in subsequent years.

The children who had passed the examination had been divided into two groups, those in the higher "recommended" group assured of admission into a secondary high school in which vacancies existed, unless the head of the school could give a satisfactory reason for refusing them. Allotments for the remaining vacancies had been made by a small committee from the other group of "qualified" children.

Sir John said that he would like to see something like such a selective test developed in India, but feared the existence of all sorts of difficulties in the way of its fair working, *e. g.*, communal considerations on the part of teachers, etc.

He was emphatic about the need for adult education. "You have got to go on offering, to everybody who will take them, facilities for continuing education after school-leaving age." In England and America many facilities were available for training in various crafts, recreational facilities, etc. In the beginning it was planned that selected villagers, one or two from each village, would be given training so that they could take their craft or recreational training back to their fellow-villagers. Anything in the nature of the Danish Folk High-Schools would not be practical for India, at least for a very long time, but something on similar lines might be useful for training village teachers.

But the making of all adults in India literate was an essential part of the Plan. It provided for immediate attack on adult illiteracy and visualised completion of that effort in a quarter of a century. Voluntary helpers would doubtless be available in numbers for this part of the work, college students during their vacations, etc., but the problem could never be solved without a nucleus of trained and experienced people to direct their efforts.

A major problem was to provide the teachers' teachers in sufficient numbers and of the requisite quality. Already students were abroad studying the best modern pedagogical methods and on their return they would form the staff of the teachers' colleges, which would

doubtless also absorb the best graduates for some time. "Ploughing in the best of the crop," I suggested, and he agreed.

It would be years hence, he said, before teachers would be ready in sufficient numbers to bring all children under the scheme. Salaries would have to be raised if teachers were to be attracted, but, in any case, until the number attending high school was greatly increased, the supply available for teachers' training would remain inadequate. The ratios had been carefully worked out.

Universal primary education, free for all who could not afford to pay, would come, but Sir John considered forty years a conservative minimum for the bringing of the plan into full operation over the whole country.

(Alas for my poor little *gaonwalla*!)

I raised the question of the preservation of the traditional moral values of India. Was there not a danger, unless a definite effort was made to reiterate those values and to raise the country's present moral tone, that a social revolution might follow the rapid spread of education without a corresponding economic advance?

Sir John doubted whether you could have considerable educational advance without accompanying economic change. "Education creates discontent. I am all for it as long as it is 'divine discontent.'" Education, he said, was always a revolutionary force—not necessarily leading to bloodshed. The more education, however, the less prejudice and the more tolerance there should be. Half-educated people were dangerous.

But in what country had the major-

ity ever been fully educated? The "good old times" of nostalgic longing were generally, he believed, the "bad old times," with a few exceptions, such as, perhaps, the flourishing period of Athens and of Florence.

"And," I suggested, "the reign of Asoka in India."

But even in Athens the bulk of the people had been slaves, he went on. And in India there had been too much acquiescence in things as they were. "If the situation is such that a social revolution is desirable, let it come! If you are going to have a democracy, you have got to take the chance. The people must be educated. Standards are not going to be good and democracy is not going to be safe till every child is given equal educational opportunities." Things had been static too long, Sir John declared. Now something was doing, things were moving, and that was all to the good.

"If only," I said, "they do not move too fast and things of value are not scrapped along with things that ought to be discarded!" And to myself I thought that, after all, the light of knowledge, like that of the sun, but furnishes the conditions of intenser vital action. Its effect depends on where it falls. The same sun that quickens growing things hastens the process of decay in others. The light that serves the eagle blinds the owl. But still the light must be allowed to shine for all. "If you are going to have a democracy you have got to take the chance."

But forty years no longer seems so long. It is perhaps as well that universal literacy will be some time in coming, lest Indian eyes, so long accustomed to the quiet gloom, left by the fading from mind of ancient wisdom, be dazzled by the sudden flash of modern half-knowledge, and Indians fall an easy prey to irresponsible agitators through the printed word.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

HUDIBRAS

Shri K. Natarajan writes pertinently in *The Indian Social Reformer* for 11th January and 1st February, challenging recent statements of Indian leaders about India and religion. (See our "Ends and Sayings" columns for February 1947.) India, he declares,

is more soul than body. She has lived on despite starvation, disease and all kinds of distress, merely because of her faith in the unseen, which like fountains of sweet water in the sea has kept her whole.

Modern planners can never altogether quench in Indian hearts devotion and that "faith in the unseen" which have sustained them down the ages. "There is no empiricism about Indian religion," Shri Natarajan writes. "It is realised truth" and the Indian seers have pointed the way to realisation to others. It is by virtue of that heart perception that India has survived; through it, that she can render her greatest service to the world.

Shri C. Rajagopalachari, laying recently the foundation stone of a metallurgical institute at Jamshedpur, had expressed the hope that science might succeed, where religion had failed, in uniting the communities of India. Scientific leaders do not share such optimism, Shri Natarajan writes. Man's power over Nature has vastly increased but "man himself has remained aggressive, greedy, cruel."

It seems indeed incongruous, as Shri Natarajan writes, that

when the West disappointed, disillusioned, turns to India for light, our leading men

are busy collecting the garbage of a decomposing system and holding it up for India to guide herself by. There is actually strong revival of religion in the West, while our great men decry it as the cause of our divisions, our economic depression, our political ineptitude.

The *Report of the Care of Children Committee* appointed in 1945 to inquire into existing methods of providing for the 30,000-odd children deprived for any cause of normal home life with their relatives, presented to Parliament last September (Comd. 6922. 3s.), should be read by all who have child welfare at heart.

In the child's need of a home or a good substitute for one, and for normal outside contacts, affection and personal interest are no less important than physical care, which the Committee found to be, on the whole, good. The former were found more likely to be forthcoming in happy foster homes than in institutions. But, though in certain of the latter they found over-regimentation, dreariness and dirt, in others the children were leading very happy, normal lives. The description of some of the best of these, warm with understanding sympathy, bright with flowers, rich in toys and with well-filled low shelves of books, would certainly be classed with fairy-tales by the inmates of some of India's Children's Homes, so bleak and all too few.

In general, the drab uniforms of an earlier day that set the children of an

institution apart from other children, were no more. There seemed, too often, however, to be more attention paid to variety in costume than to fitting treatment to individual child needs. In many Homes the children were found to be considered merely in the mass, with no individual rights or possessions, no quiet place to which they could retreat. In only a few Homes was there found appeal to a child's social conscience, for which a system of rewards and punishments is obviously a poor substitute. Perpetual dependence during childhood, the Committee warned, might tend to later lack of initiative and responsibility. The youth in his own home, moreover, can count on continuity of interest in his welfare. A chief criticism of most Homes was the haphazard character of vocational guidance and after-care.

England recognises her homeless children as potential national assets. India has yet to accept hers officially as inescapable responsibilities.

Dr. C. Kunhan Raja, himself an eminent Sanskritist, pleaded, in an address published as the first Kala Pamphlet, for a Sanskrit University for India. In such a University as he visualises, Sanskrit would be the medium of instruction in all subjects, though "Indian culture will be only the centre ...not the circumference of this cultural circle." All subjects of interest in the humanities would be taught; ancient and modern lore would be brought together and the ancient Indian spirit of breadth, tolerance and continuity in learning restored. The wealth of ancient Indian science, prominently psychological science, would be tapped. Dr. Raja predicts a great

future for such a University as a centre of modern scientific research. Other languages than Sanskrit would be studied and the philosophies of other religions than the Hindu, but "the great function of the Sanskrit University shall be to restore religion into the life of the nation," religion being not a set of dogmas, he explains, but "virtuous life."

The advantages of a truly All-India University to cement national unity and to counteract the tendency towards a too strong provincialism or communalism are obvious. So is the desirability of bringing the wisdom of our ancients to bear on modern problems.

Dr. Raja charges that the existing Sanskrit *Pathashalas* have fostered narrowness of outlook. If that can be avoided by his Sanskrit University, if indeed "students from all communities, from all races, from all religious denominations and all stations of life will live together as a fraternity," Dr. Raja's vision may hold the key to many of our difficulties. We cannot, however, avoid the reflection that our existing Universities are far indeed from doing all that they could in these directions. A Sanskrit University on the lines indicated would not lessen their responsibility, though it would by contrast bring out their shortcomings the more forcibly.

The rapid growth of Roman Catholicism in the U.S.A. is a legitimate cause for concern abroad, because of that country's dominant position in the world of today and tomorrow. The appearance, therefore, of *The Vatican and the U. S. A.* by Avro Manhattan in "The Thinker's Forum" (Watts and Co., London) is to be welcomed.

The statistics of recent gains in the Roman Church's strength, especially in urban centres, covering not only churches and adherents but also educational institutions and the Roman Catholic press, are disquieting. So is the close, albeit still unofficial, diplomatic relation between the President and the Vatican, maintained through the former's personal Ambassador to the Holy See.

There is abundant evidence, in history and in official declarations, of the totalitarian temper of the Roman hierarchy. Its opposition to Communism has been open and bitter, but expediency has dictated caution, while the Roman Church is still in the minority, in moving against democratic ideals such as freedom of worship and of speech.

The Vatican has tolerated, even encouraged for the nonce, the growth of "American Catholicism" of outwardly more liberal outlook, has let go unchallenged a Catholic presidential nominee's advocacy of absolute freedom of conscience, equality between Churches and absolute separation of Church and State. How far that is from the Church's official pronouncements in different contexts warns of the iron hand within the velvet glove. Has not an "infallible" Pope solemnly pronounced it "altogether necessary to salvation for every human creature to be subject to the Roman Pontiff"?

Meantime the Vatican bides its time and non-Catholic America sits nodding while the tentacles of the Roman hierarchy spread over the press, over labour organisations, over the film industry, over education and, potentially most dangerous of all, over public policy.

Prof. P. S. Naidu's presidential address before the Section of Psychology and Educational Science of the recent Indian Science Congress dealt with "Psychology and the Rehabilitation of Human Society." He saw hope in psychology for the reconditioning of human nature, especially necessary since scientific and material advance had outstripped moral progress. Professor Naidu named, in ascending order, efficiency, happiness and self-realisation as worthy goals, pertaining, respectively, to body, mind and soul. Analytical psychology, he said, could serve occupational adjustment; depth psychology, the establishment, by sublimation and repression, of the hegemony of a worthy master sentiment, in which the secret of happiness lay; while Indian psychology supplied the keystone in putting forward as the highest goal the realisation of the Absolute.

Professor Naidu made some valuable points, as in repudiating the power of mere environmental changes to reshape the mind and in stressing sympathetic induction, by which emotions and sentiments might be transmitted unawares. But the "National Psychoanalytic-psychiatric Service" which he proposes would be fraught with danger. Modern psychology, though confidently declaring the mind "merely a bundle of instincts," has admittedly not explored fully its "dense impenetrable jungle." For it to rush half-blindly into the "cleansing of the unconscious" is to invite disaster.

Let sleeping dogs lie and men's attention be directed rather to the superconscious, *terra incognita* for Western psychology, but which ancient wisdom calls the divine nature in man.

Shadows will not trouble him whose face is kept turned towards the light.

Is there a better treatise on the Science of Psychology than, say, the *Gita*? Occidental psychologists are the poorer for their non-acquaintance with ancient texts of Oriental Psychology and their Indian chelas should not be blind to their teachers' deficiency.

Among the excellent contributions to *The Hibbert Journal* for January, Captain Liddell Hart's article "The Need for a Spiritual Commonwealth" is specially welcome. Himself weaned from war by the study of war, he declares that peace depends on moral order, and not on organisation, and that there is a convergence in religion as in economics and politics. If any religion claims monopoly of truth it leads inevitably to the idea of the superior race, to aggressiveness, greed and war. One may feel more at home in one faith, but the barriers must come down between it and the others, to realise the fundamental unity-in-goodness of the upward converging paths. Christianity, incredible by historical standards, should be presented as spiritual truth, a divine parable, not a factual record. It would thus "bring out the sense of continuous revelation and evolution." The continuance of goodness and self-sacrifice in a world where, by human standards, these are unprofitable, is evidence itself of the Supreme Spirit shining through man. Sectarian dissensions are due to imperfect interpretations, and we must sympathetically recognise we are not the sole possessors of truth, that morality is universal. Even if the idea of a spiritual Commonwealth will not avert

immediate disaster, it may influence general thought and behaviour sufficiently to give people time to find their religious balance. For good manners and good morals are not separate, as we have made them, and history shows their reciprocal relationship. The balanced application of the universal "Golden Rule" is due to contributions from all the faiths.

The proposal to eliminate capital punishment in Britain for an experimental five-year period was referred to in our January issue (p. 16). Mrs. Theodora Calvert has brought out a convincing brochure: *Capital Punishment*, with the subtitle "Society Takes Revenge: An Examination of the Necessity of Capital Punishment in Britain To-day." The conclusion is that the death penalty is as unnecessary as it is barbarous and harmful to society. The evidence gathered in 1929-30 by the Select Committee on Capital Punishment, whose Majority Report recommended the proposed suspension, was overwhelming. Other countries had abolished it without any observable change in trend of the murder rate, which had been generally downward. The substitution of certainty of conviction and punishment, the latter aiming at reform, not at revenge, would, Mrs. Calvert urges, divest murder trials of their melodramatic appeal, spare relatives of the offender, relieve penal administrators and workers of a terrible and brutalising rôle and rob the always-present possibility of an unjust conviction of its irrevocable character. Mrs. Calvert writes:—

Our feet are set on the road that leads to the elimination of crime by improved social conditions, better education and a patient and enlightened treatment of delinquency... The Death Penalty... has no place in a modern system of penal administration, and it is high time that it was swept away.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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NON-MOSLEMS WHO PENETRATED INTO MECCA

[Mr. Harry E. Wedeck writes from America of the drawing power which the Holy City of Islam has exercised upon a wide variety of individuals outside the Moslem fold. The instinct to protect that which to us is holy, from profanation at the hands of scoffers, is but natural. But since, behind the creedal façade of every cult, there lies the truth in which all others share, can those who seek that truth in all sincerity with justice be denied access to mankind's common heritage ?—ED.]

Mecca—Mohammed's sacred city—like its equally sacred neighbour Jerusalem—has always tantalized travellers. As a result, the Holy City has often been assailed by the infidel. Never, however, has the penetration of Mecca been unaccompanied by anguish, fear of discovery or even death at the hands of a frenzied mob, jealous of their religious privacy. But the challenge of Mecca, nestling behind Jeddah, has for that very reason been a provocation to men, different in creed and race, to set their unhallowed feet in the Prophet's citadel.

It was the Caliph Omar who indirectly stimulated such travellers. In the seventh century he drove out of Mecca Christian, Jew, Zoroastrian.

Now, none but Moslems may go out by the east gate at Jeddah that leads to Mecca. King Hussein, in fact, during the first World War, asked British seaplanes to refrain from flying over Mecca or Medina. Still, venturesome spirits have come from England, France, Holland. Their attempts have ranged over a vast span of time, from the early sixteenth century down to our own days.

Not all adventurers have been driven by the same urge. To some, the challenge of a forbidden city was irresistible. Others, leaning to Islam, have been stimulated by religious motives. Still others had the adventurous spirit. Sir Richard Burton, that unconventional Englishman,

was hungry for adventure, especially in the East. His long poetic *Kasidah*, written under the pseudonym of Haji Abdu El-Yezdi, reveals his affection for Islam.

The quest for information beset others. Doughty had antiquarian leanings: they appear in his full-blooded, sinewy, monumental narrative. Arminius Vambéry, the Jewish Hungarian linguist who was honoured by Queen Victoria, disguised himself as a dervish, joined a band of pilgrims returning from Mecca, and travelled with them through the Asiatic deserts. But his object was mainly philological.

The first name that comes into prominence is that of Ludovico de Bartema or Varthema. An Italian traveller, born in Bologna, he was by temperament a romantic cosmopolitan. Toward the end of 1502, he left for Alexandria. From that point onward his life was athrill with variety. He sailed along the Mediterranean coast, through the Red Sea and the Persian Gulf, crossed the Indian Ocean, touched at those places of musical names—Samar-kand, Taprobane, Malabar, Java. He gathered quaint information on customs and peoples: was caught and imprisoned as a Christian spy; became a business partner with a Persian merchant in Shiraz. At long last he reached Lisbon, a brief haven.

But his supreme adventure was his pilgrimage to Mecca. He was the first European to enter that city. From Alexandria he sailed to Beirut and thence to Damascus. Becoming

one of the Mameluke escort of the Haj caravan, in the spring months of 1503 he made the pilgrimage to Mecca and Medina, reaching the former city on May 18th. It was a precarious trek, fraught with skirmishes against the Bedouin, sandstorms, narrow escapes from death as a "Christian dog," rescue from prison with the help of an Arab woman. Varthema's narrative, describing the peoples and the cities he saw, is intensely personal. He airs his likes and resentments violently; he describes in sharp, vivid strokes the streets of Mecca, their colour, their warmth and their filth, and the tumult and confusion of the Haj.

Later in the same century a Frenchman, born in Marseilles, felt the pull of the East. This Vincent Le Blanc left home at the age of fourteen, made his way to Alexandria, and for some years travelled over North Africa. Then, with the help of two friends, he left Damascus and joined a merchandising caravan on its way to Mecca, which he entered in 1568.

Le Blanc's father had wide commercial interests in the Levant, and the son inherited his business acumen. In his description of Meccan scenes he makes illuminating comments on bartering among the Arabs, on spices, butter, dates brought into Mecca, on current prices of commodities, and on the immense trading possibilities: just as if he were a migrant salesman, not a traveller who had consummated one of the

supreme adventures.

The eighteenth century produced two strange figures. One was Johann Wild, of Nuremberg. As a servant of a Persian merchant this Wild traveled from Egypt to Mecca in 1707. The other adventurer was an Englishman, Joseph Pitts, a pathetic figure. In his youth he followed the sea, but was sold as a slave and taken to Algiers, where he remained for fifteen years. He was compelled to adopt Islam, the means of compulsion being the bastinado. With his third master, his patron, as Pitts calls him, he went to Mecca by way of the Red Sea and Jeddah. He arrived during the feast of Ramadan. Pitts's account is, naturally enough, very personal, for his background was meagre. "I found nothing worth seeing in it," he says of the Kaaba. This bastinadoed English sailor-slave finally regained his freedom and returned to his native England.

The nineteenth century is the century *par excellence* of active interest in the forbidden city. Successful attempts to enter it were made by men well-versed in Arabic and in the ritual of the Haj and of superior mental calibre.

Ali Bey El Abbassi was the pseudonym adopted by the Biscayan Domingo Badia y Leblich. In the first and second decades of the nineteenth century he wandered over North Africa, Syria, Turkey, Arabia. An English translation of his travels appeared in London in 1816. It was so startling that the

publishers had to introduce the book with a rigid guarantee of its authenticity. In 1806, Badia, a good linguist, was in Jeddah, whence he proceeded with a pilgrimage to Mecca, arriving in January, 1807. He remained in Mecca almost nine months, and had access to things rarely seen. He secured measurements and plans of the Kaaba, and details of the daily life of the city. Badia had a sure, probing eye. He even notes down how the camels eat and the amounts of his gratuities. Travelling as a Moslem prince, Badia, on entering Mecca, was presented to the Sultan Sheriff, and was allowed to sweep the interior of the Kaaba and to visit it frequently.

After him came Haj Moosa, who was really the German student of medicine and mineralogist Ullrich Jasper Seetzen. He left Jeddah late in 1809 and spent altogether about three months in Mecca. He describes the Mosque in detail, with accuracy.

Johann Ludwig Burckhardt, the Swiss Orientalist, equipped himself well, by linguistic study in London and Cambridge, for his Oriental contacts. In March 1809, he left England for Aleppo and, under the guise of Sheikh Ibrahim Ibn Abdallah, he spent two years in the Levant, perfecting his Arabic, absorbing the Koran. He then made for Africa and from Suakin, via Jeddah, went on the pilgrimage, reaching Mecca in 1811. Burckhardt had in the first place disguised himself as a beggar, but being wracked by fever

he later assumed the dress of a prosperous Egyptian. He spent three months in Mecca and then trekked to Medina. In 1815, he returned to Cairo, exhausted by agonies to which he succumbed in 1817. His great memorial is the massive *Travels in Arabia*, published in 1829. Burckhardt can be read with intense interest. He is alert and positive. He evokes the bustle of the bazaars, the crowded, narrow alleys of Mecca ; hints at forbidden wine houses ; sketches, in picturesque detail, the grain and butter marts ; comments on the baths and the slave markets and more nameless resorts.

Far removed in temperament and position from the scholarly Burckhardt was Giovanni Finati, who almost made a practice of deserting from three armies. In Egypt, he fought against the Mamelukes, escaped from the army, had an intrigue with a woman in a Turkish harem, and joined a pilgrimage to Mecca, which he entered in 1814.

Haj Omar, who was the Frenchman Léon Roches, is more worthy of recognition. His father migrated from Grenoble to Algeria, and the son drank in the Oriental atmosphere. His romantic attachment to a beautiful Circassian girl, a certain Khadidja, was an adventure in itself. On her account Roches began the study of Arabic, became a kind of unofficial interpreter, and was sent on various military missions on which his knowledge of Arabic proved of value. Roches, in search of an escape from his disappointment

in love, wandered from Egypt to Medina and thence to Mecca, in 1841. He stayed only a few weeks in the city, not without danger. During a sermon a cry arose "Ho ! seize the Christian !" and only the intervention of the Sheriff's soldiers saved him. Roches survived his wanderings, and later held important diplomatic positions in the Orient. Somewhat like Doughty, he spent his declining years in mellow retirement.

Like Burckhardt, George Augustus Wallin, Wali Al-Din, was a linguist with special interests in the Orient. Born in Aland, he went later to Finland, and studied medicine in the Russian capital. Disguised as a Moslem he made his way across Arabia and, joining a caravan, entered Mecca in 1845.

Few men have been so adventurous as Sir Richard Burton. As soldier, consul, explorer, he wandered over the East, the Near East, Africa, steeped himself in Oriental life, assimilated, while in India, Bengali and Hindi, Gujarati and Marathi, passed easily as a native in the bazaars of Sind. There was a spice of the Gypsy in him, a kinship with George Borrow. Burton's achievement is the pilgrimage to Mecca in 1853, embodied in *The Pilgrimage to Al-Medinah and Meccah*, published two years later. It is a forceful, lusty record, revealing the zestful vigour of the man.

In Burton's company was a motley crowd : Moslems from Moscow, dark-skinned Javanese, Albanians and

East Indians, Moroccans, Afghans, Takruris and Somalis from Africa. Burton himself had set out from London as a Persian by the name of Mirza but, encountering disrespect for Persians, he became a Pathan born in India. In the *Guide Book to Mecca*, an obscure pamphlet issued in 1865, Burton summarized the intricacies of the Haj ceremonials: the donning of the ihram; the inhibition against cutting the hair and the nails; the visit to Mother Eve; the continuous baring of the head; the exaltation of "Here am I! O Allah! Here am I!"; the stoning of the great devil.

Some names—like those of Burckhardt and Burton—remain for ever. Others, despite achievements, pass quickly into at least semi-oblivion. Heinrich Freiherr von Maltzan, who assumed the name of Sidi Abd-Er Rochman Ben Mohammed Es Skikdi, was attracted by the Orient. In Algiers he obtained a passport by supplying a hashish addict with funds for an orgy, and with the victim's passport he went to Alexandria, bought a Negro slave, and crossed without much difficulty from Jeddah to Mecca, in 1860. The Englishman Herman Bicknell, Haj Abd-El-Wahid, is remembered mostly in connection with the Burton controversies. In 1862 he entered Mecca and wrote an account of his pilgrimage, whose dangers he minimized, in the form of a letter to the *London Times*.

A more romantic figure, another Joseph Pitts, was John Fryer Keane,

an Englishman who at the age of thirteen ran away to sea, spent some years among Moslems, and as Mohammed Amin went to Mecca in 1877 as a convert. During his stay in Mecca he found an Englishwoman there, named MacIntosh, who had been taken as a prisoner from India and brought to Arabia.

Comparable with Burton is the learned Christian Snouck Hurgronje, the Dutch scholar who became Abd-El-Gaffar. Hurgronje spent six months in Mecca in 1885, his object being to study the social life of the community. His observations, written in two volumes in German, are a mine of economic and political information about Moslem life.

Photographers are always ready to risk themselves for a good negative. Accompanied by an Arab friend, Haj Akli, the Frenchman Gervais Courtellemont went to Mecca as Abdallah, a convert, and in 1894 managed to take a large number of unusual photographs of the city. He reached Jeddah in safety, with his camera and photographs intact.

Now, within our own days, another Englishman has entered the Holy City. Eldon Rutter had been initiated into Moslem ways and the Arabic tongue in the East Indies. Thus equipped, warily anticipating and rehearsing every attitude and ceremonial that would admit him beyond the hadud, he entered holy ground and mingled with the believers. It took, he says, constant vigilance on his part. But in the faint flush of dawn the invocation

to Allah submerged him. He was admitted to the House of Allah, and daily executed the pilgrimage rites. Nine months he spent in the capital, a longer period than any other European before him had spent.

Some came within sight of the supreme achievement but for one reason or another did not enter Mecca. Such cases in themselves are worthy of remembrance.

Charles Montagu Doughty, who died in 1926, sojourned, in his earlier years, among the desert Bedouin for two years. In November 1876 he left Damascus with pilgrims and went on the Haj with them as far as Medain Salih. Then he broke away and went into the desert. In 1909, the completion of the Hedjaz Railway from Damascus to Medain Salih eliminated the distance by foot, but in Doughty's days the worn paths still echoed to the soft-padded tread of camels, and to the hoofs of mules and donkeys. The Kurdish Pasha of the Haj, Mohammed Said, was not hostile to Doughty's going as far as Medain Salih. Dressed as a Syrian of moderate means, always openly a Nasrany, sleeping in wet fields, sharing the harsh food, Doughty, though native in dress and manner, remained temperamentally an Englishman, a surveyor of the scene, intensely understanding and sympathetic, but not one with them. His primary purpose was archæological research, identification of Nabatean ruins, gathering of inscriptions, potsherds, relics of the past. But his antiquarian interest merged with

something greater. It became a romantic attachment, a penetration into Arab life to such a point that in Western Arabia, even now, the name of Doughty has grown legendary.

Travelling unarmed, often without means, administering specifics to sick nomads of the desert, vaccinating them, distributing herbal and other remedies, he was virtually a peripatetic thaumaturgist, sowing in his path, as his payment, the Arabs' ejaculatory "Wallah!" that testified to his virtues.

During a halt, it was suggested to Doughty that he go all the way to Mecca, "and we will show you the holy places, and this were better for thee than to leave the caravan at Medain Salih, where by God the Beduwin will cut thy throat." Doughty wandered among the Arabs and finally set out for El-Kasim with a caravan of butter for Jeddah; actually the caravan was destined for Mecca. He went with the camels as far as Ayn, the holy well of Zem Zem.

It was no easy march. The simoom took toll of him, the brackish water, the long camel stages. Doughty was threatened with death as a Nasrany. Just escaping several such attempts on his life, he reached Jeddah.

Lawrence's leadership of the Bedouin also deserves mention here. King Hussein and Feisal of Iraq decorated him—a rare honour—with the title of Sheriff of Mecca. He stirred his followers, "drinkers of

the milk of war," by recounting Arabia's past glories. Wearing the kaffieh, the agal and the aba, sometimes praying with the Bedouin, Lawrence never concealed his religious identity. He was accepted despite his kafir status. These two men alone—Doughty and Lawrence—made no covert secret of their religion; all others disguised themselves and acted as Moslems.

In *The Desert and the Sown* Gertrude Bell speaks of a certain Mahmud in Syria.

By the Face of God! they suffer....Nor are the marches like the marches of gentlefolk when they travel, for sometimes there are fifteen hours between water and water and sometimes twenty, and the last march into Mecca is thirty hours.

Some have drawn back in terror at these hardships; others, in fear of the Bedouin; others have given their life in the Haj. One traveller was crucified.

Rosita Forbes, in the latter days of the first World War, assumed the name of Sitt Khadija, obtained an Egyptian passport, and became nominally one of a group of Meccan pilgrims. She assumed, with her name, the habbara, the burwa, kohl-ed eyes, and devoutness. But at Jeddah her passport was returned to her, unendorsed. British officialdom promised help, but to no avail. Khadija's way to Mecca, chiefly through the suspicion of a certain Abdul Melk, was blocked. Among her Moslem friends she became somewhat of a martyr, a victim of government red tape.

HARRY E. WEDECK

GRAVES OF KEATS AND SHELLEY

The information that the graves at Rome of Shelley and of Keats are in need of attention and that the unique Keats-Shelley Memorial in that city, which houses also manuscripts and books of Byron and Leigh Hunt, may have to close for lack of funds, will come to many as a painful shock.

In Shelley, as in Keats, the flame of genius burned, bearing clear witness to the divinity that is in all men but shines so brightly forth but in the few. It is not the human tabernacle that we honour when we pay tribute to the truly great, but the immortal soul, that, against odds that most find over-

whelming, has succeeded in manifesting himself through his prison walls. The radiance lingers in their poetry, and it may not be mere fancy that the room where, in 1821, Keats breathed his last is felt by many visitors to the Memorial to be a place of peace.

They do not need our gratitude, but we need to express it. The appeal of the Keats-Shelley Memorial Association should meet with wide and generous response. Contributions may be sent its Honorary Treasurer, the Manager, Barclays Bank (West End Foreign Branch), 1, Pall Mall East, London, S. W. 1.

H. G. WELLS

[We bring together here two articles, one by a European sociologist, **Dr. E. K. Bramstedt**, the other by an Indian scholar, **Dr. P. Nagaraja Rao** of the Benares Hindu University. The one evaluates the sociological contribution of the late Mr. H. G. Wells in his many novels ; the other brings out the inadequacy, as a philosophy of life, of the Scientific Humanism of which Mr. Wells was one of the most brilliant exponents. From the two emerges a fairly balanced picture of a strong and vigorous mind handicapped by its own intellectuality and by a philosophy wider than it was deep.--Ed.]

I.--THE SOCIOLOGICAL SIGNIFICANCE OF HIS NOVELS

Few writers in our time have radiated such immense stimuli and been such continuous awakeners as H. G. Wells. The work of this giant—scientist and journalist, pamphleteer and sociologist, popular historian and contemporary social critic—has proved a landmark in the evolution of the modern mind. The extinction of so great a volcano, the passing away of this ferociously independent John Bull of English literature faces us, who are consciously or unconsciously in his debt, with the question : What will remain of his rich legacy ? Which of the many products of this fertile, incessantly advancing mind will pass the test of time, will impress future generations as they have impressed us ?

An awkward question. The attitude of posterity depends on so many unpredictable factors—the trend and quality of its own writers, changes in the social structure as well as in fashions and tastes, even the political prestige of the country to which the author of bygone days

belonged. Let me quote two forecasts. One comes from an erudite literary historian who, whilst admitting that H. G. W. is “ a man with a style ” and also “ entitled to a modest niche in history as a humourist, ” sees in him, above all, a social commentator, “ a thinker of other people's thoughts. ” Dr. H. V. Routh in *English Literature and Ideas in the Twentieth Century* (1946), says :—

Unfortunately for his reputation, knowledge moves so rapidly and forgetfully that his influence may well be effaced, and others will revive his principles believing them to be their own. If so, he will barely survive as an entertainer, intermittently in demand in lending libraries.

At least one critic is even more sceptic—H. G. W. himself. In his penetrating, frank *Experiment in Autobiography* (1934), he writes :—

I have to admit that the larger part of my fiction was written lightly and with a certain haste. Only one or two of my novels deal primarily with personal-

ity, and then rather in the spirit of what David Low calls the caricature-portrait than for the purpose of such exhaustive rendering as Henry James had in mind.

Wells doubts if these caricature-portraits of his "have that sort of vitality which endures into new social phases. In the course of a few decades they may become incomprehensible. The snobbery of *Kipps*, for example, or the bookish illiteracy of *Mr. Polly* may be altogether inexplicable."

It seems to me that Wells here took too pessimistic a view, even if ample allowances are made for the probable fading out of many of his novels and stories. Of the three periods in Wells's development, the works of the last, mainly concerned with social criticism and political comment, are least likely to survive. *The New Machiavelli* or *The World of William Clissold* may provide valuable material for the cultural and social historian two hundred years hence, but they will hardly excite the public. Some of his earlier fantastic tales might last longer, so long as scientific utopia does not become scientific fact. *The Time Machine* (1895) will probably retain its dramatic tension and strange grip on the reader's imagination, just as today Swift's *Gulliver's Travels* for us still throws light on ordinary human existence by confronting it with the extraordinary and in some cases far more reasonable beings whom Gulliver chances to meet. But *The First Men in the*

Moon (1901) is likely to become obsolete, should the now planned expedition to that planet in a specially constructed rocket succeed. Just as today nobody cares for Jules Verne's thrilling technical adventure stories of eighty years ago, in which the invention of the U-boat was boldly anticipated.

But, despite the doubts of their creator, some of the non-scientific and non-political novels of Wells's second period (1900-1910) should maintain their charm, their vigour and their unaffected humour for a long time, even after their social setting has ceased to exist. For are we not still able to appreciate the significance of Voltaire's *Candide* or the specific humour of Sterne's *Tristram Shandy*, although much in them can be fully understood only against their contemporary background? Amongst these works from the second period are two different types: (a) *Tono Bungay*, in which the social structure of contemporary England is sketched on a large canvas; and (b) books like *Kipps* and *The History of Mr. Polly*, containing caricature-portraits done with a deft touch and a closeness to life which never succumbs to mere prosaic description. It is true, H.G.W. did not possess that extreme detachment and self-effacement necessary for the creation of a social panorama or for the development of a family symbolising at the same time a class, to be found behind Galsworthy's *Forsyte Saga* or young Thomas Mann's *Buddenbrooks*.

"Emotion recollected in tranquillity" could hardly be the motto of a man who lived more in the present than in the past, and often more in the future than in the present. Unlike these two sons of patricians, H. G. Wells was the offspring of a small man, a suburban *petit-bourgeois*, successful in cricket and a failure as a shopkeeper. He inherited a strong vitality, a robust vigour which loves a fight, overcomes heavy obstacles and does not mind lifting the lid of an unknown tomorrow.

Tono Bungay (1909), which Wells later dubbed "perhaps my most ambitious novel" contains remarkable flashes of insight into the transition from a decaying feudal society to a modern vulgar commercialism, enterprising and full of humbug, the super-agile captain of which eventually wrecks his own creation. The two English social systems, the old rural and the new urban, have quite different codes and techniques and Wells has succeeded in making them articulate. Bladesover symbolises the rule of the gentry, a world in which everyone knows his or her station, in which social contacts and social responsibilities are fixed according to the traditional rules of the game. During the 'eighties Wells's mother had been a housekeeper to two aristocratic ladies in the country, a fact which allowed the boy more than a glimpse into the social fabric of this now bygone world, in which the servants displayed as much, if not more, snobbery and regard for social etiquette than

the Olympians they watched so closely. There is justice in Wells's attitude towards the gradual changes in the distribution of power which marked the Edwardian period, but this justice is somewhat negative. Consider his comment on the new financiers who took over many large estates from the old aristocrats.

There was no effect of a beneficial replacement of passive unintelligent people by active intelligent ones. One felt that a smaller but more enterprising and intensely undignified variety of stupidity had replaced the large dullness of the old gentry, and that was all.

Indeed the newly ennobled financiers were only a by-product of that urban commercialism so superbly caricatured in this novel. Wells's later confession, that the book is rather extensive than intensive, hits the mark, yet in no other novel are the pushing, swindling practices of a certain type of advertising so devastatingly exposed. "*Tono Bungay*," a worthless patent medicine, becomes the elixir of success, the key to Society for Edward Ponderevo and his nephew. The technique of its propaganda is to suggest ills in order to sell cheap cures. This chemical commercialism secures control of printing works and a chain of newspapers and magazines. The economic rise of Mr. Ponderevo, that lively, sly, unrefined cockney, is accompanied by the social rise of his wife. In a study of various London *miliens* we accompany them from the shabby impecuniosity of the

Camden Town lodging via the suburban middle-class refinement of Beckenham and Chislehurst to the lavish magnificence of Crest Hill with its marble staircase and its golden bed for Mrs. Ponderevo, facsimile of the Fontainebleau of Louis XIV.

Whereas later, in *The World of William Clissold* (1926), the earnest ideas of the world-reformer and social critic are unfortunately developed at the expense of concrete descriptions of social reality, the caricature-portraits of Mr. and Mrs. Ponderevo, drawn over-life-size, touch the core of an unbalanced society. The subjects appear grotesque, but thoroughly human. In *Tono Bungay* the "little man" becomes a "big man" before he ends a failure, whilst in the other novels of the period the little man remains little, inarticulate, tragicomic. *The Wheels of Chance* (1896), *Love and Mr. Lewisham* (1900), *Kipps* (1905) and *The History of Mr. Polly* (1910) put the little man, his fancies, his oddities and his struggles on the map of English literature. At the same time Wells has avoided depicting him with that desperate bleakness which overwhelms us in the earlier novels of Zola, or in the later ones of the German Hans Fallada. *Little Man—What Now?*—the title of one of Fallada's books—could be written also over those refreshing stories of Wells, but with him the question has a less tragic meaning, for he delights in existence. He regards life as a tremendous adventure, which again and again fascinates his

modest heroes, muddle-headed and bewildered as they often are.

Apart from the sombre note of his final books, proclaiming "mind at the end of its tether," H. G. W. was, fundamentally, anything but a pessimist like Schopenhauer or Thomas Hardy. It was not man's moribund position in the Universe that worried him at the height of his creative powers, but the ills of the social system and their impact on the individual. "If the world does not please you, *you can change it*," he insisted.

You may change it to something sinister and angry, to something appalling, but it may be you will change it to something brighter, something more agreeable, and at the worst, something more interesting. There is only one sort of man who is absolutely to blame for his own misery, and that is the man who finds life dull and dreary.

Now the life-stations of Messrs. Hoopdriver, Lewisham, Kipps and Polly contained indeed a perturbing amount of dullness and dreariness: some were badly paid shop-assistants at the mercy of mean, uneducated, bullying employers; others lived in the stifling atmosphere of badly managed schools—Lewisham as a young schoolmaster, Kipps as a pupil at a snobbish little place of misinformation. And in the end none of them went very far. Social reality proved stronger than their hopes and wishful dreams of love and success. Though Art Kipps, odd and befogged, leaves the drudgery of the draper's shop by com-

ing into a fortune, and mixes with finer circles, he is in the end swindled out of his money and leaves his socially superior bride to settle down with a book-shop and a girl of his own class. Mr. Lewisham too gives up his ambitious schemes, his championship of socialism, his friendship with an understanding woman student, and accepts a shallow but loyal wife and the status of a father. And, last but not least, Mr. Polly—whom H.G.W. regarded as the happiest child of his creation—lovable, erratic Mr. Polly, “one of the greatest clowns in English letters,” ends up as helper to a fat woman who keeps an inn. But all these figures at least try to escape from the stiling dullness of humdrum routine, all have fits of adventure and a zest for the delights of life. All of them experiment and sometimes allow themselves to be carried away by a strong urge to escape the pressure of a social mechanism they do not understand. All want lives of their own choosing. Mr. Polly, having accidentally set on fire his outfitter’s shop in a provincial town in South England, does not commit the intended suicide but instead gives free vent to a *Wanderlust* which is his guide to the beauties of nature. He is grotesque and yet so concrete, so full of genuine life that one cannot help loving him. Kipps and Polly may be odd and clumsy in expressing their feelings, but they are never hysterical, always in control of their instincts and are capable of rising to an occasion in the same unostenta-

tious manner that thousands of Englishmen did during the dark days of the last war.

These caricature-portraits are the felicitous outcome of a freshness and an intimate penetration which is compassionate without being sentimental, clear-sighted without being coldly dissecting, realistic without losing a poetical touch. As Wells says himself, these figures are all “thwarted and crippled by the defects of our contemporary civilisation.” The frustration and waste caused by this civilisation occupied Wells’s mind and pen again and again and it marks the artistic superiority of these novels, that in them this frustration is shown in the lives of ordinary people and not, as in later more generalised case-studies, in those of political intellectuals or industrial *entrepreneurs*. Wells clearly recognised that with simple as well as with complicated characters, frustration is to a large extent caused by the conflict between rational aims and intentions and irrational impulses, a conflict tearing modern man to pieces.

There is much more maladjustment than harmony in the erotic relations between his leading figures; incompatibility of character, accentuated by unfavourable social conditions, as with Polly and Miriam; lack of understanding and deeper attraction owing to different social origin, separating Art Kipps and his refined bride Helen. Trafford, in *The Research Magnificent*, devoted to the arduous complexities of research,

finds the worries of home life too much for him. Mr. Lewisham, once so proud of his scheme for regulating life, eventually "knew love for what it was, knew it for something more ancient and more imperative than reason...." Love and a successful career prove incompatible and their mixture leads to a crisis which only a catastrophe or resignation can end.

Wells never sided with the Philistines; one of his last novels, *You Can't Be Too Careful* (1941) is indeed a spirited indictment of the stuffy mentality. Yet he early recognised the necessity of a balance between the red blaze of passion and rational planning, indispensable for our chaotic society. In *The New Machiavelli* (1911)—in which the temperate atmosphere of English political club life before the first world war is by far better reproduced than individuals are portrayed—Remington climbs from rather small beginnings high on the political ladder, but falls from it, like a second Parnell, through his passionate love for a woman. Others have drawn the psychological conflict between reason and lust with more subtlety; Wells clearly realises the sociological structure of a society in which a rational career and irrational love are bound to clash. •

Whilst an artist might experiment in love,—and H.G.W. himself lacked the experimental spirit as little in this field as in many others—a politician or a statesman in Anglo-Saxon countries heads for disaster if he does not conform to the un-

written moral code based on the needs and prejudices of society. Remington explains:—

"We are forced to be laws unto ourselves and to live experimentally. It is inevitable that a considerable fraction of just that bolder, more initiatory section of the intellectual community, the section that can least be spared from the collective life in a period of trial and change demanding the utmost versatility, will drift into such emotional crises and such disaster as overtook us. Most perhaps will escape, but many will go down, many more than the world can spare."

The sociological significance of Wells's novels seems to me to lie in the experimental attitude behind them. It is true, Wells made no experiment as regards the artistic structure of the novel; he did not attempt to change its essence, as James Joyce did. In his novels, however, he experimented incessantly as an original social observer and an impatient social reformer. Whatever the verdict of posterity on his works, for us it is this experimental attitude above all that counts for so much. To us he was, if not one of the profoundest, certainly one of the boldest and most fertile brains, a Daniel Defoe and a Jonathan Swift rolled into one. He was, as often as not, a *raconteur* with a purpose, and yet was an artist in closer touch with reality than most of his contemporary novelists. His description of the hero in *Mr. Brilling Sees It Through* (1916) holds good of himself:—

His was a naturally irritable mind, which gave him point and passion, and moreover, he had a certain obstinate originality and a generous disposition. So that he was always lively, sometimes spacious and never vile. He loved to

write and talk. He talked about everything, he had ideas about everything; he could no more help having ideas about everything than a dog can resist smelling at your heels. He sniffed at the heels of social reality.

E. K. BRAMSTEDT

II.—HIS SCIENTIFIC HUMANISM

The late H. G. Wells was one of the foremost educative forces in England. In his lifetime his popularity was ever on the increase and he took rank with the great secular savants of the age, second to none—except perhaps Bernard Shaw. He was cast for a number of rôles and he had talent enough for them all. He was the writer of large-scale expositions of history (*The Outline of History*), of science (*The Science of Life*), of socio-politico-economics (*The Work, Wealth and Happiness of Mankind*) and of politics (*The Shape of Things to Come*). These volumes he described as "The Bible of the Modern Man." He worshipped at the altar of science and wanted to bring the entire vast field of modern scientific and technological knowledge to bear upon the thought and conduct of the public and its governors, to inculcate the scientific outlook and, on the basis of it, to build a social order which would give men the maximum benefit and the least drudgery. Towards this goal Wells directed all his talents.

Wells's novels assumed the form of scientific romances, fantasies, utopias. In a famous article on "The

Contemporary Novel" (1911) he denied that the novel was a plaything or a means for relaxation, and even that the novel must have a specific form. In all his fiction he tries to drive home the idea that our generation is too slow to perceive the immense possibilities of science, and arraigns its outmoded ways of thought. He sees a race between education and catastrophe. If we as a generation do not adapt ourselves to the scientific view we will go by the board as other species have gone. "Adaptability" is his watchword. He finds a hiatus which spells disaster between modern knowledge and our superstitious practices. He holds that the modern world needs encyclopedic knowledge of the chief sciences and arts. He shines in all his different rôles, which have been described as "prophet, preacher, *entrepreneur* of science, blower of utopia bubbles, fantasist of mechanics, political pamphleteer, iconoclast and wilful interpreter of history."

In his controversy with Hilaire Belloc, Wells observes:—

I see knowledge increasing and human power increasing. I see ever-increasing possibilities before life, and

I see no limits set to it all. Existence impresses me as a perpetual dawn ; our lives, as I apprehend them, swim in expectation.

Science as an agency of production gives goods, but Wells perceives another aspect. That aspect which the eighteenth century called "enlightenment," can cure us of our enthusiasms. Wells wants us to plan our civilisation and society on scientific lines. In his politics he urges those magic words of Wendell Willkie's—"One World." He advocates planning on a socialistic basis. He believes that men can be educated into fruitful and beneficent behaviour by science and socialism.

This great prophet has his moods of frustration. He has given the world the thoughts that troubled him in *The Anatomy of Frustration*, in *The Fate of Homo Sapiens*, and in his last work *The Mind at the End of Its Tether*. He deplores the failure of the human species to tread the broad highway of sanity, socialism and science. Two global wars within a quarter of a century do not encourage optimism about the future of man. The atom bomb is the greatest and the latest outrage against civilised values. Where Wells finds that men having the power to do so have not ushered in the millennium with the help of a band of prosperous communists and perfectly psycho-analysed men, he is thoroughly disillusioned. For all modern scientific knowledge, technological skill, political organisation and economic policies, men are helpless.

He laments their foolishness. Religion does not occur to him as the remedy.

It is at this juncture that the secular humanists fail us ; they content themselves with analysis and preach the doctrine of despair. The hypothesis of the scientific materialist and the humanist does not help us to face the challenge before us. We have no way of tiding over the crisis and negotiating with the situation. Men have knowledge and still they act in ignorance. Man knows the good and pursues the evil. To what is this dualism due ? How can it be overcome ? This cannot be accomplished by a socialist revolution and a democratic fellowship of men.

The spiritual humanist points out that scientific humanists make their calculations without the spiritual element in life. A deeper reflective analysis lays bare the insufficiency of the intellect and the need for the spiritual in building up civilisation.

No civilisation is sound without science ; no society is cohesive without technology ; no organisation is stable without adequate and equitable political and social institutions. All this is obvious ; but what is not so obvious, what is, on the contrary, enormously difficult to believe, is that these alone will make a good civilisation.

In the words of the *Gita*, we need to rise from *jñāna* to *vijñāna*, from knowledge to spiritual discernment, or, to use the words of Pascal, from the order of thought to the order of charity. The *Kathopanishad* (II. 2)

asks us to choose not the pleasant but the good. The insufficiency of the intellectual is not a doctrine peculiar to the East. Plato in *Charmides* (174) observes :-

It is not the life of knowledge, not even if it included all the sciences, that creates happiness and well-being, but a single branch of knowledge--the science of good and evil. If you exclude this from other branches, medicine will equally be able to give us health, and shoemaking shoes and weaving clothes. Seamanship will still save life at sea and strategy win battles. But without the knowledge of good and evil the use and excellence of these sciences will be found to have failed us.

We have the classical illustration in the *Chandogya* (VI. 1) of that encyclopedic saint Narada (an ancient H. G. Wells) telling his guru Sanatkumara that his learning in all the arts (the *Rig Veda*, the *Yajur Veda*, the *Sama Veda* and the *Atharva Veda*, the *Itihāsas*, the *Puranas*, etc.) has not put an end to his sorrow. He confesses that his knowledge of all the arts and sciences has made him learned but not wise, a professor but not a man of peace. Sanatkumara then instructs him in the art of self-realisation.

Plato talked of shoemaking, weaving etc., but today we would say that science, economics, sociology, politics, industry and commerce will provide us a frame of society. But no new and lasting social order will ever come into being, if it does not include the spiritual element. It is

its absence that is responsible for our failure in individual as well as in political life. Science and intellect by themselves are not autonomous. In the words of Radhakrishnan, " What we suffer from is not intellectual error nor even moral ignorance but spiritual blindness. "

We need, no doubt, education, but not mere information ; we need to form our mind. Ruskin observes that " education does not mean teaching people to know what they do not know ; it means teaching them to behave as they do not behave. " The *Sundara Kanda* of the *Ramayana* relates how when Sita had with her purity repulsed the evil-intentioned Ravana the *Raksas* came to her and said " You do not know the world or else you would not refuse what is being offered to you. " The divine lady's reply was " Your city is beautiful, the buildings are grand and there is every mark of civilisation, but are there not two or three people who feel the wrong and can speak the truth to Ravana ? " This feeling has a terrific topicality today.

The humanist fails to see that it is religious experience and contact with the Divine that endows men with angelic power and god-like apprehensions. Unvivified by religious experience man cannot be endowed with power by any amount of secular strength. To the spiritual humanists the present crisis is a challenge as well as an opportunity for affirming faith in the great values of the spirit and for translating them into life.

They do not despair. They could say as St. Paul does in his Second Epistle to the Corinthians (iv. 7-11) "We are troubled...yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed..." It is these men that build society. They effect a revolution by moral training and spiritual discernment. They are the salt of the earth. "It is these people that keep the earth disinfected."

It is religion and spiritual experience that integrate man and society. Mere scientific humanism is not enough. This feeling is growing in the minds of Western intellectuals. Aldous Huxley is a typical illustration. The "neo-Brahmins" of Hollywood bear witness to the fact that we must first seek the kingdom of

Heaven and all other things will be added unto us, and not reverse the process as our current civilisation tries to do, seeking science, gadgets, political institutions, etc., first and expecting only afterward, if at all, that the kingdom of Heaven will be added unto these.

In this connection it is interesting to note that Wells with all his self-imposed limitations yet looked to India. In *Phanix* (1942) he writes:—

In spite of the fact that India is ill-educated, under-nourished and overstrained, and only a section of the population has had the benefit of the good life, the great synthesis of human thought will come from persons inhabiting India more than from any other part of the world.

P. NAGARAJA RAO

WORLD CULTURES

Ralph Tyler Flewelling writes editorially in the Winter 1947 *Personalist* on "Mediating Concepts in Contrasting World Cultures." He finds one concept on which all can come together in mutual understanding, in that of the sanctity of the person. Every man but the utterly depraved, if such there be, is, he declares, conscious of "that inner citadel of selfhood...which an earlier generation called the soul." On that and its complements, that "the person is nothing standing alone" and that "only that unity is progressive that accords with the freest expression of diversity," society can build. On a new faith in man, science, philosophy and religion must unite, "for the crisis of the hour is moral and spiritual, as well as social and physical."

Contrasting world cultural concepts, Mr. Flewelling uses the symbol of the

wheel, its axis movable for the early Western nomads' carts and static for the Eastern peoples, whose pottery and spinning-wheel civilisation became "a culture of meditation and refinement, arts and letters."

The East, and particularly India, became the fountain from which the nomadic West, as soon as it began to achieve a settled life, drew its early intellectual and spiritual inspiration....The eastern ascendance is discernible in the spiritual monism of religion, and the physical monism of science.

These monisms cannot be contradictory, as Mr. Flewelling suggests they are, if spirit and matter are seen as aspects of the One Reality. Similarly, the reconciliation of the West's "linear concept of history" with the Eastern cyclic theory would have offered no difficulty if he had symbolised the latter, more correctly, not as a closed circle but as a spiral.

WHAT LIES BEHIND RELIGIOUS PERSECUTION?

[**Elizabeth Cross** is an experienced educationist who continues her reflections and research in fields where healthful ideas for reforming education can be obtained. This becomes evident in the following short article in which she examines the root of religious intolerance and fanaticism. Very correctly she recognises such systems of thought and life as Socialism and Communism as religions. To eradicate the irreligious vices in creeds, old or modern, she points out how the roots of evil can be handled through the education of the young. But, unless we add to the long-drawn-out influence of heredity and atavism the more fundamental and important influence of the Human Soul, the Thinker, beyond the brain-mind, who is evolving through the process of re-embodiment or reincarnation, no attempts at purification and purgation of the individual for and by himself or of the collective groups called nations can wholly succeed.—ED.]

At College we studied "The Growth of Religious Toleration" and rejoiced to think that the days of persecution were over. Strange how innocent our teachers must have been, for even before Hitler introduced his particular brand of persecution there was plenty of every other kind, violent and not so violent, if only one had troubled to look round!

Edmund Burke said that "Man is by his constitution a religious animal" and, although we may all disagree in our definitions of religion, we must admit that the majority of the peoples of the world are, by nature, easily lured into some sort of worship. Their God or Gods may vary from the spiritual to the material but it does seem that they feel safer if they can be persuaded that here is the way of salvation. What is so painful to the idealist is that almost every religion has been marked

by outbursts of persecution, but what is perhaps of real significance is that persecution is not confined to any particular type of religion. We are bound to classify the various ideologies (such as Fascism, Marxism etc.) under the heading of "religion" because their adherents, although discarding, usually, any supernatural element, do claim the same kind of authority, ask for loyalty from their followers and make very much the same sort of promises as the different forms of religion of the past have done. Christianity promises inner peace and future happiness; Marxism goes Christianity one better by promising present happiness too, even if only in the material sense.

Nearly all sincere and earnest religious thinkers have deplored persecution. Sir Thomas Browne in the seventeenth century declared: "Persecution is a bad way to plant religion" and also: "Men have lost

their reason in nothing so much as their religion wherein stones and clouts make martyrs." Later, Burke said: "Religious persecution may shield itself under the guise of a mistaken and over-zealous piety." A present-day philosopher has remarked, truthfully enough, that persecution only ceased during wars, when the persecutors had enough violence to satisfy them in other legitimate ways. It has also been said that the growth of tolerance marks merely a lack of interest, or rather the switching of feeling to some other department of life. This certainly seems to be the case in England today where, although a certain number of people are still interested in what they term religion and spend a good deal of energy disturbing the services of clergy with whom they disagree and insisting on the observance of Sunday, others throw their feelings into politics or trade unionism and we find a type of persecution there (such as the "closed shop" movement).

Considered psychologically there may be two main types of personalities that tend to become persecutors. The first, who are perhaps the most genuine in their self-deception, have an acute sense of sin, usually caused by wrong handling in childhood. They genuinely hate themselves and work hard at their religious duties in order to become "saved." They are not truly convinced of the truth or the efficacy of their religion, but they cling to it all the more desperately for that, keep all the fes-

tivals and all the fasts and truly mortify the flesh. Naturally this tends to make them feel unhappy. In fact, all they do get out of it is a self-righteous glow, and even that is weakened by the spark of common-sense which lurks in all of us, and which is bound to whisper that it's all rather a waste of time. This mortifying of the flesh is bad for the temper, and it is still worse when they view other folk enjoying themselves. They can see the sinners doing all the things they'd like to do if only they hadn't such strong consciences, and, what is more, they see the other people who have a different kind of religion (which may happen to suit them and help them to be happy) also behaving in a different way.

There is nothing more maddening than to see other people happy when you are miserable, and the only reasonable thing to do about it is to stop them immediately. But as all, including the philosophers and psychologists, must have a "face-saving" reason for all activities, they have to find the highest motives for their actions. It would never do to say "You shan't open the cinemas on Sundays because I can't go since I should feel wicked doing so." No, it is necessary to believe that Sunday cinemas are part of the devil's wiles to lure poor foolish folk into sin. We must save the people, even against their will. What does it matter if they are miserable or inconvenienced temporarily when, in the end, they will be so much better; will, in fact,

achieve eternal salvation? After all, it is reasonable enough to do anything to your neighbour, from putting him in prison to cutting off his head, if, by so doing, you help him to heaven. He should be very much obliged to you, really, instead of making a fuss. Thus the self-haters who are bound to hate their fellow-creatures are born natural persecutors. They are able to punish themselves also, in punishing others (another example of the making of scapegoats).

The second type, possibly less common today in the more formal types of religion, but appallingly numerous in the new ideologies, is the naturally materialistic and brutal man and woman. Here again we may look back to wrong handling in childhood when the little child, who is naturally self-centred and violent, may have been checked too soon and not allowed to learn by experience. We can see small children and young animals learning by violent play (often momentarily angry play, in fact) and growing out of this natural violence towards an equally natural kindliness and self-control. Children who are prevented from going through this violent stage often have hidden feelings of cruelty that may appear in disguised forms in later life. This

type of person will also disguise his leanings, as does the self-hater, but will be only too ready to take part in any cruelty that may be permitted by the social group. Thus we get the "witch-finders," the whippers and the gaolers, and, today, the willing supervisors of the concentration camps.

There is not space, in these days of paper restrictions, to amplify the theme. But perhaps enough has been said to indicate that religious persecution has little to do with religion, but everything to do with the hidden springs of the personality. We can only be rid of this type of cruelty when we can bring up our children to be happy and kind, and this is a task to which more and more attention is being paid the world over, but in spite of our efforts, we must admit, with very little success as yet, owing to the strange and mysterious failure in so many, of what might be termed natural parental feelings. This, in its turn, is being investigated, and one of the most interesting suggestions for the cause is the adulteration of modern diet and also the effect of modern artificial fertilisers on the produce of our fields, which in its turn affects all who eat such food. But this, obviously, must be treated in a separate article.

ELIZABETH CROSS

THE HUMAN RIGHT TO BE DIFFERENT

[**Rabbi Morris A. Skop**, Secretary-Treasurer of the Association of Florida Rabbis, makes here an earnest plea for humanity to learn brotherhood in spite of the differences which will always exist because they are of the essence of our very human-ness. To be like every other of the species is no ambition for a man; conversely, to have all other human beings like ourselves can seem desirable but to the hopeless egoist and the fanatic.—ED.]

July 1946 marked the 170th Commemoration of the signing of the American Declaration of Independence. In July 1776, the representatives of the thirteen Colonies brought to fruition a great dream for humane living, which became the United States of America. In that notable document we read:

We hold these truths to be self-evident:

That all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness.

That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it. . . .

Without doubt, one of the implications is *the human right to be different*. America had its origin in differences. Different peoples came to these shores from different countries for different reasons, bringing their different habits and beliefs. Some came for adventure, some for the right to worship in their own way; some came for economic

reasons. They wanted a fuller, a more abundant life. The dream of America was of a United Country of many differing peoples willing to allow their fellow-men the rights of "Life, Liberty and the Pursuit of Happiness." There was always trouble when any group of American citizens tried to deny even economic rights or to enslave others. Despite spasmodic racial animosities or religious discrimination, there has been a constant effort to eradicate bigotry and hatred from heart and mind. The human "right to be different" was written also into the Constitution and the Bill of Rights.

Differences and varieties abound in Nature itself, with its many differing elements. Chemicals differ, trees, grasses, flowers, fruits and animals differ. Differences in Man cut across the "colour line." Men are not only red-, black-, white- and yellow-skinned, but there are human beings of every shade from deep black through brown, yellow and red. Languages, despite efforts to create a single language for all peoples, are multifarious.

Mankind differs also in faith. The scores of religions differ because men have differing views about God and

the Cosmos; about life's purpose; about modes of worship; about customs and ceremonies. There is Judaism with its worship of One God and its belief in the Hebrew Torah teachings; there is Christianity with its emphasis on the life and work of "that perfect human being Jesus who was the Christ or Messiah"; Mohammedans worship God (Allah) and his Prophet Mohammed; Buddhists believe in Buddha, and Confucianists follow the teachings of that noted ethical teacher, Confucius. The blackest pages of human history are those which record the efforts to force others to change their religion. Men have suffered torture and death to preserve their right to differ in their religious beliefs. Thus, the fathers of the North American Republic made sure to stipulate that in America there should be complete religious freedom. Therein lies the fundamental ideal of American Democracy.

In addition to varieties in colour and religion, there is the great struggle to preserve differences in Government. Men have suffered and died to preserve their right to govern themselves. Some are happiest under a Monarchy; others, under Socialism; America has become a world-renowned Democracy; the Russian people love their Communism. We have just witnessed the tragic conflict forced upon the world because one nation, the Nazis, sought to deny to human beings the "right to be different."

They almost succeeded in exterminating an entire people for the crime of having been born in a different faith. They insisted that all other races were inferior to the so-called "Aryan Race," producing pseudo-scientists who denied the teaching of every recognized anthropologist that there is no "superior" race, no "pure" race and that all human blood is the same. Scientists have shown that there are many peoples, having many racial characteristics, but that the only genuine race is "the human race of many peoples."

The basic ideal of all great religions and the fundamental concept of Democracy has ever been "the Brotherhood of Man," implying recognition of the sacredness of the individual and respect for human life, no matter what a man's birth, colour or creed. In this very idea of "brotherhood" we have the principle of the "human right to be different." The Psalmist observed, "Behold, how good and how pleasant it is for brothers to dwell together in unity." The Psalmist realized that brothers of the same heredity and environment differ radically in looks, interests, tastes and world outlook and can yet love one another. All peoples differ, just as brothers do. And many of these human differences are no fault of individuals. People are born different and these differences affect their entire lives. Why do peoples differ?

Geography and heredity make people different. The accident of

place of birth. People born in hot countries, for example, are usually dark-skinned. This pigmentation is hereditary, like many other characteristics. Children born of Catholic parents tend to remain Catholics, as Jewish children tend to remain loyal to their Jewish heritage. Children born of certain parents who differ from the rest carry these differences through heredity down the ages. Is a Chinese child to go through life cursing his parents because he was born with almond eyes? Is a Negro child to go through life suffering hatred and discrimination just because his skin is black? No! People are born with "the human right to be different." These differences are fascinating in their infinite variety. We must destroy "dislike of the unlike" and the notion of some people that all human beings must be of one type. We must make America, and the new One World being ushered in by the Atomic Age, safe for differences, which are a fact of human life.

People differ also in their philosophy of life. As men and women grow older, read certain books, hear certain teachers, preachers and speakers, have certain experiences, they develop a philosophy of living. Some become pious believers in certain texts in great religious books; some become atheists or agnostics, mystics or hermits. Their philosophy of life influences their lives and actions. They change their ideas; they develop different opinions and resolve to live according to their

convictions. Some travel and change their religions and influence the heredity of their offspring by intermarrying with people of another racial stock. These changes produce further differences. Whenever this "human right to be different" has been prevented by force there has been trouble. The Nazis tried to get rid of human differences by racism, teaching "Either you are an Aryan or you will be destroyed." Religious groups have tried to do it by saying "Believe in what we believe in or you are doomed." Governments have tried it by insisting "Have our type of government or you will be ruined."

The most dangerous dictatorship comes from those who insist, "My way is the only correct way." If leaders of government are sincere in their desire to create a peaceful world they must guarantee the right of all peoples to "self-determination" and the perpetuation of their differences and way of life. If church and synagogue believe in "One World" and a Brotherhood of Man on Earth, they must recognize that their way is not the only way for either Life or Salvation. They must recognize "the human right to be different" with its implications of religious freedom and individual rights.

The world we live in is a wonderful orchestra of peoples. Not all are playing or want to play the same instrument. What makes the orchestra great is the harmonious playing by each musician of a different

instrument. The most beautiful Persian tapestries and rugs are not made of thread of a single colour. What makes a Persian tapestry or carpet so valuable and beautiful is the brilliant weave of its varying

threads of different colours and lengths. What will make One World interesting and brotherly is the recognition of the "human right to be different."

MORRIS A. SKOP

THE SMITHSONIAN

The November 1946 issue of *The Scientific Monthly*, the organ of the American Association for the Advancement of Science, is a special Smithsonian Centennial Issue. In paying tribute to an institution unique for the breadth of its founder's vision and the faithfulness of its adherence to its trust, Dr. Charles Greeley Abbot, himself long a Secretary of the Smithsonian Institution, quotes the broad terms of the British scientist James Smithson's bequest to the young American nation: "To found at Washington an establishment for the increase and diffusion of knowledge among men." In spite of the quasi-official direction of the Institute, its first great Secretary, Joseph Henry, had interpreted this wording in its obvious meaning that no local or even national interests were to be served by its funds. "Knowledge was to be promoted by original research, and it was to be diffused as widely as possible to all mankind." Of only less importance was his forward-looking adoption of the policy of letting go any of the Institution's projects which were adopted and adequately continued by others, and

taking up instead more needy projects.

In fulfilment of the terms of the bequest, the Smithsonian Institution has made a distinguished record, not only in the fostering of original research but also in the periodical publication of progress reports on different branches of science. It has further promoted the diffusion of knowledge through the extensive system of international exchange of learned publications which it inaugurated and has carried on for many years. The benefits to scientific progress from such international exchange is obvious. It also promotes among the learned of many lands the mutual understanding upon which intelligent mutual sympathy can rest.

The spread, like the discovery, of partial knowledge, may not be free from peril, because of its adaptability to destructive ends. The fuller, however, the knowledge of *all* the laws of nature and the wider the dissemination of that knowledge, the more inescapable, surely, must become the intellectual conviction of the brotherhood of man. And that alone can usher in the reign of lasting peace.

THE MORALITY OF THE ATOM BOMB

[One of our younger scientific workers, **Shri C. R. K. Murti**, a research biochemist working at the Indian Institute of Science, Bangalore, examines here the obligations which the discovery of atomic energy has laid on science and on modern youth.—ED.]

It is over a year since the thinking world was rudely awakened one morning and confronted with the announcement of a new discovery in the field of applied science. This announcement was greeted with mixed feelings and, ever since, confusion of thought has persisted on the fundamental issues involved and the complex problems to which the discovery has given rise.

The announcement of this discovery dealt the moral conscience of the world a stunning blow. Six years of struggle with the dark forces hidden in the depths of man had left the world morally and spiritually crippled. Humanity was breathlessly awaiting peace after all the turmoil and the suffering. Peace did come in the wake of the flare-ups at Nagasaki and at Hiroshima, came in a column of smoke raised by the vaunted skill of science. Armed conflict stopped with that hell-fire and theoretically peace was ushered in.

The spurious enthusiasm which such discoveries are prone to generate in the minds of credulous people was fanned by a frenzied wave of journalistic hysteria. The mystery which had shrouded the entry of this energy into the world augmented the fear that it excited. Some hailed it

as the most significant achievement of the creativity of man, others, as the logical culmination of the persistent search for truth and its application in practice. Some went to the extent of suggesting the closing of the present era and the counting of days hereafter in terms of the new Atomic Age.

There were a few, however, who were terribly shocked by the ghastly truth that stared at them from the head-lines. These raised their feeble voice of protest and registered their indignation at this deliberate desecration of the highest ideals of Science. Though their voice was stifled in the clamour that followed, it has not failed to produce, deep in the subconscious mind of even the enthusiasts, anxiety before the threat of possible misapplication of this tremendously potential discovery. It also succeeded in bringing out vividly the insecurity to which mankind had been reduced overnight.

Here was the realisation of a dream that had made restless many an inquiring mind in the last few decades. Unlike past discoveries, this was the result of planning on a colossal scale, a huge financial outlay and world-wide co-operation, with nations vying with each other in contributing to its success. The

translation of this discovery into brutal action needed a much more compelling motive than mere scientific curiosity—a motive noble enough, in so far as it aimed at stopping further carnage.

Without getting enmeshed in the merely political issues involved in the application or misapplication of this discovery, it is better to remember the conditions that gave birth to such an idea, apart from the desire to translate it into concrete action. Even those scientists who took a part, direct or indirect, in the discovery, have not concealed their views regarding the immorality of its application as a mere war weapon. Their imagination has pictured numerous uses for atomic energy in post-war reconstruction. It is, however, doubtful whether the same initiative, organisation and co-operative effort which went into the production of the atom bomb in war time will come forth voluntarily for harnessing the energy for constructive purposes.

The stress of hostilities brought even unfriendly nations together to face a common enemy. That that type of union is unstable is only too evident. The binding force among such nations was fear—a flimsy bond—not the desire to act together to obviate future wars and to ensure conditions for the healthy and happy development of mankind. International politics today, as in the twenties and thirties of this century, is a tale of mutual distrust, suspicion and covetousness.

What proof for this is needed beyond the difficulty which the Great Powers found in agreeing on the form of peace that should be given to the war-weary world? The danger of a strong group's imposing its will for self-aggrandisement on a weaker group has become greater in spite of the doling out to smaller nations of the right of representation in world organisations which are supposed to be above narrow national or imperial ambitions. Hence, with the threat of the Atom Bomb hanging like a veritable sword of Damocles over their heads, the smaller or politically weaker nations' apprehension of aggression is amply justified.

The importance of this problem is clear from the attention devoted to devising means and ways for the international control of atomic energy. The Atomic Scientists' Memorandum to the United Nations Organisation, carrying the signatures of over sixty world-famous scientists, makes very strong practical recommendations to effect this international control. This Memorandum, coming as it does from scientists, happily shows that they as a group are not going to evade all responsibility for controlling the application of this energy, which they have done most to release. On the contrary, they demand their legitimate part in shaping the future of the world in which they know atomic energy is going to play an increasingly important rôle. This ensures at least a partial check on aggression, though it does not preclude the

possibility of scientists' themselves falling prey to the militant propaganda of nationalism, imperial lust and Fascism.

Reducing the ethical problem of the application of atomic energy to its fundamentals, the question revolves round the morality of the very basis of scientific research. From the stage of mere curiosity, of thirst for knowledge of the secrets of nature which attracted the devotion of a few leisured and wealthy gentlemen in earlier centuries, science today has developed into an organised activity with financial and political backing of the State. Beyond a doubt, the consequences of this evolution of science from a mere individual pursuit of knowledge into a fully developed institution, with all the implied public activities, have been of great material benefit to mankind. Organised science has increased the means, instruments and opportunities for pleasure; it has led to the discovery of the root causes of many hitherto irremediable diseases and of effective remedies for them, and thus enhanced human welfare.

It might be pertinently asked, however, whether in increasing the means of pleasure science has really advanced human happiness. This question cannot be answered in the affirmative because science can assure only objective conditions conducive to happiness whereas happiness must blossom from within the mind of man. To induce the subjective state of happiness is not within

the province of science.

Nor is there any need to subscribe to the view that the wide-spread application of science and the better systematising of knowledge offer a panacea for the ills and maladjustments of humanity.

Abandoning the extravagant claims made on behalf of science does not, however, affect its tremendous possibilities as a tool which can be used for the benefit of humanity. The tragedy lies in man's looking backward instead of marching ahead. Realising that neither physical science nor industry is an end in itself and that material things cannot be allowed to dominate human life, it has sometimes been thought that these possibilities should be ignored. A wider and saner view will dispose of this hasty judgment: that the world would be a better place if it discarded science altogether and went back to the primitive age. On the contrary, while recognising that it should seek no monopoly control of our activities or even a predominant position, science, justified by its social purpose, may rightly ask from society the conditions that will best develop its efficiency and ensure its success in tasks beneficent and indispensable to the growth of man. The period of scientific frustration through which we have passed is evidence of the inability of the old system to avail itself constructively of the new knowledge to usher us onto a new level of social life.

The discovery of a source of power

incalculably greater than man has ever before wielded is indeed a great and significant event, great as the problems are that have cropped up with it. Overwhelmed by a sense of fear and insecurity, some feel confirmed in their conviction that, in the interests of humanity, one should cry halt to the tremendous rate at which science is progressing. This cry of despair need not be heeded by those who set themselves to the task of social reconstruction. Let us remind ourselves that the discovery of the means to tap the energy conserved in the atom is only a symptom of something greater and far more important that is happening to mankind as a whole.

In considering world problems we are apt to lose sight of the fact that man is a product of organic evolution and that he is by no means at its end but still in the throes of it. We have to accept the possibilities of further evolutionary changes in his make-up. Today the problem is that science is marching ahead at a rate with which man is not able to keep pace, thus leaving him inadequately equipped to face ever-changing problems. To explain this a variety of reasons may be advanced, the most significant of them being the immaturity of the human psyche and its helplessness to adapt itself fast enough to the rapidly advancing objective world of which it is a part. Conflict arises out of this instability, involving the criminal misuse of energy which, under a stable system, could be

canalised into constructive channels.

There is, however, a glimmer of hope in the grim darkness that surrounds us. That saves us by preventing a cynical attitude towards man's future and by dispelling fears of his irretrievable fall into the depths of degradation. That ray of hope consists in man's becoming, though with painful slowness, aware for the first time of the possibility of, as well as of the dire necessity for, conscious control of his world.

The confessed inability of science as organised today to meet certain fundamental subjective needs should not be misunderstood as an attempt on its part to shirk its social obligations. These obligations are all the more incumbent on science today because it has crystallised into a consciously controlled organisation exposed to the danger, common to all mechanisms, of being used for both good and evil ends.

The social obligations of science in the reconstruction of society rest mainly upon the shoulders of the youth of today. They have inherited a shattered world still unsatiated in its lust for war. They have an utterly ruined economy to rebuild from its foundations, and a morally broken society to redeem from further degeneration. It is their onerous task to see that these noble aims are not frustrated by disillusionment, as was the unfortunate fate of their counterparts after the previous world war. This arduous task on a world-wide scale will demand the closest scientific study of actual

conditions, in which there must be clear perception of the spiritual and emotional factors which have operated and will continue to operate in the social, political and economic spheres.

Whether science shall prove a curse or a blessing depends largely on whether we, the youth of today, are prepared to meet the challenge which it throws down to us in economic and moral affairs. Science

and its technical applications have made groups socially and economically interdependent. The issue rests mainly on our bringing to the task of reorganisation of the individual and social basis of conduct and morality, a breadth of vision and an openness of mind, a firmness of purpose, a courage and a comradeship commensurate with those demanded of us in the present hour of trial.

C. R. K. MURTI

THE B. B. C. AND RELIGIONS

For any body of fallible mortals to act as arbiter of what is and what is not good for the people to hear is an anomaly in a democracy. The B. B. C. was handicapped at the outset by a number of taboos. Issues likely to arouse strong feeling or a lively clash of views were not considered suitable for broadcast talks. The feelings of hunters, for example, might not be lacerated by too outspoken criticism of blood sports. Of late a healthier policy has been in evidence and the value of controversial broadcasting in general is recognised. But, with rare exceptions in favour of very distinguished Rationalists, dissent from Christian orthodoxy has never been allowed. It is a wholesome sign that the B. B. C.'s policy of denying freedom of expression to religious views not in harmony with

the Christian tradition is under fire. A deputation of Members of both Houses of Parliament waited on the Chairman and the Director-General of the B. B. C. on October 15th to submit a forceful memorandum urging the extension to religion also of full freedom of discussion. The memorandum suggests that the prevalent religious apathy of youth may spring from "lack of knowledge of the religions of other countries and of the vital part which religion has played, and still plays in the history of mankind." Profoundly true. For it is only when the world's great religions and philosophies are compared dispassionately, with unbiassed mind, that they reveal the common truth now covered over by the jungle growth of rites and ceremonies and unique claims.

NEW BOOKS AND OLD

ARNOLD'S SPIRITUAL ODYSSEY *

The appearance of a new edition of Matthew Arnold's poetical works is one more indication that the war-engendered winter of sterility and waste is at last yielding place to the long-deferred spring of renewal and bloom. Arnold died April 15th, 1888, and in the intervening nearly sixty years the star of his reputation—never bright even in the clear Victorian sky—has trailed clouds of derogation and now appears to be a rather dim, obscured thing. Matthew Arnold was a poet, but he was also a Government official, an Inspector of Schools, for thirty-five years; he was a professor of poetry, a literary critic, but he was also an observer of contemporary mental attitudes, a castigatōr of shams; he was possessed of a creative sensibility, but he was also a manufacturer of slogans; he was a serene, meditative man, but he was no less the fearless knight-errant of memorable battle-cries; as a man and as a writer he was truly unique, but he was also Dr. Arnold's son, and a Victorian besides!

These seeming contraries and contradictions have been posed and juxtaposed by the critics and biographers of the past two generations—and the earnest student is now apt to turn away wearily, from Arnold and his partisans and his detractors. And yet Arnold's quintessential life-history has a singular relevance for us. The world has changed but little, after all, and the changes

are on the surface. Arnold's problems and perplexities are largely ours as well, and it should therefore be fruitful to inquire how exactly he faced his difficulties and sought to overcome them. The vicissitudes of Arnold's spiritual odyssey have left their mark upon the body of his poetry. The critics,—let them be silent for a little while; his war-cries and his fulminations,—let us leave them alone; let chronology give us a general sense of direction,—not thwart us with its minutiae: the poetry is the thing,—to "catch the conscience" of the poet!

Matthew Arnold, being Dr. Arnold's son, realized from the beginning the importance of being earnest; but he was also a poet, with eyes that could not choose but see, ears that could not choose but hear, and a heart that could not choose but beat in response to "the still sad music of humanity." He saw in the life around him "the turbid ebb and flow of human misery."—

But Oh, what labour!
O Prince, what pain!

And he felt the pain in the limb, the ache in the heart, the agony in the soul. There was no room now for blind unquestioning Faith; "a nameless sadness" usurped its place. As he sketched the situation later,

The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furl'd;
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating to the breath

* *The Poetical Works of Matthew Arnold.* With an Introduction By SIR A. T. QUILLER-COUCH. New edition (1943), reissued in 1945. (Oxford University Press, London. 6s.)

Of the night-wind down the vast edges drear
And naked shingles of the world.

Cheops of Egypt sowed evil and reaped good ; but his son, Mycerinus, was to sow good and reap defeat. Justice was a tale "told by an idiot," and not—what he had taken it to be—

A light that from some upper fount did beam,
Some better archetype, whose seat was heaven ;
A light that, shining from the blest abodes,
Did shadow somewhat of the life of Gods.

What then ? Where the gods themselves "slaves of a tyrannous Necessity ?" If the gods were nought, Nature was no better. Nature was cruel, stubborn, fickle, but as a power for good it was a mere cipher. Man was something, of course, but he was subject to the limitations of death, desire and a harrowing incapacity. Human compassion was a beautiful but ineffectual force, as the Sick King of Bokhara realized at last. Man was weighted down by the burden of a misery that he could neither bear nor throw off. Since the day of the "mountain-crushed, tortur'd, intractable Titan king," human history was the story of "plainness oppress'd by cunning." Man hungered for love and happiness—but hate and misery were meted out to him. Nay more :—

... 'tis the gradual furnace of the world
In whose hot air our spirits are upcurl'd
Until they crumble, or else grow like steel—
Which kills in us the bloom, the youth, the spring.

The gods would not, or could not, "deliver the goods"; Nature was peevish, blind, or ruthless; Man was impotent in his isolation and self-division. The dialectic pointed straight at the Nihil of despair. Sorrow is—and Felicity is not ; fineness is crucified,—and vulgarity triumphs ; good commits hara-kiri,—evil is in the ascendent ; and the Everlasting No sits enthroned in the Empyrean—mocking

at Faith and turning life's purposes awry !

Here we have Arnold's spiritual predicament in the early dawn of his ripening manhood. In the face of the breaking of the old values and verities, he could not cling to the formulas of his youth. The old moorings had snapped of a sudden under the shocks of actuality, and rudderless the boat was adrift on the uncharted sea of life.

Wandering between two worlds, one dead,
The other powerless to be born,
With nowhere yet to rest my head,
Like these, on earth I wait forlorn.

Already, however, the worst of disillusion and negation has given place to a less despairing and a less negative feeling—at any rate, another world, the unborn Future, is not ruled out ! The whining and the shuddering are transformed and chastened into the stoic's marble calm and marble strength :—

... The Soul
Breasts her own griefs : and, urg'd too fiercely says:
"Why tremble ? True, the nobleness of man
May be by man effac'd : man can control
To pain, to death, the bent of his own days.
Know thou the worst. So much, not more, he can."

Resignation and sufferance are the clue to the mastery of life ; vain are love and power ; only they

... who await
No gifts from Chance, have conquer'd Fate.

Perhaps, life is not altogether a sham or a charnel-house :—

... Life still
Leaves human effort scope
But, since life teems with ill,
Nurse no extravagant hope ;
Because thou must not dream, thou need'st not
then despair.

The categorical finalities of mental deductions seem in the end less categorical and final. Mind, the helper, is sometimes the fatal deceiver as well. As Pausanias warns Empedocles :—

Mind is a light which the Gods mock us with,
To lead those false who trust it.

Perched thus precariously on the "Centre of Indifference"—in Herr Teufelsdröckh's language—Arnold is content to affirm with Empedocles:—

Yea, I take myself to witness,
That I have loved no darkness,
Sophisticated no truth,
Nursed no delusion,
Allow'd no fear!

If to live in rebellion on a diet of disillusion and despair is but immitigable torture, to inhabit the Trisanku Swarga of the "Centre of Indifference" is ticklish and precarious to a degree. A forward movement—or a relapse—is inevitable. For Arnold, too, the ground of stoicism was but a stage in his spiritual odyssey. His mind, heart and soul, his "genius and mortal instruments," were ready for the light, and were anxious not to deny it when it came. He groped among the shadows at first, and all was hazy, uncertain, confusing:—

And on the earth we wander, groping, feeling,
Powers stir in us, stir and disappear.
Ah, and he, who played our master-feeling,
Fail'd to place our master-feeling clear.
Ah, *some* power exists there, which is ours—
Some end is there, we indeed may gain?

The thinking mind can offer only two explanations of the phenomenal world: either in terms of an involution from "the silent mind of One all-pure"

the Sachchidananda of Indian philosophy—or in terms of an evolution from inanimate matter. In either case, Arnold argues, Man but partly is and wholly is yet to be:—

O waking on Life's stream!
By lonely pureness to the all-pure Fount
(Only by this thou canst) the colour'd dream
Of Life remount.

The feeling heart, the intuitive mind, also infer in the fulness of time the residue of immaculate essence that defies death, exceeds the human categories of good and evil, and is only transcendently itself:—

All things the world which fill
Of but one stuff are spun,
That we who rail are still,
With what we rail at, one.
Harsh Gods and hostile Fates
Are dreams! this only is;

Is everywhere; sustains the wise, the foolish elf.

It is not easy to reach and possess this height of realization in one swift canter. The journey from the "Centre of Indifference" to the sunlit peaks of the Everlasting Yea is a long and difficult one, and many of us have to be content with the thought that we have taken the right road, even though we have not reached—nor can quite hope to reach—the splendid destination. It would be wide of the mark to say that Arnold's spiritual odyssey was a simple straight-line affair marked by the three clearly indicated points—of despair—stoical sufferance—returning faith. The graphs of disillusion and faith, rebellion and acceptance, zigzagged all through, curling, careering, intersecting,—but the general tendency was towards recovery, rededication, reaffirmation. Increasingly Arnold came to lay stress on the hidden strength *within*—the untapped resources of the Self. In the early poem, *Mycerinus*, the efficacy of looking within is hinted at:

... he, within,
Took measure of his soul, and knew its strength,
And by that silent knowledge, day by day,
Was calm'd, ennobled, comforted, sustain'd.

But Arnold adds the fatal doubting words: "It may be"! In his second sonnet "To a Republican Friend," Arnold is more sure of his ground:—

To its own impulse every creature stirs:
Live by thy light, and Earth will live by hers.

Svabhava and *svadharma* are the co-ordinates that determine the individual's destiny, and his inner light alone helps to uncover their forms and impulses. In "Empedocles on Etna," the lesson is reiterated with

still greater urgency :—

Once read thy own breast right,
And thou hast done with fears !
Man has no other light,
Search he a thousand years.
Sink in thyself ! there ask what ails thee, at that
shrine !

In the moving poem, " The Buried Life," Arnold further emphasizes the need to sink into the depths of our being to seek there the hidden light whose purity and brilliance are alike supreme. The world of everyday sight and sound is generally " too much with us " and we ignore

The buried stream, and seem to be
Eddying about in blind uncertainty,
Though driving on with it eternally.

There are times, however, when the most pachydermatous amongst us experience strange irresistible promptings :—

There rises an unspeakable desire
After the knowledge of our buried life,
A thirst to spend our fire and restless force
In tracking out our true, original course,
A longing to inquire
Into the mystery of this heart that beats
So wild, so deep in us, to know
Whence our thoughts come and where they go.

The aids, not only to noble life, but also to unperplexed and purposive life, are indeed " all within. "

The intellectual cognition of the unity of the cosmos is one thing, while a direct experience of the oneness—its glory, its felicity, its transcendence—is quite a different thing. The discipline of the Self is the steep road to the threshold of that glory and that felicity. Arnold himself was too self-conscious—too much a prey to hesitations and doubts, too much wrapped up in a nameless melancholy—to push the discipline to a triumphant conclusion. Affirmation came to him, as in

Is it so small a thing
To have enjoyed the sun,
To have lived light in the spring.
To have loved, to have thought, to have done ;
To have advanc'd true friends, and beat down
baffling foes ?

Relapses there were but there were also spurts of progress,—and, on the whole, he steadily scaled towards the Light. At any rate, he was able to envisage a Future with a " solemn peace of its own. " He was able, once in a way at least, to let himself go and force this rapture into his song :—

And in the sweeping of the wind your ear
The passage of the Angels' wings will hear,
And on the lichen-crust'd leads above
The rustle of the eternal rain of Love.

He was able to peer into the workshop of Nature, to mark the " organic filaments " reshaping themselves, and infer the " eternal movement " governing birth, death and birth again : the Phoenix was for ever dying and for ever alive ! And Arnold was able, in the calm lucidity of his soul, to soar above creeds and rites to posit the ideal of " Life in God, and union there. "

And, once at least, Arnold the sceptic, the would-be believer who could not believe, gate-crashed the bars of the prison-house and fronted Felicity in spite of himself—and lo ! he *saw*, if only for a fleeting second :—

Plainness and clearness without shadow of stain !
Clearness divine !

But immediately introspection sets in, and the poet rationalizes about his untranslatable experience and underlines its " moral " :—

Ye Heavens, whose pure dark regions have no sign
Of languor, though so calm, and though so great
Are yet untroubled and unpassionate :
Who though so noble share in the world's toil,
And though so task'd keep free from dust and soil :
... I will rather say that you remain
A world above man's head, to let him see
How boundless might his soul's horizons be,
How vast, yet of what clear transparency.
How it were good to sink there, and breathe free.
How fair a lot to fill
Is left to each man still.

After such knowledge, there can be no bleakness, no further spasms of despair. Arnold is now in a mood to

act upon his "Obermann's" exhortation :—

" Despair not thou as I despaired,
Nor be cold gloom thy prison !
Forward the gracious hours have fared,
And see ! the sun is risen . . .
What still of strength is left, employ,
That end to help men gain '
*One mighty wave of thought and joy
Lifting mankind amain. "*

It would appear from Arnold's later prose works—notably his *Culture and Anarchy*—that he *did* derive strength for action from his new-found faith. This is not the place to estimate his work as a prophet, but the words he

wrote about Goethe seem to be applicable to him as well :—

He took the suffering human race,
He read each wound, each weakness clear—
And struck his finger on the place
And said—*Thou ailest here, and here.*

Rereading Arnold today—recapitulating the vicissitudes of his spiritual odyssey—our feeling is one of admiration and of gratitude for this sad and serious man, this paragon of sweetness and light, this " Physician of the Iron Age. "

K. R. SRINIVASA IYENGAR

WISDOM AS OLD AS THINKING MAN*

Everyone who has given serious thought to the subject of man's place in the universe, who has earnestly tried to relate himself to the idea of eternity, must inevitably come to the conclusion that among the multifarious bloomings of sectarian dogmas, each asserting that it constitutes what the Christian Churches call the " only way to salvation, " none can be an expression of the great Truth, one and indivisible, to the exclusion of all others. This claim to be the only true creed is supposed to rest on Divine authority. Some such work as the Bible or the Koran is posited as the direct inspiration of God, and in the former case the verbal text, the actual letter as it has come down to us from various doubtful sources, has been worked over, interpreted and reinterpreted, taking on in the process the various opinions and inclinations of the interpreters. The disastrous results of these various interpretations and the dogmas that have been built upon them are a matter of history.

We know how the spirit of Christ's teaching has been denied during the past two thousand years by those who have pretended to teach it. The Gospel of love and mercy, of abstaining from judgment, has produced Ecclesiastical Courts that have condemned men and women to torture and death for some assumed heresy, and the Gospel of peace and good-will has been made a basis for endless factions and brutal wars. The inevitable result of this, in these latter days, has been the increasing abandonment in Europe of any belief in the manifestly unjust God who is, by the Churches' teaching, held responsible for so much human misery. It may appear strange that these illogical and unreasonable creeds should have endured for so many centuries, but their survival is due, in the first place, to man's inertia and automatism, the readiness to accept teaching without enquiry, especially if it offers rewards that can be gained with the minimum of personal effort ;

* *The Perennial Philosophy*. By ALDOUS HUXLEY. (Chatto and Windus, London. 12s. 6d.)

and, in the second place, to the lack of any honest system of education.

I have diagnosed this chief cause of the prevailing disease of destructive materialism, in order to illuminate more directly the remedy that is to be found in Aldous Huxley's last work, *The Perennial Philosophy*. Rightly read, it discovers for us the basic principles upon which must rest an inclusive world-religion, without dogma or the detailed instruction for conduct founded upon a claim to a special revelation. The work is, in essence, an annotated anthology, drawing upon the writings of the few

who have left accounts of the Reality they were thus enabled to apprehend and have tried to relate, in one comprehensive system of thought, the given facts of this experience with the given facts of other experiences.

To such first-hand exponents of the Perennial Philosophy those who knew them have generally given the name of "saint" or "prophet," "sage" or "enlightened one." "And it is mainly to these," writes Mr. Huxley, "because there is good reason for supposing that they knew what they were talking about, and not to the professional philosophers or men of letters, that I have gone for my selections."

The authorities he quotes, arranged under twenty-seven heads that deal with all the outstanding aspects of the religious life, are drawn from such various sources as the Upanishads, the Chinese Tao, the Sufi doctrines and the writings of such well-known mystics as, among others, St. Augustine, St. John of the Cross, Meister Eckhardt, and the anonymous author of *The Cloud of Unknowing*, all of which present an effect of consonance with regard to the essential meaning and purpose of the religious life. And, by accepting these

congruous pronouncements of the seers, the true "knowers" of the past 6,000 years or so, we may come to some comprehension of the great mysteries. It will not be a sharp-edged understanding of the kind that may be plainly stated in a set of definitive postulates and axioms, for it is by such a road as this that all the restricting, inelastic creeds of the past have led inevitably to a blind end. Nor will it provide a neat table of ordinances, by following the letter of which the plain citizen may hope to insure his acceptance into some imaginary bliss after physical death. But for the few who, having a surer intuition of immortality than the great mass of mankind, still hesitate between two worlds, the study of this teaching may determine the issue of their future development.

In attempting to make any summary of that "essential meaning and purpose," however, I must begin with a warning that mine must necessarily be a personal and hence partially prejudiced exposition. For there are many forms of Yoga, of the search for unity with the all-embracing spirit, and each individual must choose his own path to the single goal. Wherefore, I will confine myself as closely as possible to those essentials that furnish the widest basis for agreement.

The first of these is, that before every man lies the simple choice between living for the body and living for the spirit. If he choose the former alternative he must presently be faced with the failure of that in which he has put his trust, it may be by death or, in old age, by the loss of all the potentialities in which he has found his temporary pleasures. And, whatever the outcome, he must suffer in one way

or another for having neglected his opportunities for development, since on the physical plane no continual development is possible, even in the course of a life-time. If he choose to live for the spirit, to see all physical life as a passing phantasmagoria, the ephemeral presentation of the illusions produced by the senses and interpreted by the mind, he makes his choice for the things that are eternal. In this matter, there can be no dispute; and for the materialist who denies the very existence of the spirit, there can be no message in the perennial philosophy.

The second basis for agreement lies in the deduction that those who choose to live for the spirit have set for themselves the greatest and most difficult task that anyone can undertake, a task that demands unceasing diligence and mental re-education. It was this

implication that determined the teaching of the Church creeds. The priests who wished to attract numbers to their own congregation had to offer easier terms than these, for it is but a very small proportion of humanity that is capable of the determination necessary to live exclusively for the spirit,—an almost negligibly small fractional percentage in every generation.

This, in essence, whatever small discrepancies there may be in detail, is the teaching that may be found in Mr. Huxley's *Perennial Philosophy*. It derives from the surest sources of age-long wisdom, although many will deny its teaching, either from indolence and the inability to choose an unfamiliar path, or because they have not the strength and courage earnestly to begin that pilgrimage whose goal must be sought in eternity.

J. D. BERESFORD

DEMOCRACY TODAY AND TOMORROW *

Nothing could be more timely than the reissue of this small, vital book first published in 1941, with its dedication to the Youth of India. The three lectures it contains, delivered in 1937 at Bangalore for the Mysore University, might almost, except for a few references, have been delivered yesterday. It is also surprising that they were delivered extempore, for they cover pretty wide ranges of thought and knowledge, continually bringing into comparison Oriental and Occidental philosophy and politics. The method of their delivery, however, results in a simple, almost conversational style that presents no avoidable obstacles to

assimilation by the reader. There is much wisdom which Occidental readers should welcome, though the most direct appeal is to Indians. The lecturer's tone becomes warm and moving in her references to the Motherland and the opportunities opening out for a new blossoming of civilisation based on the rich experience of the Past. My one criticism here would be that she over-simplifies the contrast between East and West, and perhaps underestimates the amount of intelligent goodwill and orderly re-creation going on in society, not only in Eastern Europe, in spite of the terrible consequences of war, but also in Britain. Perhaps in

1937, it was more tempting to say "There is no doubt that moral and mental chaos prevails in every country of Europe and threatens every country of America—North, Central, South," but we see it today as a period of strenuous readjustment following the break-up of a superficially ordered system of society which under the surface was straining in the throes of rebirth. I doubt very much if there is less "chaos" in India than anywhere else; the time is big with promise but Indians will have to tackle many of the problems that the peoples of the West are either facing or trying vainly to avoid.

As the author tells us, the confusion in the world came from "the failure of the so-called democracies" and not in that of pure democracy, by which she means that based on a spiritual principle. Here references to the ancient wisdom of India will remind the Occidental reader of many parallels in the West and also of the neglect of wisdom, the preference, for a time, of Aristotelian to Platonic philosophy, and the continued rejection of Jesus by the sectarian churchmen. But the basic ideas are in the West as well as in India, and in particular the immense value of the individual soul was an idea expounded by Plato and absorbed and developed by Christianity. It is the recognition of the individual as a spiritual entity which, as the author says, is "the basis of unity and of brotherhood on which the Temple of Democracy should be erected." Her very wise words on education and the mutual obligations of State and citizen hold good for Indians and Westerners alike, and often seem like an enlightening synthesis of the best ideas ad-

umbrated recently in the lectures by British philosophers for the British Institute of Philosophy, lectures devoted to the theme of the Contemporary World Outlook.

The error of the West which has caused most of the confusion and conflict in society has been to proclaim fine-sounding principles like those of political democracy (which of course are "spiritual" without any religious terminology) without a complete application of them in practice. Owing to the enormous scientific and economic progress of the past century, in many of the fundamental requisites of a true democracy society has regressed instead of gone forward, because the real holders of power were privileged groups who exploited the majority of their fellows. The various revolutionary changes that have been going on in our time, some inevitably with violence, have come from deep-seated popular movements led by ideologists, towards a new standard of social justice which shall shift the balance of power (which in our world means economic power) from vested interests to the people as a whole. And this, in practical politics, means, to the Socialist State. It is more and more recognised that also in international affairs the prevention of aggression and armed conflict is unlikely without the progressive spreading of socialist democracy among the nations. For the peoples generally want peace and security: they do not want to dominate other peoples, nor are they interested in making sordid bargains with crooked and tyrannous rulers of other nations, as the Americans are doing in China today and as the British did there yesterday. For "Americans" and "British" one must

read " Governments " dominated by mercantile interests and confused relics of the old power-politics.

In the West resistance to the achievement of a socialist society has always been strengthened by theological superstition. The wicked exploitation of the poor majority has been represented as part of the divine order and evidence of fundamental differences between individuals. Biologists and sociologists have made it difficult any longer to ignore the overwhelming importance of environment in the making of good citizens, and a good environment for all, instead of for a few, is not to be expected where the few can control economic conditions and policies. Sometimes in reading Sophia Wadia's thoughtful exhortations I was uneasy lest in India, too, ancient religious wisdom should be invoked by the wrong people to maintain ancient injustices such as the caste system and the extreme inequalities of riches and poverty which waste so much of the creative potentiality of the people and undermine their unity. Her exegesis of certain discourses in the *Gita* leads her to say that spiritual democracy does not aim at destroying the differences between individuals, and all well-meaning people

will agree, when this implies the valuable uniqueness of every person ; but when she goes on to say that each human being " is fulfilling his own particular mission and all are of equal value and importance " we know that this is true only in an abstract sense, and that in actual conditions in society most individuals in the world are undernourished, under-educated, oppressed and exploited, and cannot possibly make their potential contribution to human life. Similarly, the author rightly warns us of the prevailing evil of " unintegrated " lives, but says this is the root cause of our social maladjustments, whereas if India is going to learn from our mistakes in the West it will be better to put the horse before the cart, instead of *vice versa*, and realise that many disharmonies in individual lives come from the cultural framework of society which needs readjusting.

I have perhaps devoted too much space to argument (though the ideas seemed urgent), and I will end with an admission of admiration for the quantity of thought-provoking ideas packed into these apparently so simple lectures.

R. L. MEGROZ

The Revolution in Warfare. By CAPT. B. H. LIDDELL HART. (Faber and Faber, Ltd., London. 5s.)

By his numerous publications on different aspects of war, Capt. Liddell Hart has earned recognition as one of the foremost military thinkers today. In this neat little book, he presents the history of modern warfare with his own reflections on its tendencies. In the wars of the past, the strength of an army consisted in numbers; today mechanical power has displaced manpower. Modern war requires only small forces of expert military technicians. In the past, movement was on foot or by animal power. Today there is mobility through railways, tanks and planes. Since the advent of automatic warfare, war is no longer a matter of fighting and no test of nation's strength. The author deplores the inhumanity practised by bombers with inaccurate aim which has rudely shaken the foundations of civilised life. Incidentally, we may remark, that is why ancient India, with all its knowledge of air-fighting vehicles did not put that knowledge into practice.

War in the past was the King's war. Today it has been transformed into the people's war. Conscription is a short-sighted policy, not followed by the countries of ancient India with their desire for peace and their love of liberty. They set apart a whole caste for conducting war, realising that a people's war would paralyse civil life so that industries and commerce would suffer.

What with submarines, chemical warfare on land and the atomic bomb, there has been a revolution in warfare in the present century, resulting in a decline in civilised behaviour and civilised manners. This era of total war has resulted in irreparable loss of priceless treasures, the destruction of world-famous libraries and historic buildings and a considerable amount of brutality towards the wounded and prisoners. In such a war there is no room for a code of warfare such as that elaborated in our epics, e.g., in the *Mahabharata*, and in law-books like Manu. Add to this the total "starvation blockade," another inhuman method of war.

Today the means is held to justify the end. That is the achievement of modern science. The world is plunged again into primitive barbarism where there is no respect for law and order, no respect for treaties, and where the economic equilibrium is so disturbed that the common life of the people is affected for several years after the war is over.

After reflecting on those hard facts, the author correctly says that the abolition of war is impossible but that we may make it more reasonable and more humane by the re-establishment of a code of conduct which will prove the salvation of civilisation. Will the modern military scientists take a lesson from the history of ancient Indian warfare?

V. R. R. DIKSHITAR

Origen. By the VERY REV. DR. W. R. INGE, K. C. V. O. Annual Lecture on a Master Mind. Henriette Hertz Trust of the British Academy, 1946. (Geoffrey Cumberlege, London. 2s.)

This annual lecture, for 1946, given to the British Academy under the Henriette Hertz Trust, provides a succinct, and an extremely interesting, account of the great Christian Platon-

ist of the third century. Out of many points which might be chosen we can select only two, Origen's conception of Immortality, and his view on the Divine Spark in man.

With regard to the former, Dr. Inge interprets Origen in harmony with the teaching that "in heaven there is distinction without separation... Beatified spirits are transparent to each other." Immortality is a communion of spirits knowing and loving each other, in God, perfectly and immediately.

With regard to the Divine Spark in man, Origen believes that all spirits are created for perfection, but have abused their free-will, and become stained and corrupted. Still, at the core of personality there is something which has never consented to sin. Modern Christians would perhaps express it differently,

by saying that the Holy Spirit of God is at work in every heart, patiently and tirelessly striving to realize God's values therein; and they would quote in support of this belief the saying of Christ about even the evil man giving good gifts to his children as proof that God gives His Holy Spirit much more generously; or they would instance Christ's taking of certain qualities in commonplace human beings—shepherds, farmers, housewives, merchants—as showing the true nature of God. There is extreme need today for the recovery of belief in the divine value of everyday humanity, in this sense; and the study of Dr. Inge's pamphlet will, it is to be hoped, lead to a renewed determination, both in West and East, to affirm this value.

J. S. HOYLAND

Vedanta: The Basic Culture of India. By C. RAJAGOPALACHARI. (*The Hindustan Times*, New Delhi. Re. 1/-, paper; Rs. 2/- cloth)

If it is true—and we do not doubt it—that "where there is no vision the people perish" it must be equally true that where the leaders of the people do have vision and impart it, there is hope. That reflection is the natural reaction to this small volume, as profound as it is simple, by one of India's best-known statesmen. There is nothing narrowly sectarian here, only insistence on an integrated scheme in which science, religion, statecraft, harmonise.

The urgent need today is for the spiritual basis of right action—not dogmas of this creed or that, but the eternal verities on which alone mankind can build for permanence. Shri

C. Rajagopalachari, for example, writes:—

We want a wise allotment of work to individuals as well as groups in accordance with the demands of the general interest in place of *laissez-faire* and the divine right to make private profit.

This, he is confident, can be achieved by "a generally accepted code of spiritual values which work as a law from within"—such a code as flows naturally from Vedanta and is taught fully in the *Bhagavad-Gita*,—a code based on the oneness of the Universal; on the Law, just and unerring; on evolution: the soul experiencing in body after body, learning gradually to control its instruments and to realise the One.

Would that all nation builders could absorb the wisdom of this priceless little book!

E. M. H.

The Sikhs in Relation to Hindus, Moslems, Christians and Ahmadiyyas: A Study in Comparative Religion. By JOHN CLARK ARCHER. (Princeton University Press, Princeton, N. J. \$3.75; and Oxford University Press, London. Rs. 15/-)

This is a truly American book, written in a hurry and got up well. Its author, a Yale University professor, after spending a couple of months at Amritsar, has undertaken to write a study of the Sikhs and their religion in relation to Hindus, Christians and Muslims. In the first two chapters he depicts the present condition of the Sikhs. From the third to the eleventh chapter he traces their history. In the twelfth and last he gives an amalgam of history, theology and his own advice to the present-day Sikhs as to how they should react to their surroundings, if they want to live up to the fundamental principles of their founder. In this there is not much of comparative religion, but only a hotchpotch of everything that a man with a distant mind could observe in a strange land and a strange people. The knowledge he brings to his task is pathetically meagre, although his heart is in the right place.

There is not much space here to point out all the mistakes of fact which are found on almost every page. I shall mention just a few by way of example: The author calls Ahmad Shah Durrani a *Persian* prince. He says that Ranjit Singh welded the Sikhs into a strong confederacy, whereas actually he demolished the federal system of the Misals. According to his information, the Akal Takht was erected by Guru Arjun and was specially dedicated by the Tenth Guru, who

in fact never visited it. He says, "Dhir Mal was a name sometimes applied to Prithi Chand." He confuses Gurmukhi, which is an alphabet, with Panjabi, which is a language, and builds his own theories on its origin and development.

If I were Macaulay-minded, I would suggest how the author should have analysed the background—geographical, ethnic and historical—to show what contribution was made by different elements to the making of the Sikh nation, its character, its beliefs and its political institutions. In fact, the Sikhs are the only people of the Panjab whose make-up is rooted in the soil. Others, Hindus, Muslims and Christians, have their roots and their allegiance elsewhere. It should be pertinent, therefore, to ask why the Sikh belief was not exclusive. Why did the Holy Granth contain Hindu and Muslim compositions? Why did the Misal system have something of the Greek city-state in it?

The author misjudges the aim of the founder of Sikhism, which was not to reconcile the two religions (how can religions be reconciled?), but to create an atmosphere of peace and tolerance between them. His movement resulted in a religion which did reconcile the jarring elements in both. As, for example, the Holy Granth contains Hindu and Muslim writings, which, although different in their surface bearings, had something ultimate in them which could fuse and work for "togetherness." It is an intercommunal book, which is owned even today by thousands who do not subscribe to Sikhism. The free kitchen is an institution which was designed to bring the two parties together and to abolish

untouchability and mutual exclusiveness. In art and literature, too, a synthesis was brought about. The armies organised by the Gurus were not entirely composed of Sikhs, but were joined even by Hindus and Muslims who wanted to escape from tyranny and fight for liberty.

These are the lines on which the book should have proceeded. But this kind of work requires lifelong study and intimate understanding of problems connected with history and religion and language and thought cultures, which our author, unfortunately, does not at present possess.

TEJA SINGH

Testament of Christian Civilization.
By JOSEPH MCCABE. (C. A. Watts and Co., Ltd., London. 10s. 6d.)

To what extent has the history of Christianity and of the Catholic Church, been subjected to a selective treatment of the documentary material available to the historian? How far has scholarship subordinated truth, by the suppression of evidence, to the interests of the faith? Has there been, through the centuries, persistent falsification and distortion of the known or knowable historical facts?

To give unfavourable answers to these three questions is to assume the thankless rôle of *advocatus diaboli*. Himself a ripe scholar, and with an unsurpassed knowledge of his subject, Mr. Joseph McCabe does this. The result is a book which will astonish, shock and perhaps dismay the reader, according to his angle of approach. For Mr. McCabe, by translating a large corpus of hitherto untranslated or but partially translated material, makes available facts disagreeable to the Church and hitherto known only to a small body of specialist scholars.

It would appear that there has been a pious conspiracy to present a picture of the progress of Christianity without flaw; the ugly, the criminal, the base and shocking, whether in the practice of institutions or in individuals, has

been mainly suppressed altogether or watered down or explained away.

The range of this enquiry extends from the origin of the Church down to the nineteenth century and the impression left upon the reader is cumulative, producing before the end the conviction that unless the Church can produce arguments capable of explaining away so much against its historical methodology, then the verdict must go against it by default.

Nobody can read this book with much pleasure, since there comes a point beyond which a recital of sexual crime, murder and general delinquency becomes monotonous. It is, rather, a valuable book of reference for the historian and the range of its scholarship is remarkable. This suggested purpose was probably in the author's mind when he came to the indexing of his book; for it has a first-class index. That may seem a minor point, but it is not. Too often books lack this guide to their contents and thus hamper the scholar in his work.

In undertaking a task which will bring odium upon him from those at pains to preserve the traditional picture of the past, Mr. McCabe has done a service to truth and has put the historians in his debt. It would be an excellent thing if this book could penetrate into all libraries where historical research is

conducted. As a corrective it could scarcely be better and as one closes its sad and disillusioning pages one

wonders why so essential an historical task has not been done before.

GEORGE GODWIN

Reflections in a Mirror. Second Series. By CHARLES MORGAN. (Macmillan and Co., Ltd., London. 8s. 6d.)

From the issue of October 31st, 1942, there appeared in the *Literary Supplement* of the *Times* a series of weekly essays under the heading, "Menander's Mirror." The essays were serious—almost to the point of sadness—and covered a wide field. A year or two later, they appeared fortnightly, instead of weekly, and then suddenly ceased. It was no surprise to those who had read the essays with attention to learn that Charles Morgan, the author of *The Fountain*, was "Menander." A selection of the essays came out about two years ago, and now another has been made available. There is no doubt these two volumes contain some of the best prose written during the war.

In these essays, for all his balance and urbanity and humour and wisdom, Mr. Morgan is still preoccupied with the war, and with the moral issues which it raised. He may be discussing the work of a poet like Verlaine or Nichols, Landor or Blunden, he may be diagnosing the "good German" or the mood of the war poets, he may be discoursing on the clash of ideas—of good with good, of evil with evil—or emphasising the need to restate the doctrine of liberty in the modern context, but

always is Mr. Morgan eager to peer through appearances, to avoid extremes, to seek affirmations, to achieve integrations.

In the opening essay of the earlier volume, Mr. Morgan had said that "in all societies and at all times there are both constants and variables, and that what gives to an age its distinguishing character is the relationship, the friction, between them." On this credo is based the dynamics of Mr. Morgan's critical method. Values and verities are interrelated, deriving from a transcendent Reality which we but vaguely apprehend; life is not sharp edges or one-way traffic; and a "good" society is a society of good individuals, who are free to live the "good life" according to their lights. These ideas are gently insinuated again and again in the twenty-three essays of this second series. The ribbon of faith holds together these many essays and their varied contexts and moods; they constitute an education in largeness and enlightenment.

The reviewer hopes that, of the essays still left out, one or two more volumes will be made; we cannot have too many of these friendly discourses, at once familiar, sensitive and purposive.

K. R. SRINIVASA IYENGAR

Spiritualism. By SHAW DESMOND (*for*) and C. E. M. JOAD (*against*). (Muse Arts Ltd., 48 South Molton Street, London, W. 1. 3s. 6d.)

Taking advantage of the popular interest in spiritualism, this book presents in compact form statements *pro* and *con*, the former by Shaw Desmond, adducing the evidences acceptable to avowed spiritualists and the latter by Professor Joad, expounding the views of the psychical investigator who finds these evidences completely unsatisfactory. The two authors having thus stated independently their own respective views, each of them has contributed a further essay criticizing the other's case.

Both writers submit in an admirable spirit their reasonings, conveyed, as might be expected from such experienced writers, in an attractive and interesting manner, but neither has anything new to say that has not already been argued "for" and "against," over and over again. While Desmond has much to say about

the astral body and substance, Joad has theories about a "psyche" of a somewhat fragmentary nature that survives the dissolution of the body. These two factors are but the combination known as the "*kama-rupa*," the dregs of the personal consciousness discarded by the soul and still lingering in the earth's atmosphere. Neither takes cognizance of the Platonic "*nous*," the spiritual individuality as distinct from the personality, nor of what St. Paul (whom Desmond ranks as a spiritualist) calls the *soma pneumatikon*, the spiritual vehicle of that higher consciousness (as distinct from the *soma psychikon*, erroneously translated "natural body" in the authorized version: 1. Cor. xv. 44). A proper understanding of this "God" in man would not only obviate all difficulties in the way of reconciling their respective view-points, but also rid Professor Joad of the "personal God" complex with which he still dallies, and raise Mr. Desmond's whole concept of survival from a material to a spiritual one.

J. O. M.

Jawaharlal Nehru and Other Poems. BY CYRIL MODAK. (New Literature, 257 Chak, Allahabad. Rs. 3. 12)

Mr. Cyril Modak has already made a name for himself as a writer of distinction. His latest volume reveals him as a poet of remarkable power and merit. Strict limitations on space prevent the reviewer from going into details. Writing in general, therefore, it may be said without hesitation that Mr. Modak is a poet remarkable for his vision, his variety and his poetic expression. His wide experience and his va-

ried moods find powerful utterance in these poems. Some of them, like "World War II," "The Outcaste," "Bengal 1943," "The Mazdoor," "The Destitute," make stirring reading; while others, like "Truth," "The Human Thing," "Moonlight in Drew Forest," "Beauty," "Wings," "Romance," lift the reader's thoughts high above mundane existence. The clearness of Mr. Modak's vision, and the directness of his expression are praiseworthy. Indo-English poetry is the richer for his contribution.

V. N. BHUSHAN

Apes, Giants and Man. By FRANZ WEIDENREICH. (University of Chicago Press. \$2.50; Cambridge University Press, London.)

How many times has it been written and stated that brain size in individuals and racial groups is indicative of greater or lesser reasoning power in accordance with the increase or decrease of cranial capacity?

How many times has it been declared also that all men are created equal, and again that they are not and never will be so?

That unknown quantity, the man in the street, may well be forgiven if he fails to confess his own belief, but to the scientific observer the fallacy of the "all-equal" argument is daily exposed even in these days of wide-spread socialism.

Dr. Weidenreich, anthropological expert of the Natural History Museum, New York, has given us an excellent book comprising five lectures, now augmented, delivered by him in 1945, discussing the general problems of the physical evolution of man.

He portrays with a wealth of knowledge the story of man's evolution from his anthropoid ancestry to the modern racial groups. Broadly, but definitely, Dr. Weidenreich shows that we are still only about a quarter "baked," and are still enjoying evolution. What a surprise for the "equality-of-man-ites"!

Dealing first with man and his simian ancestry Dr. Weidenreich surveys various evolutionary theories. His conclusions in brief are that the primate man diverged from an anthropological stem at a far earlier age than has been previously believed; that the chimpan-

zee, the gorilla and the orang-utan also deviated from the main stock.

Weidenreich points out that, forty years ago, it was believed that the first human being was a pygmy. This concept, he explains, was originally based on the idea that mammalian orders evolved from small forms which increased in height during their evolution.

The pygmy theory, however, cannot be supported by paleontological data. Evidence, detailed by Dr. Weidenreich, has now been found in Java, formerly regarded as a worked-out fossil deposit, which indicates that "not dwarfs, but giants were involved in human evolution."

It was in 1938 that a second *Pithecanthropus* skull was found in Central Java, this being preceded in 1937 by the finding of a fragment of lower jaw. On examination this was ascribed to *Pithecanthropus*, but was of much greater size. In 1941 another portion of jaw of enormous proportions was unearthed.

Giants twice as large as a male gorilla are now believed to be ranged in the human line which leads to giant men and not to dwarfs as it is traced further and further into the dim recesses of time.

The question, as yet unanswered, is whether the human line led *only* to giants, or whether there were also small forms among them, as is the case in man today. Dr. Weidenreich believes the problem can be solved. The only requisites, he says, are a spade, a hoe and a little money. This book is a particularly fine, dramatic record of man's past.

A. M. Low

ENDS AND SAYINGS

“ _____ *ends of verse*
And sayings of philosophers.”
HUDIBRAS

In the recent death at the age of seventy-three of the distinguished English novelist Mr. J. D. Beresford, THE ARYAN PATH has lost one of its most faithful and sympathetic contributors and its readers, like ourselves, an old and valued friend. Many a noble thread of thought of his spinning is woven into the mental fabric of very many readers of THE ARYAN PATH.

It was to THE ARYAN PATH that he confided his psychological autobiography which appeared serially from March to May 1931 under the title “The Discovery of the Self: An Essay in Religious Experience.” He wrote in our first issue and his thoughtful and uplifting articles have appeared in every volume since, with one exception. He had a keen sense of relative values which found expression in his stress upon co-operation and unification and his impatience with dogmas and the special claims of groups. He held “a grain of constructive idealism...worth a ton of destructive criticism” and it was in that spirit that he wrote. He had strong leanings towards mysticism, recognising the limitations of unaided reason to bring man to the goal. He was essentially a Seeker, who, as Oliver Cromwell sagely said, is “of the best sect next to a Finder,” adding, “and such an one shall every faithful, humble Seeker be at the end.”

What he had found is well set forth in the words with which he ended his contribution to our pages, “A State-

ment of Belief,” published in October 1946, which we may think of as his spiritual testament:—

The whole responsibility of final attainment rests upon the individual, whose every thought, word and act help to determine his own destiny, either by the effort to achieve reunion with the single reality of spirit, or by binding himself more closely to those ephemeral illusions of the apparitional world that must eventually fail him.

His last piece of service for THE ARYAN PATH was the review of Aldous Huxley's *Perennial Philosophy* which appears elsewhere in these pages.

Dependence is unworthy of the dignity of a nation or a man. But complete independence, for the individual or for the nation, is an idle dream. It is even a dangerous dream, because in a united world independence and interdependence must go hand in hand. The tendency to cold-shoulder English, the international *lingua franca*, in the new educational plans is retrogressive. It has received a salutary check in the pronouncement of Maulana Abul Kalam Azad, Education Member of the Interim Government, reported in the press of February 26th. While insisting that “the medium of instruction must from the very nature of the case be the mother-tongue” he has declared:—

One hundred and fifty years of intimate contact has made English an integral part of our educational system and this cannot be changed without injury to the cause of one of the major languages of the world and

Indians can neglect its study only at the risk of loss to themselves.

Since the above was written *The Indian Social Reformer* of 8th March has well commended the attempt of Maulana Azad and that of Sir Mirza Ismail "to stem the insensate tide of anti-English propaganda," in spite of which the use of English was "actually extending by leaps and bounds."

Sir Mirza had recently deplored as a calamity the deterioration in the English of our universities in the last half century, rightly declaring:—

It is no credit to a university student to be limited to his own language and to be far inferior to his predecessors of a few generations ago in knowledge of that world language which alone holds out to him and to his country the means of world-intimacy, of any kind, but particularly in those intellectual affairs which must ever be the first concern of a true university.

"A Physicist Looks at Morality" in the January *Scientific Monthly*. Robert A. McConnell concedes the need for self-conquest, for a moral rebirth, for the assertion of the supremacy of man's spirit if the atomic war which looms on the horizon is to be avoided. But he also sees the impotence of modern leaders, disagreeing among themselves, to produce a convincing basis for morality.

Passing over the dogmatic commands of religion and the animistic code of moral pragmatists, he examines reason as a basis for morality—and finds it wanting, though reason, he concedes, can establish "the validity of the principle of common effort, the principle that man should help man." But, on the premises available, he cannot accept that as a master-key to moral problems.

Does, for instance, the collective good transcend all individual rights, or must

the fundamental liberties of every man be held inviolate? "Is the end the only justification for the means?" The questions lie at the root of the modern conflict of political ideologies and reason, he finds, has no certain answers.

Mr. McConnell puts his finger on the root difficulty when he asks:—

Is there an absolute moral code to which we must adhere: is there an end of which we are unaware?...Is not our knowledge of man's relationship to the cosmos...seriously defective?

It is indeed—and far more seriously than it need be. The senses and the reasoning faculty can take the physical scientist only so far. There is more to man than his sensorium and his reasoning mind, more to the cosmos than these can reveal. The spiritual scientists of the ancient Orient, using the plummet of the intuition, plumbed depths unsounded by the modern scientist. They found the trinity of Man as body, soul and spirit to be the key that fitted in the lock of triune Nature, and they found in eternal harmony the law of laws.

Each human being is the mirror of the Universe, and, as each organ in the body has its proper function and its legitimate needs, on which harmonious functioning of the whole depends, so every man is an integral part of the great whole. That cannot profit him which injures others; none can be victimised and all not suffer. In this integral relationship the ancient Indian philosophy, which was both scientific and religious, offers the rational basis for morality which Mr. McConnell sees as the great need.

Great importance attaches to a single page of *The Atlantic Monthly* for January 1947. On it appears, under

the caption "A Scientist Rebels" a letter from Dr. Norman Wiener, Professor of Mathematics at a great American University and a leading mathematical analyst. It raises what he rightly calls "a serious moral issue."

In this reply to a request from a research scientist of a large aircraft corporation interested in the development of controlled missiles, he refuses to supply a copy of the out-of-print technical account of a certain line of research which he had prepared during the war for the National Defense Research Committee. He offers a lead to other scientists by publishing his reply in which he challenges the long-standing custom of furnishing scientific information to any seeking it. He writes that Governmental policy as seen, for example, in the bombing of Hiroshima,

has made it clear that to provide scientific information is not necessarily an innocent act, and may entail the gravest consequences . . . It is perfectly clear also that to disseminate information about a weapon in the present state of our civilization is to make it practically certain that that weapon will be used.

Guided missiles, he declares, offer no protection to civilians at home. They "can only be used to kill foreign civilians indiscriminately," and their possession "can do nothing but endanger us by encouraging the tragic insolence of the military mind."

If therefore I do not desire to participate in the bombing or poisoning of defenseless peoples—and I most certainly do not—I must take a serious responsibility as to those to whom I disclose my scientific ideas. . . I do not expect to publish any future work of mine which may do damage in the hands of irresponsible militarists.

It is ardently to be hoped that modern scientists in their thousands

will rally to the standard thus bravely raised, taking their stand beside the ancient scientists of India who guarded carefully from the profane whatever knowledge would be dangerous in unscrupulous hands.

The adoption as proposed of a decimal system for Indian coinage might cause some difficulty to some people for a time but its long-run advantages in certainty and in convenience are incontestible. Shri C. Rajagopalachari in the *Bombay Chronicle Weekly* of 2nd March urges also the adoption of the equally simple and logical Metric System, to bring the weights and measures of our country out of the present confusion and into line with international scientific practice. In the Metric System units of length, area, volume and weight are interrelated. The Metre (a little more than a yard) is the linear unit. It contains 100 Centimetres and is itself 1,000th of a Kilometre. Area and volume, respectively, are in terms of square and cubic Metres or subdivisions of these by 10. The gram, a cubic centimetre's content of water at its maximum density, is the unit of weight.

The decimal system will only be coming home to India when it is adopted here, and the sooner the better for the lessening of confusion within the country and in foreign trade. Everyone, truly, but "the incorrigible lovers of confusion would welcome a uniform Seer all over India," to say nothing of the regularisation of the Maund.

Originality in units of measure is nothing on which to pride ourselves. Let us by all means have originality in products and in culture. But units of length, of area, of volume and of weight may be compared to mere building blocks. Originality in architecture does not call for bricks of bizarre shape! Opposition to the measure on the ground of tradition and national sentiment falls to the ground before Shri Rajagopalachari's pointing out that India, it is well known, was the land where the decimal system of notation was born.

THE ARYAN PATH

**Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.**

—*The Voice of the Silence*

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GREAT IDEAS

[The Anniversary of the Passing of H. P. Blavatsky falls on the 8th of May and appropriately we present this month some words from *The Secret Doctrine*—Vol. II, p. 475.—ED.]

The Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. And though for the Pantheists and Occultists, as much as for the Pessimists, Nature is no better than "a comely mother, but stone cold"—this is true only so far as regards *external* physical nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims and victims executioners in their turn. It is quite natural that the pessimistically inclined, profane, once convinced of Nature's numerous shortcomings and failures, and especially of her autophagous propensities, should imagine this to be the best evidence that there is no deity *in abscondito* within Nature, nor anything divine in her. Nor is it less natural that the materialist and the physicist should imagine that everything is due to blind force and chance, and to the

survival of the *strongest*, even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of the most varied illusions on the plane of deceptive perceptions; who recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature—the Occultists, we say, view the great Mother otherwise. Wee to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

BUDDHIST IMPERIALISM

[This is a timely topic for the month in which falls this year the Triple Festival of Gautama the Buddha. **Shri N. Narasimha Moorthy, M.A., B.L.**, long interested in philosophy and mysticism, explains in a letter the reasons which prompted this note on two Buddhist Suttas. He states:—

“ The question has been raised in recent discussion whether Sovereignty resides in the king or the people. Secondly, in the international sphere it has become the fashion to multiply organizations to secure peace without making sure of the will to peace. The Buddhist works teach us, among several other things, that sovereignty resides neither in the king nor in the people but in the Law or Dharma and that a change of heart is a condition precedent to the successful working of peace organizations. ”

These teachings are not peculiar to Buddhism, but they are all the truer for the emphasis which all the world's great Teachers have laid on them. The modern world ignores them, at its peril.—ED.]

It is the object of this paper to draw attention to the conception of Chakravartī set forth in two Buddhist Suttas, both because it affords a good illustration of the method of pouring new wine into old bottles, and because it embodies a singularly impressive vindication of the supremacy of the principle of right over might.

Chakravartī, or the turner of the wheel, was, as is well known, the term applied, in ancient India, to a ruler who established his overlordship over rival kings and then confirmed his title to universal monarchy by performing the Ashwamedha sacrifice. The wheel, originally of solar significance, became later on the distinguishing mark of a Chakravartī and symbolized his power. Buddhism took over this conception, and, with its genius for spiritualizing current ideas, trans-

formed the symbol of power into a symbol of righteousness.

The legendary narrative embodied in the *Cakkavatti Sihanada*, Dig Nik III, tells us that there was once an overlord sovereign and righteous ruler, by name Stormtyre, who after a long reign handed over his empire to his son and embraced the life of a hermit. Soon after, the new ruler finds that the Celestial Wheel has disappeared and approaches his father for advice. The Ex-Emperor avails himself of the occasion to impress on him the wholesome truth that government is not a ruler's privilege but a trust imposed on him for the good of his subjects. The celestial wheel is not a paternal heritage; it will manifest itself again if he acts up to the ideal of duty set before themselves by the true sovereigns of the world. And when the new king wishes to know what this

ideal is, the royal hermit replies as follows:—

“ This, dear son, that thou leaning on the Norm (Law of truth and righteousness), honouring, respecting and revering it, doing homage to it, hallowing it, bearing thyself a Norm-banner, a Norm-Signal, having the Norm as thy master, shouldst provide the right watch, ward, and protection for thine own folk, for the army, for the nobles, for vassals, for brahmins, and householders, for town and country dwellers, for the religious world and for beasts and birds. Throughout thy kingdom let no wrong-doing prevail. And whosoever in thy kingdom is poor, to him let wealth be given. ”

This notable passage deserves attention for several reasons. It foreshadows Asoka's memorable legislation extending even to the protection of birds and beasts. Special mention is made of the claims of the poor and it is significant that the legendary narrative goes on to describe, in graphic terms, how the initial neglect of the poor by a later king led to disastrous consequences, culminating in total anarchy. The chief interest of the passage, however, centres round the solemn declaration of the sovereignty of Law, and, as Rhys Davids says, never before in the history of the world had this principle been proclaimed in so thoroughgoing and uncompromising a way.

Now this principle of the sovereignty of Law is not peculiar to Buddhist thought. It is affirmed, though in less fervid terms, in a well-

known passage in the *Bṛihad-aranyaka Upanishad*. The Supreme Spirit created, successively, the Kshatriya, Vaisya and Sudra classes. Finding creation still imperfect it brought forth a better form, Law (Dharma).

This is the power of the Kshatriya class, *viz.*, Law. Therefore, there is nothing higher than Law. So a weak man controls a strong man by Law, just as it by a king. Verily, that which is law is truth (Satya). Therefore, they say of a man who speaks the truth “ He speaks the Law, ” or of a man who speaks the Law, “ He speaks the truth. ” Verily, both these are the same thing.

What is perhaps the more distinctive characteristic in the Buddhist conception of Chakravarti consists in the fact that he achieves his conquests not by force but by persuasion, and this is emphasized both in the *Cakkavatti Sihanada Suttanta* and in the *Lakkana Suttanta* which treats of the qualities of Mahapurushas or Supermen. It was believed, and the belief dated from pre-Buddhist days, that a Mahapurusha was recognizable by certain bodily marks, *e. g.*, the mark of wheels on the soles of his feet. As usual, Buddhism gives a moral significance to this belief. A Mahapurusha owes his present superiority to the effect of the good deeds practised by him in his previous births and the presence of the bodily marks is merely an indication of this fact. To such a Mahapurusha two careers, and only two, are open. If he re-

nounces worldly ambitions and leads the life of a hermit, he becomes an Arahāt, that is, one who attains the highest stage of spiritual perfection. If, on the other hand, he prefers to remain in and work for the world, he becomes a Chakravartī, establishing his supremacy not by the scourge, not by the sword, but by righteousness.

It was reserved for the noblest of the followers of the Buddha to translate this ideal into action. There is no need to repeat at length facts which are well known. A single military campaign sufficed to convert Asoka to the view that true conquest is attained not by arms but by righteousness. He renounced war as an instrument of national policy. He established friendly relations not merely with neighbouring princes but with rulers of far distant lands like Syria, Egypt and Macedonia. He went further. His political envoys not merely represented their Sovereign in foreign countries, but were also charged with the duty of preaching Dharma in those countries.

The solidarity of all mankind was the cardinal principle of Asoka's political creed. All men, he says, are my children, and just as I desire for my children every kind of prosperity and happiness both in this world and the next, so also do I desire the same for all men. Consistently with this principle, he made it the central aim of his life to confer on all men, whether they were his own or foreign subjects, the greatest of all gifts, the gift of Dharma. Kant, who brands war as the scourge of mankind, and the destroyer of every good, was occupied during the last twenty years of his life with formulating proposals for the establishment of perpetual peace among the nations. He, however, makes it perfectly clear that all such proposals depend for their success on a moral preparation, the education of the inner life, for all citizens in every country. It is the glory of Asoka that he set an example in this direction, and that, although more than two thousand years have passed since then, its value remains.

N. NARASIMHA MOORTHY

BOOKS

In publishing *Books That Have Influenced Me* G. A. Natesan and Company (Madras) underline the responsibility of the makers and sellers of books. For this symposium brings out most strikingly the power of the written word to mould the character and transform life, the nobility potential in all awaiting but the spark which not infrequently a good book furnishes.

A deficiency of wholesome food for the body, foods deleterious in qual-

ity, these get immediate notice and prompt action. Is what men read less serious a matter than what they eat? Books are their mental food. Is it not a matter of public concern that so much fare unfit for human consumption is offered on the book-stalls, while excellent new books and wholesome classics are in chronic short supply? The profiteer in foods starves bodies; he who exploits the people's need for wholesome books starves minds and souls.

I MEET HENRY WALLACE

[**S. Chandrasekhar** has been interviewing for **THE ARYAN PATH** a number of outstanding personalities in the U. S. A., where he is domiciled. We publish here his interview with Mr. Henry A. Wallace, statesman and publicist. Born and bred on a farm in Iowa, Mr. Wallace is a practical and sincere idealist. He set an example by serving the State in the Roosevelt Government of the New Deal, though he comes from a family of Republicans.—ED.]

Henry Wallace is well known as an American liberal and a progressive Democrat—one who shared Roosevelt's vision and idealism and had to leave the Cabinet of President Truman some months ago because of a courageous speech pleading for co-operation with Russia. He did not give up his fight for liberalism, but undertook to edit the liberal weekly, *The New Republic*, which promptly doubled its sales.

When I saw Mr. Wallace in his editorial office my first question was what he thought about General Smuts's statement before the United Nations Assembly pleading for segregation of peoples and expressing belief in racial superiority and inferiority.

"My great-grandfather was a Methodist minister in Ohio before the Civil War," Mr. Wallace replied, "and helped smuggle escaping Negro slaves via the underground into Canada. It is' natural, therefore, that my knowledge of religion, the Declaration of Independence, the French Revolution and modern science gives me a totally different answer from that of Premier Smuts. None can argue scientifically that

there are substantial differences between the races based on colour. There is substantial hereditary equality of races. At any rate, the testimony of both anthropology and genetics leads to this conclusion, so far as the large racial groupings are concerned."

Smuts had said, "Equality ! I have been a student of history, politics and philosophy, but this is a new word to me. If there were no discrimination in the world where would we be ? There must be discrimination ; you cannot run amuck with a word like 'equality.'" It is amazing that Smuts should have found occasion even in his most unhappy moments to give expression to such a reactionary, Hitlerian, Racist sentiment.

Mr. Wallace continued, "To me the greatest danger ahead of the Anglo-Saxon race is its tendency to feel itself superior....Those who argue that the Anglo-Saxons have hereditary advantages are preparing for the day when the Anglo-Saxons will be the most hated race in the history of the world."

This naturally brought us to the status of the American Negro. Mr.

Wallace's progressive views on this are well known, but I wanted to know what he thought the way out was.

"The Negro question is disturbing, of course," he replied. "In the midst of humanitarian and progressive efforts there are extreme reactionary tendencies. But things are changing slowly. Negroes are getting more and more educational facilities and the War has helped in a small way to break down anti-Negro feeling. My objection is that the White attitude toward the Negro is not changing fast enough."

Knowing that he was a great friend of the late George Washington Carver, the distinguished Negro scientist, I asked him what he thought of Carver and how Carver had overcome the tremendous handicap of being born a Negro in America. Wallace was happy to talk about Carver because he had known him for nearly fifty years.

"Carver is well known as a great agricultural expert and scientist, but more than anything he was a great religious leader. His was a very kind and human personality, a devout Christian in the best religious sense. He used to say that you would discover God anywhere if you looked hard enough. Carver held all living things, in fact all matter, in great reverence. I knew him nearly fifty years ago when he came to my native State to study at the Iowa State College of Agriculture. He was born in Missouri, a State which still believes in segregation. But

Iowa was never a slave State. He made a lot of white friends who helped him and he began to make a mark. It might have been entirely a different story had he lived in our South," Mr. Wallace explained and went on, "The greatest thing about Carver was that he was not a bitter man, despite, I suppose, the several painful obstacles he must have come across in his early life because of his being a Negro. I always remember him, not as a scientist, or a pioneer in agricultural matters, which he was, but as a deeply religious man. I am afraid I have not met many real Christians like him."

He wanted to know whether the Indian people were satisfied with the Labour Cabinet's latest offer. "I think," he said, "the British Labour Government is sincere and is trying to meet the Indian problem. I don't want to be critical, but I should say that Atlee's government is a great improvement over Churchill's government. The British are now realizing the cost of not having before recognized the abilities and capacities of the so-called 'dependent, colonial, non-white peoples of the world.' But they are waking up to their responsibilities. I think that they are now realizing their past follies and they are trying to mend matters." Mr. Wallace has been invited by the British Labour Government Party to deliver some lectures this summer about contemporary American developments. He said he hoped to go to England this Spring.

Our talk drifted to Indian politics and inevitably Mahatma Gandhi came up. "I am afraid I am not in sympathy with negative spiritualism," Wallace declared. "You can't be truly religious unless you understand and respect the material things around you. What I mean is, living in abundance should not be alien to religion and spiritual life."

I asked Wallace whether that would not be difficult, as all religions had enjoined simplicity and self-denial as prerequisites to religious life.

"It is true that religions have enjoined poverty as the good life but I think it is bad. If I meet Gandhi, this will be the point I would like to discuss with him. I know that good living in the midst of abundance may be harder, but that will be a challenge which we moderns must accept. I don't think any one should ask the Indian peasant to be terribly poor because you want him to be a religious person. My point is that one can have all the comforts and all the good things in life and yet be really a religious person. That is where I don't agree with Gandhi. Maybe I don't understand him correctly."

I pointed out that Gandhi was not against labour-saving devices or even large-scale industry if we could only avoid the evils inherent in an industrialized society. If he went in a loin-cloth it was not because he wanted every Indian to go around semi-nude, but that he was trying to dramatize the average Indian's utter

penury! He was *not* for poverty as such. Gandhi's life-long struggle for political freedom was itself an example, for with political freedom India could raise her economic standards, and so his simple way of life was not an obstacle to making Indians prosperous and comfortable.

Wallace disagreed. "In this narrow sense I would say that Indian 'spiritualism' is an obstacle to raising the standard of living. If the Indian peasant reveres Gandhi and sees that Gandhi lives in a hut minus all modern comforts and goes in a loin-cloth, the peasant's emulation of Gandhi gives him no incentive to aspire for abundant living, and he is satisfied with marginal subsistence. Millions of Gandhi's followers cannot cherish the thought of abundant living in the Western sense of the term when they see that their great leader has denied himself even the barest necessities. I hope someone in India will go further so that the good life need not necessarily mean a low level of living."

I pointed out that, while the ideal success story in America was "from log-cabin to White House," in India it was from palace to self-chosen poverty. In America the man who was born dispossessed and against incomparable odds reached the top rung commanded admiration, but in India a man born wealthy had to renounce all if he wished to command true respect. Reconciliation of these two divergent views was necessary if we would promise Asia's millions the irreducible min-

imum of decent human existence. It was not a question of denial of wants versus multiplicity of wants, but a question of being above want.

Nehru, however, interested Wallace more. "I have never met him but I have read his autobiography. From whatever I know about him and his views, I think he is right down my alley. He approaches the problems of the modern world in the same way I do. He doesn't neglect reality. Without discarding the values of the past he is alive to the present and the future. I think he is an excellent type of leader."

I asked Wallace what he thought the United States could do for India.

He felt the United States should make available to India and the East all her modern technological and scientific devices so that Indian production could be trebled. "*The United States should make machines to suit the needs of the small-scale farming of the Indian peasant.* The U. S. can also furnish capital if capital is wanted in the East. If along with reconstructed agriculture goes industrialization—if these two balance each other—nine-tenths of the Indian economic problem will be solved."

Then we talked for a while about cows and Wallace expressed great interest in India's cows—the red Sindhi breed of cattle, to be specific. He stated that the United States had imported some cows from India which could graze and yield milk under weather conditions (in the Gulf Coast region) corresponding to

the Indian summer. America had to import these Indian cows because American and European cows could not thrive and yield milk in hot weather.

About the difficulties of the Indian Constituent Assembly he remarked: "India can learn from the difficulties that we went through after our Constitutional Convention. There was a great deal of friction between the States over States' rights vs. Federal rights. For instance, one State tried to raise tariff walls against another. One State tried to raise an army against another. There was chaos of currency. The Confederation was weak and loosely knit, like the League of Nations of a later day. But out of the travail finally emerged a unified and strong United States Government. India has a lesson here, since she is now writing the Constitution of a free India. Let no Indian leader be discouraged about these initial difficulties."

I asked Mr. Wallace what he thought of the loose talk one often heard about the alleged conflict between the East and the West.

"The conflict between the East and the West," he said, "is not so much cultural and political as it is economic. We in the West must realize that it is not a problem of one race vs. another, or the superiority of one race vs. the inferiority of another. I believe the potentialities of human beings are the same all over the world. To remove tensions one should reduce the differences in economic levels of living. The United

States should help industrialize and thus raise the standards of living of the Eastern peoples. When the East raises her standard of living, her scale of values which we in the West find so hard to understand now will change. Then there cannot be any conflict between the East and the West."

Henry Wallace is a progressive in the best sense, but he is also a realistic politician. To an America which fights shy of the very term "economic planning," sees a Communist bogey in every progressive action, worships private enterprise and shouts "The American way of life in danger!" when one pleads for true democracy, Henry Wallace

appears as a rebel and a radical. In England he would not be considered anything more than a sincere Fabian Socialist. In a word, Wallace is the great upholder of human welfare, the advocate of an expanding economy, a policy that would create sixty million jobs and banish unemployment in this country. No matter what his views are, his integrity is never questioned even by his worst critics. He has the courage of his convictions and speaks straight. As someone recently remarked, Wallace speaks English, Spanish, Chinese and Russian, but he has never learned to speak the language of the astute politician.

S. CHANDRASEKHAR

INDIAN CULTURE IN LONDON

Most of the objects of the Indian Cultural Unity Movement, formed by a group of Indians in England, must commend themselves to all broad-minded individuals. Its main object is to work for a New India with cultural autonomy for all communities but mutual sympathy and understanding. It is on controversial ground when it proposes, on the one hand, urging the fusion of the various dialects with the language most akin to each and, on the other, interference with the natural process of linguistic amalgamation by artificial exclusion of English words as far as possible from the provincial languages. But that is a minor issue compared with its propo-

sals for intercommunal fraternisation and the raising of the country socially and economically. In co-operation with other groups the Indian Cultural Unity Movement is sponsoring an Indo-British Goodwill and Cultural Mission to India, arriving, it is hoped, by next September, and remaining some six months to tour the country widely and contact all sections of the people, to exchange views and to facilitate friendly contact. The Goodwill Mission seeks co-operation from like-minded people here who are invited to lend their moral and concrete support. All interested are invited to address the Secretaries of the Mission at 51, Lancaster Gate, London, W. 2.

MODERN INDIAN MUSIC

[**Shri P. R. Sharma's** plea for the rehabilitation of music, " the most divine and *spiritual* of arts," in this country where that art was in ancient times developed to heights of which modern performances give but the faintest inkling, must awaken an echo in the heart of every lover of music or of India and her ancient culture. There is an indiscriminating copying of Western trends in modern Indian popular music that is deplorable. And Shri Sharma brings out forcibly the need for the exponents of classical music to set their house in order and to restore music to its elevated and elevating rôle.—Ed.]

Everybody who has made a critical study of the history of Indian music knows that this ancient art of ours has been showing marked signs of deterioration during the last few generations. Its downward trend has been so precipitate in our own times that one can hardly fail to realise it. The best professional musicians are louder than ever in praising their illustrious predecessors whose heights of artistic achievement, they tell us (not so much out of frankness as of false modesty), will not henceforth be reached by others. Even these fully self-contented and, therefore, unprogressive representatives of the few ancient schools of music left to us are soon to disappear—perhaps without leaving much trace of their so-called " family art " behind. The times have been rather hard on the Indian musician for so long that it does not behove one to depict, even in half-truths, the extent of his degeneration in life and art. It would perhaps serve a more useful purpose to acquire from him, in whatever form he has been able to retain it, the compositions and the style of artistic performance evolved

by our various well-known schools of Indian music. It will then be possible for us to reconstruct real art out of present-day Indian music on the lines laid down by some of our best artists in the past.

But here again it appears most essential to the success of such an effort that the popular sense be first trained to appreciate the real art in Indian music and not to accept as such all that the present-day professional musician represents to be classical art. Of late, many worthy efforts have been made to popularise Indian music by holding music conferences, opening schools for teaching Indian music and the like. But the number of persons who can actually derive benefit from such schemes must necessarily represent a very small fraction of the Indian people. There have also been published a number of books on music on the basis of which music is taught nowadays in the public schools. There thus exists a class of amateur musicians who have learnt music from these books but who, not having had much direct contact with the living artists of the time, lack the

training and the inspiration necessary to develop into presentable art even a small portion of what they have been taught. Our professional musicians on the other hand do not care to give practical guidance to such public institutions, for reasons too numerous to mention here.

One cannot forget also that the modern professional musician, except in a few rare instances, lacks the culture and the imaginative sensitiveness so essential for artistic production. He seldom cares to adjust his performance to the taste and capacity of his audience. The result is that the average scientific musician of today is considered extremely tiresome, unpolished and inconsistent in his performance. The talkies present to their ever-increasing audience a much lighter type of music than even the deteriorated standard of modern Indian classical art could safely permit. While the classical musician is too vain to care to know what the public thinks of his music, the talkies present to the Indian masses the ordinary everyday incidents of life in terms of music. The result has been that cinema songs which possess neither poetic thought nor musical quality have gained much greater popularity among the middle class as well as the masses than that so far achieved by classical music, even though efforts have been made from time to time in support of the latter.

Something has, therefore, to be done in order that our people may be able better to appreciate real

music, and for that we must discover why the so-called "scientific" Indian musician of today fails generally to interest the ordinary individual. Since it cannot be contested, with even an ordinary regard for truth, that genuine art must interest and absorb the attention of those to whom it is displayed, the conclusion is obvious that there is something wanting in present-day Indian classical music which is responsible for its failure to achieve that result on a larger scale than has been noticed in public performances so far.

The type of music commonly in vogue today is the *Khayāl* style. One does not find much taste even amongst music-loving people for the ancient *Alāp* and *Dhrupād* style of music, except perhaps in Bengal. There are no doubt a few families of *Alāp* and *Dhrupād* singers left here and there in the rest of the country, but they thrive only in a select and limited circle of admirers. During the last fifty years or so *Khayāl* singers have been continually gaining ground, and perhaps in the near future they will succeed in permanently capturing the field from their fast declining orthodox opponents representing the *Dhrupād* style. I do not mean to say that this would necessarily mean a change for the worse. I am just recording a fact as it stands.

Now to resume our examination of present-day Indian music, let us see in what form the modern *Khayāl* singers present their art in public.

The *Khayál* style, as we know, was at one time evolved in order to present a more fluid, less rigid type of music than that which the orthodox *Dhrupād* style could permit. The evolution of *tán* and short-spaced quick movements imparted a certain degree of spontaneity to the *Khayál* style, and with the progress of time this tendency, which in its inception had enjoyed much popular appeal, gained in intensity. The result was that faster, bigger and more complicated, though less artistic, *tāns* were evolved, until at last speed and skill almost entirely took the place of accuracy of note and æsthetic appeal.

When you hear a modern *Khayál* singer you cannot fail to notice that there is very little voice culture in his music. Within a very short time after he has begun a song he flies at a great speed into *tāns* which stop only for a short while in order to keep the time, and then once again the singer is at his favourite game of speed and technical skill. The words of the song are difficult to catch, they are so lost in a medley of *tāns* that it is almost impossible to piece the disjointed words together into a complete song.

Very often the professional musician does this on purpose so that other people may not pick up the song from merely hearing it sung at a concert. This tendency puts the musician himself at a greater disadvantage than the audience. It is only when the listener has grasped the subject-matter of the initial

composition that he can be expected to interpret the musical improvisation which follows later. Even then the average listener may not be able to discover any æsthetic significance in mere *Aláp*, but without the help of the song itself he is sure to find himself lost altogether. The musician in his attempt to keep the text of the composition to himself is most assuredly denying to himself the chance of being understood by the untrained public.

Then again one finds that in both instrumental and vocal music the musician often takes great pains to give the *tablá*-player, or drummer, an open defeat during his performance. The latter is by no means slow to accept the challenge. The result is that even in such compositions as should be sung or played in a cool, slow style, the *tablá*-player is often unwilling to play only his *theká* and wait until the musician begins another composition at a faster speed. There is thus a regrettable want of adjustment between the musician and his time-keeper. I believe continued absence of such adjustment has been responsible to a very great extent for the development of music of a type which very nearly gives one an idea of a pitched battle.

Indiscriminate speed and incorrectness of note lead necessarily to confused and noisy music. We find therefore that much of the vocal music sung today contains an amount of discordant performance which has generally nothing, or very little, to do with the theme of the

song, or the emotion underlying the original composition. Not infrequently the classical singer gives an impression as if a sudden upheaval had taken place in his mind. When a person not specially trained in technique hears such music and then is told that what he heard was "music" of the *pukká* or "scientific" type, he naturally begins to suspect that there is something radically wrong with the people who claim to find interest in such performances. It is no wonder that as a layman he is unable to picture, from the bare and scattered ruins in which our modern musician presents his art, the beauty of form and artistic perfection which Indian music once attained.

I should not, by what I have stated above, be taken to mean that everything in art which the masses do not understand or appreciate should necessarily be discarded; music like all other arts must necessarily express both the simple and the most complex emotions. We should be able, through music of the highest type, to elevate ourselves to a state of ecstasy and complete self-absorption which no words can express or painting depict. Such music, of course, would not be understood, much less appreciated by the ordinary man in the street. But even he would not find it unpleasant to the ear. Its exact æsthetic significance he may not be able to realise, but still he would find in it a distant though unfamiliar appeal to his inner self.

The music of India is as old as its Vedas. As an art in its various stages of development it represents the traditions and culture of the people of this country down from the hoary mythological past to the end of the Mogul period. That differences of caste and creed were easily forgotten in this art is evident from the fact that some of our best musicians for the last three hundred years have been Mahommedans. Nothing could possibly so well unite the diverse peoples of a vast country like ours as common art and culture.

But in order that classical Indian music may become popular amongst the masses, it is essential that the people be able to appreciate it as a living art. For this purpose, if for nothing else, our classical art has not only to be cleansed of all that is inartistic about it, but it has further to be delivered from the blind conventionalism into which it has fallen for many generations. An art which does not keep pace with the march of time and events can hardly be expected to escape death.

I have refrained purposely in this article from discussing the merits and all that is valuable in present-day classical music, though I have always felt that there is much left in it even now which should make it precious to us as an art. It is possible that in my eagerness to see it rehabilitated to its past glory, I might have brought into greater relief its defects than they would appear when viewed from the surface. To those who find themselves inclin-

ed to form such an opinion regarding what I have stated above, I would humbly suggest that it is only by

bringing such defects prominently before us that we may aspire to make progress in time to come.

P. R. SHARMA

THE STORY OF INDIAN ART

Dr. Hermann Goetz writes in *Marg* for January 1947 under the title "Whither Indian Art?" The Bengal School's return half a century ago to "the national tradition," was hailed as the dawn of an artistic renaissance, but, alas, "no noon has followed on that morning." He finds the explanation in the weakness common to all imitative movements which so consistently have failed that Dr. Goetz declares revivalist art styles are always sure forebodings of cultural collapse. The successful European "Renaissance" was not a revival but a new creative effort to which many influences contributed.

This imitative phase is contrary also to the spirit of Indian art.

An overwhelming stream of ever new creations, an immense variety of types and not less wide range of perfect expression changing its style from decade to decade, nay even from year to year, assimilating innumerable new impressions and yet always true to its own vision, of the most delicate and loving observation of nature and of the grandest

cosmic vision, this is the true story of Indian art.

The "official national art ideology" lags behind but practically all the leading Indian artists, he writes, are already on the way to producing a vigorous and strong creative national art.

It is the false counsel of separateness, the bane of nationalism no less than of art, that has insisted on a "unique" art cut off from the currents of living art, committed to forms of expression suited to a bygone age. Nature itself teaches that a land-locked pool grows brackish and ultimately dries away. But in our zeal for freedom let us not lose the balance between physical and metaphysical which ancient art achieved. Its wealth of symbolism may be drawn upon and its canonical traditions studied and the expression of the modern artists' vision thereby served. For there is that behind the changing flux which changes not, that which the writer calls the "cosmic consciousness" and which he recognises as the root of genuine art.

MYSTICISM OR " LIFE PLUS "

[William Ewart Walker has published a small volume of poems, *Testimonies*. At present he is associated with the Unitarian and Free Christian Churches. His article stresses but one phase of Mysticism—one which has its value for the aspirant to spiritual realisation.—ED.]

Man is a stream whose source is hidden. Always our being is descending into us from we know not whence.

—EMERSON.

There is that which men call mysticism but which the mystic himself never so labels. Mysticism is unshackled by shibboleth or doctrine. Its quality is interior and the utterance it inspires is in affirmations only. It has therefore a surpassing interest for those desirous of understanding the whole man.

Inasmuch as the mystic is the whole man, mysticism may be the unconscious aim of everyone. But as conscious preoccupation it is the aim of very few. The conception of wholeness itself requires elucidation. It is not merely wholeness of thought. For, while thought is capable of anticipating a state of wholeness, its realisation is contingent upon many factors. Neither is this wholeness merely the sound mind in the sound body of the good life. Nor again is it experience of a mere general kind; for experience in ordinary is but limited realisation. It is as the fulfilment of all experience that the mystic state occurs; it is the summation of all possible achievement and apprehension.

It is doubtless because of the summative nature of the mystic

state that very few writers concern themselves with it, and why, in most incidental references to mysticism, ignorance of its meaning is betrayed. Most critical writers have their perceptions more or less rigidly harnessed to inhibiting concepts. Hence, from much critical as well as from popular writing and from one's immediate social contacts, one may receive the impression that the mystic state is a pale, lifeless affair, a delusive vanity or false piety, or a timorous running away from reality; a rejection of the tasks demanded by social change and a wilful reaction from the main stream of events into some backwater of yesterday. This, however, is vitally to misconceive the truth, for it is neither the inert man, nor the egoist, nor the reactionary, nor the escapist who becomes the mystic. Of all these he is the opposite. The inert man is insensible to change; the mystic apprehends all change. The egoist is arrogant as to his personal identity; the mystic submerges or renounces his. The reactionary turns his back on proved values; the mystic sublimates all value. The escapist reduces his world to an island or a garden-fortress; the mystic enlarges his into a universe.

Nor, it should be added, is the

mystic state a pathological condition. It is false to write down the mystic as a neurotic, a mere solitary or a victim of insanity. That the bias of his nature is towards withdrawal is not denied. But this withdrawal is not due to fear or to irresponsibility or to lack of sympathy and understanding. It is a refusal to be mentally hedged about by the petty and the ordinary ; only, however, that the soul may brace itself for the pursuit of the greatest of all enterprises open to the human spirit. The general does not think of strategy in the terms of the private, since he must plan on the largest scale possible. Similarly with the mystic as compared with the rest. He peers beyond the horizon and draws upon depths normally unplumbed, that he may receive from beyond the larger gift. But in common activity he is as the average citizen, distinguished only by a serenity which radiates from the inner equilibrium produced by the deeper discipline. For the most part the serenity is a silent rapture, and when it finds voice in those mystics who declare themselves it often clothes itself in a language far stranger than that used by the majority of writers. The reason is the paradox that the mystic vision is at once universal and unique.

Many there are who call the mystic mad, just as it is common to say of the genius that he is mad. But the madness of either is something outside the purview of the Commissioners in Lunacy. True,

on the way to genius or the mystic state one might have to go through readjustment of the system. Catharsis may be a spiritual as well as a moral and physical necessity. And disturbances of the physical man may be part of the tribulation of the "dark night" of the mystic. One may, for instance, imagine the cry as of one stricken, in Blake's outburst, "For light doth seize my brain with magic pain." Yet the stricken one is as a wounded angel. And the light which strikes is a fierce shaft beating down directly from the zenith. But, again, the fierceness of the light is in its inrush only, as if the creative spirit were pouring the sacred fire too rapidly into its chosen vessel. After that the fierceness passes and the light becomes spread out into the evenness of a new revelation and communion. Is it not thus with any baptism? First, a sensation of arrest ; next, a sense of passing on to some new plane of experience? How long or with what intermissions to remain so transformed is not the present question.

But the fact of physical disturbance in the evolution of the mystic might be no more than a possibility. It is from first to last the way of light, not of power, and in this respect Eastern philosophy, so markedly apperceptive of the mystic state, teaches the gradualness of attainment through a long process of enlightenment. Of Western interpreters Dean Inge should be heeded when he affirms that mysticism is the most scientific form of religion.

The fact of Being—call it, God—looms large in our study. Pure mysticism, says Von Hugel, is pantheism. For the mystic has penetrated to the meaning and reality of *Presence* as the pervasive principle of all things.

All mystics make this grand discovery of Presence, this innerness of life itself, because they are fully mature souls. They see things in simultaneity, and therefore unity. To them, law is one with life, thought with event, all history with the present, the beginning with the end, God with man. In one sense theirs is the antithesis of the dramatic view, in another, the inmost core of it. For of this nature is Presence itself. In contact with a commanding personality one feels, coincidently, sufficiency for one's need and an indication of infinite future possibility. In such a condition it is feeling which predominates. One enjoys spiritual satisfaction. Such is Presence. In it there is a transcendence of intellection and mere rationalisation, just as in the essentially divine there is that which is beyond the limits of both human and demoniac power. Hence the necessity to use the term "Divine Presence" to denote that which is both deeper and broader than the measure of our intellectual thinking and beyond the capacity of our normal sensibility. Hence, also, the justification for saying that the mystic consciousness is pregnant with a sense of the divine. For it would be utterly inadequate to say of the mystic that

he believes in God. He is *alive* with God, absorbed in him. God is Life, its plenty and its dynamism ino ne.

The mystic is not absorbed by God as is water by a sponge, vapour by the atmosphere, or as humus by the soil. For all these processes are divorced from the creative spirituality which cannot be dissociated from the human personality realising its union with God. If, therefore, the mystic be consumed in God it is not as a thing destroyed but as one who is added to by an act of perfect union. Not that out of such union other mystics may be produced, as are children by procreation, because on the plane of perfection the mystic remains a son, enjoying in child-like rapture the indivisible life of the entire universe. Once more it may be said: the mystic is absorbed into God as is a *living human energy* into a greater, the greatest possible—the all-sufficient and the all-radiating. If thereby he may be said to be annihilated, he is not extinguished, he does not enter into death, but into more aliveness.

It was said that in the mystic state feeling predominates. The condition of the mystic is the last in the psychological series, and it is noteworthy that the first of the series is also one of feeling. Man as creature originates in a world of feeling; he is born of desire. And for the time that he remains the offspring of desire, *i. e.*, during childhood, he exists in the twilight consciousness which reflects the felicity of the desire which preceded

it. Afterwards, with the coming of self-consciousness and the parallel experience of social contacts, he realises himself as an individual in the worlds of action and of thought; coming to rest meanwhile, as these fields prove from time to time too exacting or insufficient for his need, in the world which ever awaits him with some kind of compensation for his lack of understanding or failure to achieve.

The waters of consolation flow through the life of every man and people; without them the most ponderous intellectual as well as the most task-ridden labourer would die of spiritual thirst. And this world of compensations and consolation—now vast like the ocean, now fugitive and trickling like the mountain stream—this indispensable, inalienable world, is in its essence feeling. To say that this feeling is emotion would be inadequate. Emotion can never be more than human, even when creative of man's highest raptures. Feeling may be extra-human. It comprises the positivity of emotion and the universal sentiency out of which emotion springs and to which it returns. Man's thinking and doing are not finally satisfying to him. There thus comes the moment or the crisis when he needs the liquefaction, as it were, of speculation, contention and care; and this is brought about in the feeling nature. Intellectual and manual interests alike leave rough edges to our natures, which can only be resolved into pattern by

some solution. Such is feeling. Feeling is the solvent of imperfection on whatever scale. And this is why the major solvents of our imperfections—art and religion—must be the outcome of feeling, and also the choicest of vessels to contain it. It is also why the mystic, having journeyed through all the worlds possible to man, beginning with the first world of feeling, has finally succeeded in resolving life's contraries and opposites in transcendent feeling—love or sublimated reason. From having been the child of desire he has become the child of election.

The mystic state is pulsant, vibrant, even vivid. The mystic, looking wholly upon God, surrenders himself to him. In their union is consummated the grand, the almost unutterable companionship. If it be correct to say of the idealist that he is *the* individual among men, then it must be said of the mystic that he is *the* individual *plus*. He is human and must always remain so, yet touched with a supernormal humanness; he is not out of the battle, yet above it; he is still an inhabitant of the body, communicating with his fellow-men according to the bodily senses, yet expansively free, expressing himself through a sixth or even a seventh sense.

Somehow—surely by a super-confidence in God as perceived reality?—he has gathered up the several natures in man into one, resolved on their harmony; and for this he has received the abundant reward not only for himself but for the rest of

mankind also. If unto him has been given the seamless robe of divine understanding and affiliation, wherein to clothe himself, it is for others to see. The mystic does not preach to them, or make pretension that they are misguided or sinful in comparison with himself. When he speaks, if speak he must, he directs their thought to the absolute good, to that which is beyond limiting interests and conceptions, beyond station and calling; to the non-separative, indivisible something which, for correspondence to a term already used, we may call life *plus*.

The mystic may reveal the pettiness of human divisions, while show-

ing such incompleteness in the most human light possible, enhancing to the fullest the virtue of tolerance. The mystic is at war with none—only with the impurity in himself and the evil which would cast a shadow across the universal good. And when, as the outcome of his conflict, he enters the bourne of “the Alone with the Alone” he is superbly happy above all other men. That he does not endeavour to harden his vision into a mundane system, or seek to be the organiser or dictator of his fellows, is a sign at once of the purest humility and of the greatest strength.

WILLIAM EWART WALKER

HEALTH AND SANITATION

The Bhore Committee appointed in October 1943 to survey the health needs of India and to make recommendations as a guide to Government post-war health plans, unfortunately stresses in its Report the purely medical or curative aspects more than hygiene and sanitation or the common people's social and economic needs.

The great improvement in the health of England and the lowering of its death-rate in the last eighty years has been claimed to be due largely to the modern sanitary reform sponsored chiefly by Sir Edwin Chadwick, who was not a physician. The statement many years ago of Dr. William Farr that “the vigour of their own life is the best security men have against the invasion of their organisation” by the propagating agents of disease, requires

only to be supplemented by “mental and moral purity.”

It is sanitary living that holds the solution of the health problem as far as physical causes go. It would be well if, as has been suggested, a new Committee could be appointed, with not more than one-third of its members registered medical practitioners, to consider the purely sanitary and hygienic, as distinct from the curative aspects of India's grave health problem. There is hope that such a Committee, made up predominantly of sanitary engineers, housing experts and representatives of voluntary health associations, might recognise that the best hope of maintaining health lies in strengthening resistance to disease, not in going to meet the latter half-way, as does one submitting to inoculation.

J. D. BERESFORD—ARTIST IN LIVING

[We paid our tribute to our old contributor and friend in the "Ends & Sayings" columns of our April 1947 issue. We publish here the discriminating tribute of another contributor to our pages, **Mr. R. H. Ward.**—ED.]

J. D. Beresford was a distinguished man of whom it is difficult to write because his very distinction, whether as a person or as a novelist, lay in an apparent lack of distinction. He was an unassuming man who did not seek to impress his fellows, and an unassuming artist who was not discontented to be a "professional" novelist. When you met him you met a gentleman, the son of a dignitary of the Church of England, a man of courteous and attractive manners, quietly dressed: an ordinary British person of the middle class, responsible, conscientious, humorous. When you read one of his novels you read a competently told story, often more or less autobiographical, considered, careful, written with the easy grace of long practice: a story whose characters were recognizable men and women of our own day and whose situations faithfully reflected ours.

Beresford was enjoyable to know and enjoyable to read, and this enjoyability arose in both instances from his abundant intelligence; he could think, and he did not hesitate to think, whether in conversation or on paper; besides, intelligence is the hither-side of sympathy. Here perhaps is the key to the apparent lack of distinction; for in a certain

sense thinking was his undoing. If he had thought less and been therefore less morally aware, and less deeply moved by the plight of his fellow-men, it is unlikely that certain artistic and social scruples would have prevented his becoming a far more popular and prosperous writer; that is, his novels would have been less concerned with questions of politics and religion. Or, alternatively, if he had thought less, in the rational sense of the word, he would probably have developed more fully his innate sense of religion, his understanding of the passions, and his imaginative and poetic powers as a writer; that is, he would have written more deeply, perhaps been entirely neglected in his own lifetime, and yet made for himself at last a more certain fame.

Even so, he deserved better recognition, whether as an imaginative artist or as a popular story-teller, than he received. He belonged, it seems to me, to a small company of novelists of his time, all of whom have failed so far to win their due of respect. Among them one may name such different writers as Ford Madox Ford, Oliver Onions, Charles Marriott, Edward Thompson and Leonard Merrick. Beresford is not an artist of the same order as Ford,

just as Marriott's breadth of vision does not equal Beresford's; but these are all writers of individuality and achievement, whose position in English letters should be higher than it is.

Our trouble, as a semi-educated nation—and here we differ from the French, who make a public for all degrees of talent—is that we can appreciate only extremes: popular appeal or appeal to an intelligentsia. Writers who are neither Mr. Priestley and acceptable to the general, nor Mr. T. F. Powys and acceptable to the discriminating few, can find no abiding-place with us. The latter kind of writer the general public may eventually discover, as they are tending at present to discover Henry James; the former kind are soon forgotten, as Ouida and Mrs. Henry Wood are forgotten. Occasionally a Beresford, a Ford or a Merrick posthumously struggles out of the mists of oblivion to take the kind of seat among the immortals occupied by Samuel Butler or George Gissing, but more often the mists permanently hide them from all but the literary historian. It is doubtful whether Beresford's novels have that in them which will survive, and quite as doubtful whether he dreamed for a moment that they had; they lack a certain timeless quality and a certain resort to Professor Jung's "primordial images," without which art "dates" itself into limbo. But that in his lifetime Beresford's novels and the ideas from which they arose should not have moved his contem-

poraries more deeply, concerned as they are with urgent problems clearly and gracefully presented in the form of fiction still remarkably free from "propaganda," is an indictment of no one if not of those contemporaries.

For Beresford's value is not, it seems to me, a specifically artistic one; his was not the eternal significance of "pure" art, but the immediate significance of pure humanism. This touches eternity, as his novels touched pure art, only at one remove, at the point where the present, the eternal now, draws upon the past and builds into the future. Beresford mattered deeply, whether as a friend or as a writer to a certain number of his contemporaries and a smaller number of his juniors; because he made them think. Some he thus enabled to go beyond him; beyond thought and reason, that is, and into those chambers of the psyche into which he himself strove very hard to penetrate—the realms of mysticism and poetry.

For Beresford sought faith. He believed that it could remove mountains, but he knew it to be denied to the thinker, the intellectual. A highly rational being, he sought the compensatory irrationality of vision, and often glimpsed it; and he recognised it and deeply respected it in others—for instance, in Max Plowman, upon certain of whose mystical experiences he based one of his best novels, *On a Huge Hill*. If Beresford had not glimpsed the visionary's reality, if he had not

recognized in his own depths the presence of an imprisoned being who was pre-eminently religious, he would never have become a constant contributor to *THE ARYAN PATH*, or a pacifist on grounds shared with the mystic (the subjective knowledge of the ultimate oneness of all being), or an upholder of faith-healing (and so the author of *The Camberwell Miracle*).

All his best writing came from this essentially religious source, and the novels he wrote are the record of his own inward pilgrimage: brought up in Victorian orthodoxy, he made the almost inevitable shift to agnosticism, followed Clerk Maxwell and H. G. Wells, proclaimed himself a rationalist and a socialist, and wrote *The Hampdenshire Wonder*; yet that part of every individual which apprehends a mystery that no determinism or materialism, no logical positivism or rational agnosticism can eliminate, drew him back to religion, this time to the unorthodoxy of occultism and mysticism. His achievement as a writer was the holding up of a mirror for men following his own path of development, a path familiar to many in the years through which he lived. He wrote the spiritual history of an age struggling to free itself from a spurious and materialistic Christianity, of its revolt into unbelief and of its rediscovery of the meaning of the life and words of Jesus. If more had

been willing to accompany him on this pilgrimage, and to submit to his guidance, the world he has just left might well have been a decenter one.

It would be difficult to say which came first, Beresford's sense of religion or his care for the human condition. It is certain that these two and their development were complementary in him. They made him one of the most lovable men it would be possible to meet, and one of the most essentially and unobtrusively loving. Both his modesty and his integrity were extraordinary, and no doubt interdependent; if he reached no creative heights, this was never because he sought any other level for the sake of success; he set down the truth revealed to him. His achievement as a person excelled by a good deal, I think, his achievement as an artist; which is only to say that he was an artist of the most important kind, an artist in living. What he did and said so honestly and compassionately he did and said out of a warm and amused understanding of persons, whom he saw as they were, creatures both good and bad, yet capable of being translated into a spiritual condition which is beyond these antitheses. In his presence people became themselves, and for the simplest of reasons: because he loved them, because he was a good man.

R. H. WARD

NEW BOOKS AND OLD

AGRICULTURE MAKETH MAN *

Mr. Collis's book gives an admirable surface picture of British agriculture as it carries on today. It does not pretend to be comprehensive. It merely records the author's experiences and reflections as a field-worker, first on a fruit farm, then on a large arable farm. How partial it is may be seen from the fact that he has nothing to say about dairy farming, which is the most important branch of British agriculture today. That is simply because Mr. Collis did not work with a dairy herd. His employers, I deduce from his narrative, came to the opinion that livestock was not Mr. Collis's strong suit. So neither the horseman's nor the cowman's job came his way.

But this partiality, I hasten to add, does not detract from the interest and charm of his book. Having chosen to work on the land rather than serve in the army during the recent war, Mr. Collis took his new job seriously, and set himself to learn and observe all he could. In the preface he gives the reason for his unusual choice—unusual, that is to say, for one not a pacifist, and there is nothing to indicate that Mr. Collis is a pacifist. "In 1940," he says, "I was offered an army post. Since it was clear to me that I would be given some home job for which I should be entirely unfitted, I asked to be excused in favour of agriculture. This granted, I gained the opportunity of becoming thorough-

ly implicated in the fields instead of being merely a spectator of them."

He has aimed to give "a truthful picture of what he found in the agricultural world," and I think he has succeeded.

His chief findings are that the agricultural worker works more steadily and faster than the manual worker in the town; that he has to be more adaptable, more of an all-rounder than the town worker; that he has to work longer hours and is generally too tired to employ his brief leisure in self-improvement—or in vice, for that matter; and that, until shorter hours are worked on the land, "the mental and spiritual life of the agricultural workers will not advance one step." Perhaps not; but the mental and spiritual life of the agricultural worker is certainly not inferior to that of the manual worker in the town. Mr. Collis finds, too, that the successful farmer, as distinct from the farm-worker, has to be a man of unusual capacity, who combines mastery of a very complex art with the power to get the utmost out of his men. Mr. Collis's picture of the successful arable farmer is the best portrait in the book.

More important, perhaps, is his discovery that agriculture "can engage nearly the whole man." It occurs after a reflection on the long hours worked in agriculture: the difference, he says, between the working hours of

* *While Following the Plough.* By JOHN STEWART COLLIS. (Jonathan Cape, Ltd., London. 9s. 6d.)

those on the land and those in the towns is "what has impressed me most; nothing, absolutely nothing has impressed me more than this." He goes on:—

Every year we go on saving labour; and to save labour and yet keep the labourers working the same hours as before is an unendurable absurdity.

It is clear that the world would be saved if all men did work they loved doing. Such men have no time for quarrelling, for fighting, or for money-mania. There will always be a few such men. We can never aim to build a society composed of such. But we could aim towards the ideal of work which engages nearly the whole man. In some factories today men use just one finger. Not the body, not the mind—just one finger. But there is an occupation which could engage nearly the whole man and which, if there were time given for the development of the mind, would satisfy the psychological needs of hundreds of thousands of people. This is agriculture. It could provide scope for bodily, mental and spiritual development. These are bald statements. I do not wish to embellish them, they are unquestionable.

It is curious, but characteristic, that Mr. Collis does not ask why the hundreds of thousands do not seek their psychological satisfaction in agriculture. He seems to imply that the only reason is that the working hours are too long to allow them to develop their minds. The town worker has displayed no such passion for mental development as would make this plausible. But why are the working hours in agriculture so long? It may be an unendurable stupidity that they are. But why is it endured? And why is it quite uncertain that, even if the hours of work in agriculture were the same as those of the manual workers in the towns—and they are not so very dif-

ferent—there would be a rush of town workers on to the land?

To discuss these questions honestly is impossible in the scope of this review. A broad answer can be given by saying that Western civilisation has lost its religious basis. That is why, even though the advance of mechanisation does produce a great saving of labour in society as a whole, this saving of labour does not accrue to the benefit of the workers. It makes no difference whether the society is capitalist, socialist or communist. In all alike the labour saved by mechanisation is instantly wasted in maintaining huge armies in unproductive idleness, and in making colossal preparations for "defence." The same irreligious insanity pervades the social organism, because there is no accepted religious philosophy of life, no true conception of life's purpose. The false and fatal gospel of automatic material progress is tacitly accepted by everyone, except a tiny minority.

What the Western world appears to be striving after is a life of complete leisure and painlessness; and in the blind effort to grasp this mirage it inflicts more pain and suffering on itself than ever before. Possibly the self-destruction of the Western civilisation will reach such an extremity that agriculture will exercise its normative function once again. The second world war has ended with the Western world barely able to feed itself: if there were a third, mass starvation would be universal. Perhaps the more religious peasant civilisations of the East would then carry on the torch, and re-spiritualise the lost civilisation of the West.

JOHN MIDDLETON MURRY

The Cult of Power. By REX WARNER. (John Lane The Bodley Head, London. 7s. 6d.)

This is a book consisting of general essays, not woven into a whole, as the title suggests. After dealing with "The Cult of Power," the author proceeds to other considerations, such as Dickens, the Classics, the allegorical method in literature, Dostoevsky and the collapse of Liberalism, May, 1945, and other essays.

Mr. Warner appears to hold the view that Dickens is not much read or appreciated today. One wonders how he formed that opinion. It may be true of Thackeray, but Dickens holds the stage increasingly. Not a year passes without some work of his being adapted by the B. B. C., and the film magnates have by no means neglected him. Whatever we may think of such media, the fact is no proof of unpopularity. Mr. Warner attaches too much importance to a few articulate critics. They speak for themselves; personally, my deep love for that colossal genius has never been shaken in the slightest degree.

Mr. Warner in his appreciation shows what a considerable iconoclast of the existing order Dickens was. Quite so. There was an Order to attack. There was a framework to break. In those days you did not have to make a diagnosis of What is Wrong; you just attacked the existing abuse. How different today! The writer now does not know where to start. He has no Order, no framework to work in. Dickens and Ruskin and Carlyle had an accepted framework of values in which they could move comfortably. Today

it gets harder and harder to attack with real force or to defend with real conviction. We must first make a diagnosis before we proclaim the remedy. Our author here in his essays on the Cult of Power and on Dostoevsky makes his diagnosis.

It is suggested here that at the root of this whole cult of power and violence, including fascism, is the philosophy of the moral anarchist, of the individual asserting himself against general standards that seem too weak to be able to restrain him.

It is the familiar complaint: moral anarchy. And the remedy? Familiar also. "The only reply to the cult of individual or racial power and violence is the actual practice of general justice, mercy, brotherhood and understanding." Mr. Warner is too modest to suggest the remedy for remedies that are still-born.

For myself, I cannot help feeling that we would get on better if we increased our perspective. We should get a few fundamental facts into our heads. It is important to realise that there has been life on the earth for over three hundred million years. Man has been evolving for hardly more than a million years. He has many million years ahead in which to develop his already partially developed consciousness. Facts have an emotional effect upon us—far more than exhortations have. Such facts as the above should strengthen us. They should fill us with hope and with dignity. Above all, they should give us patience. We are far too prone to think that all is lost because of our present state of mind. True, it is an unhappy state of consciousness. All the same it is a sign of growth.

JOHN STEWART COLLIS

Back to Methuselah. BY BERNARD SHAW. ("World's Classics" No. 500, Oxford University Press, London. 3s. 6d.)

Mr. Shaw selected this "Biological Pentateuch" as his masterpiece for re-printing in the famous "World's Classics," and, whether we would agree or not with his choice, we can all rejoice to have this long and important work made available so cheaply after years of shortage of all good books. Moreover, this is a revised edition, and those familiar with the original will be interested to notice what changes have been made, especially in the last section, where the author had to maintain the form of dramatic entertainment while presenting very highly developed human beings of the distant future. He has also added a Postscript which is like another Preface; only the long and stimulating Preface for the original edition of 1921 keeps rightfully its place of honour.

This great prose writer and social philosopher makes his most ambitious criticism of human society in the dramatic form of *Back to Methuselah*. The work is primarily for reading, although it has been staged, for it is a brilliant prose composition in ideas. The characterisation is only

just sufficient to provide plausible and interesting mouthpieces for Mr. Shaw's satire on Man as a political animal and his belief in the illimitable possibilities of Man's development of higher powers. From the first part, set in the Garden of Eden, through the political comedy of A.D. 1920 and A.D. 3000 to the final vision of A.D. 31,920, the "characters" are like persisting reincarnations of the same types, but they express each time fresh aspects of the author's vision of creative evolution, set in relief by a satirical picture of man's bungling in politics. The pleasure with which one can read it all again is testimony to its vitality, though I find myself now wanting to argue various questions—especially the too-limited view of artistic creation as something merely childish—in a way that perhaps new readers, fascinated by the brilliant jugglery, may not wish to do. That period of afterthoughts comes later when we reread our Shaw, but all of us, experienced or unsophisticated, will be entirely right in voicing gratitude to him in his ninetieth year as a contemporary prophet, one who has spent extraordinary mental energy and an extraordinary power of love and pity in trying to make humanity seek its own salvation.

R. L. MEGROZ

The Mudrārāksasa nāṭaka-kathā of Mahadeva. Edited by DR. V. RAGHAVAN, M.A., PH.D. (The Sarasvati Mahal Series No. 1, Maharajah Serfoji's Sarasvati Mahal Library, Tanjore. Rs. 2/8)

The Maharajah Serfoji's Sarasvati Mahal Library at Tanjore contains a large number of Sanskrit, Tamil and Marathi manuscripts. The Administrative Committee is to be congratulated

upon starting a series for publishing some of its rare and important works in Sanskrit and Tamil. This first volume in the series is the epitome by Mahadeva (about 1600 A. D.) of the well-known drama of Viśākhadatta, the *Mudrārāksasa*. The drama graphically describes the political intrigues worked up by that astute Indian Machiavelli, Cāṇakya Kauṭilya, and is too com-

plicated to be easily understood. To overcome this difficulty epitomes in prose and verse were prepared at different times and five of them are so far available.

The one by Mahadeva, edited so ably by Dr. Raghavan, is based on a single extant MS., which had not been noticed even in the descriptive catalogues of the Sarasvati Mahal Library. It gives in lucid Sanskrit prose, interspersed with ten verses from the drama itself, a brief account of the antecedents of the plot and a succinct summary of the story of the drama as well. Dr. Raghavan has edited the text with great care and his exhaustive Introduc-

tion forms a real contribution to the study, not only of Mahadeva's work, but also of the drama itself. It contains a detailed summary in English of Mahadeva's epitome of the drama, a brief résumé of the others and a short account of the different versions of the story of the overthrow of the Nandas and the consequent rise to power of Candragupta Maurya with the aid of Cāṇakya, as gathered from the Purāṇas, the *Bṛhatkathā*, and Buddhistic, Jain and Greek sources. The notes at the end are extremely useful for a thorough understanding of the text, and of the mythological references and the historical names occurring in it.

N. A. GORE

With No Regrets: Recollections by KRISHNA NEHRU. (Lindsay Drummond, Ltd., London. 8s. 6d.)

" 'Safety first,' " writes Krishna Nehru of her remarkable family, "has never been our motto." Yet to live both dangerously and well requires a certain inherent stability. She was, therefore, fortunate in growing up "in an atmosphere of security and peace in a home I adored" and also with that background of ancient culture which "gives an equilibrium to the mind and spirit, a calm and unhurried outlook on life which refuses to get flurried and flustered at changing events." She was still a girl, eighteen years younger than her distinguished brother, when Gandhi and his gospel of *Satyagraha* drew her family into the whirlpool of events that were to change the face of India. Her father, a leading lawyer, rich and masterful, did not make the sacrifice without a struggle. But once he had taken the decision he

devoted his noble powers to the cause of his country's freedom at great personal cost, and his is the most commanding character in his daughter's series of family portraits. Her portrait of her brother, a more complex but equally generous-hearted man, is no less attractive in its own way. Yet the strong personalities of father and brother in no way dwarfed her own and her sister's characters. They, too, shared in the life of constant change and uncertainty and the long spells in jail which the non-violent fight for freedom exacted. Yet, although she wrote this little book during the last war, when her husband also was in jail, she is entirely without rancour. There could be no better proof of the purity of her devotion. But her home and family and friends are her nearest concern and she writes of them, whether in India or in Europe—where she spent some care-free and joyous months, particularly in Switzerland and Paris—with charming directness and candour. Hers is a feminine record, intimate and affectionate, but it reveals, too, a clear and resolute spirit.

HUGH I'A. FAUSSET

Capitalism, Socialism, or Villagism ?

By BHARATAN KUMARAPPA, with a Foreword by MAHATMA GANDHI. (Shakti Karyalayam, Royapettah, Madras. Rs. 5/-)

Dr. Bharatan Kumarappa has rendered an invaluable service to the country in writing this guide-book to three movements which offer rival solutions for the economic confusions of the modern world. " Villagism " is a word coined by the author to signify the philosophy underlying the Khadi and Village Industries movement in India, sponsored by Mahatma Gandhi. The brief but lucid expositions of the basis and the tendencies of Capitalism and Socialism, though covering familiar ground, will be found very helpful to the lay reader and the village worker.

The book is essentially a plea for a decentralised economy. Both Capitalism and Socialism adopt centralised methods of production. But this, as recent history has amply proved, has been a potent cause of envy, hatred and strife between nations. The goal of human well-being, which both these systems claim to have in view, cannot be achieved by their methods.

Villagism, the author claims, is nothing but Socialism made realisable through decentralisation and non-violence. He turns the tables on the Marxists when he uses their own dialectics to show that Villagism is the synthesis between the thesis and the antithesis of Capitalism and Communism !

It is a very convincing and attractive picture that the author paints of the revival of the one-time effective corporate economy of Village India. Ancient institutions, like the joint family and caste, contributed to the well-being of

the community. It is the revival of the spirit of this corporate economy, under forms suitable to modern conditions, for which the author pleads. Villagism, as he presents it, is not opposed to industrialism, or the use of scientific machinery. He admits the need for centralised key-industries ; only these must be complementary to cottage industries, providing the villager with the improved implements he needs.

The goal is self-sufficiency of villages or groups of villages, in the production and consumption of essential requirements. This is not to foster isolationism ; the dissemination of culture through the right kind of education would counteract the disruptive tendencies latent in undiluted swadeshim. Such economic independence and cultural interdependence is no fad of a Mahatma, but is the considered advice of such a renowned Western economist as Keynes, who has said :—

Ideas, knowledge, art, hospitality, travel, these are the things which should of their nature be international. But let goods be homespun whenever it is reasonably and conveniently possible.

The bearings of Villagism on all problems are pointed out. In politics it provides the only basis for real democracy. In social and economic regeneration Villagism means the acquisition of power by the masses, not the achievement of revolution for them by a clique, which often results in a new serfdom for them. In religion Villagism means the reclothing of old ideas which have been woven into the very texture of the life of the people, with all the force of their appeal to the masses, as evidenced by the phenomenal success of the Gandhian movements.

A valuable appendix gives a sample

plan of development for a unit of ten villages, illustrating how their all-round development can be progressively achieved through well-conceived planning. It is also useful as showing how State aid can come in to further and materialise village self-help.

Written with deep conviction and in language of rare lucidity the book is an indispensable guide to all who hope and work for the regeneration of Indian life, in accordance with the genius of this ancient land.

S. K. GEORGE

Philosophical Incursions into English Literature. By JOHN LAIRD. (Cambridge University Press, London. 12s. 6d.)

Philosophical, like the old hortatory, disquisitions which take a work of art as their text are apt to be impertinent even when they are not dull, and it is a fairly safe rule to give them a wide berth. I am glad I did not observe this rule when the late John Laird's book of entertaining and informative essays fell into my hands, for it demonstrates that the philosopher who has an understanding of the extra-philosophical branch of art he is discussing can make a valuable addition to criticism. As the title indicates, the late Professor of Moral Philosophy at Aberdeen University ranged through English literature for his themes. The vein of philosophy in these is often thin. Even when a great genius like Shakespeare is examined (Laird takes his historical plays) no very impressive and consistent philosophy in the technical sense is detachable, and this is true generally of even profound works of art. A philosophical scheme could only be written into or around it, and this Laird scrupulously avoids. He gives the reader careful reviews, with discerning comments that barely hint at his great erudition, of the philosoph-

ical ideas or lack of them that he found in diverse subjects.

I have never been able to share the view that Robert Bridges' *Testament of Beauty* is an important poem. (Laird says it contains "only 4374 lines, i.e., less than 40,000 words"!). I suspect in this one instance alone that the philosopher's interest in the philosophical argument affected his opinion of the work of art. Yet in spite of being over-impressed by Bridges' poetic reputation, Laird's examination of the Santayana-like philosophy in *The Testament of Beauty* makes Bridges out to be almost as illogical and inconsequent as the more lucid Pope. Students of eighteenth-century philosophy in the West will thoroughly enjoy the essays on Defoe's *Robinson Crusoe*, Pope's *Essay on Man*, Watts and Sterne. But the essays with the greatest philosophical appeal are those on "Shelley's *Metaphysics*" (this will be a real help to many readers of such extraordinary poems as *Epipsychidion* and *Prometheus Unbound*), "Some Facets in Browning's Poetry," and "Hardy's *The Dynasts*." I heartily recommend the book to all students of literature or philosophy alike: it will tend to broaden understanding in either.

R. L. MEGROZ

Paradise Lost in Our Time: Some Comments. By DOUGLAS BUSH. (Cornell University Press, Ithaca, N. Y., Oxford University Press, London. 10s. 6d.)

Authors, like coins, have their periods when they are absolute legal tender; at other times, they pass out of currency. Milton has not been an exception. In his own day, he had a mixed reception—altogether not very encouraging. Later, he was held in high esteem—both as a man and as a poet—as a top-ranking Puritan and as a prophet with a vision voicing the fears and hopes of all mankind. During the last quarter of a century, however, vehement protests have been made, by critics that count, about Milton's greatness. He is arrogantly self-confident; he made a baneful divorce between thought and feeling and imposed that dissociation upon his successors up to our own day; as a man, he is antipathetic; Milton lacks a visual imagination and he sacrifices to sound the naturalness of speech and the vitality of words; and so on. Fortunately, however, the anti-Milton front consists of a small number of intellectuals, and has made little headway among those who really know Milton.

Prof. Douglas Bush delivered four lectures at Cornell University in 1944—based on his earlier discourses on the same subject at the Lowell Institute—as Messenger Lectures whose main stipulation is that the lectures should be “on the evolution of civilization, for the special purpose of raising the moral standard of our political, business, and social life.” Quite appropriately, Professor Bush chose Milton and *Paradise Lost* as his subject. Before expressing his views in the last three chapters, he considers critically the

modern reaction against Milton, and proves effectively its hollowness and its pointlessness.

Professor Bush argues his case logically and convincingly. His contention that the modern reaction is mainly due to the “metaphysical” influence on these critics is easily understandable. The author does not make a secret of his unqualified admiration for Milton, the man, his ideas and his poetry; and has the virtue of making sane reasoning and sound argument his sheet-anchor. Indeed, he shows great courage in saying that *Paradise Lost* not only is never out of date but is in tune with our modern times.

According to him—and how true it is!—*Paradise Lost* “is the tragedy of the modern world, the conflict of the individual will in revolt against the determination of an inexorable fate.” Milton and all that he stood for are not only not out of place but very necessary for us.

If Milton is no longer a potent influence on the modern mind, the loss is ours. We all hope, and many believe, that the war will be followed by a return to the humanities, a return inspired, not by the notion that we can now afford useless luxuries again, but by the recognition that our modern worship of science and technology has revealed its inadequacy, and that in losing hold of the classical-Christian tradition we have lost our way. Milton is one of the greatest of the men whose experience and whose writings can help us to understand the meaning of that tradition and the true nature and goal of mankind.

Well may all of us agree with the writer, and echo the invocation of a great poet of a bygone age:—

“Milton! thou shouldst be living at this hour;

... We are selfish men;
O raise us up, return to us again,
And give us manners, virtue, freedom, power!”

V. N. BHUSHAN

Dating the Past: An Introduction to Geochronology. By FREDERICK E. ZEUNER. (Methuen and Co., Ltd., London. 30s.)

No new knowledge is ever gained in one branch of science that is not valuable in every other, and it is in the practical application of science rather than in academic discovery that lies its interest for the average man.

The mere fact that knowledge is new is sufficient to make it important, although it may remain for a later generation to assess the degree of its value.

To see the future as it is being born today we must go into the laboratories and workshops of the world where are to be found the seeds of the inventions and discoveries of tomorrow; to see the past and trace its influence on the present and future, we must read earth's history from the book of life's evolution as it is written in the rocks and sands of time.

Geochronology, with which this book deals, is a young branch of science, but is not for that reason to be decried. Its aim is to set up absolute time scales for the past. The term, introduced in 1893 by H. S. Williams, implies the science of dating in terms of years those periods of past history to which the human historical calendar does not apply.

In a brief review it is not possible adequately to deal with this very comprehensive work of Prof. F. E. Zeuner's. For scientific workers it should be invaluable as describing in much detail what work has been carried out and the lines of future research. For the

less enlightened and general reader the general sections, summaries and chronological tables have been excellently devised.

That man's bodily characteristics and mental powers have been subject to change throughout the whole of human history science has already shown us to some degree, as well as the profound influence human groups have had on each other; and, as man's environment has alternated between periods of glaciation and periods of more temperate climate, so has his way of life also undergone change.

To learn the time taken for these processes is of utmost importance in the study of the evolution of man and the animal creation. Many of the problems of heredity which have arisen might be more easily solved had we a reliable time-scale in years for the phases of the earth's history.

Combining under the term geochronology the different methods now used for dating the past, Professor Zeuner describes tree-ring analysis (extending over the last 3000 years), varved clay analysis (extending over the last 15,000 years), solar radiation covering the Palæolithic and Ice Age (extending over about 1 million years) and the radio-activity method (extending over 1500 million years).

This fascinating science of dating prehistory has only just started, but there seems every likelihood that, as Professor Zeuner confidently predicts, "absolute chronology will attain the same significance in evolutionary research as now have dates and calendars in the study of human history."

A. M. Low

Soviet Philosophy: A Study of Theory and Practice. By JOHN SOMERVILLE. (Philosophical Library, New York)

How Russia Transformed Her Colonial Empire: A Challenge to the Imperialist Powers. By GEORGE PADMORE in collaboration with DOROTHY PIZER. (Dennis Dobson, Ltd., London. 7s. 6d.)

Enormous industry and profound erudition have gone into Dr. Somerville's study which, he admits, could not have been prosecuted without "sympathy" for the Soviet Union. Those with knowledge of the peculiar Russian genius for restricting alien curiosity to "Potyomkin villages" will realise that Dr. Somerville, studying primarily the "philosophy basic to the Soviet régime," would not necessarily seek extraneous opportunities for examining its practical repercussions on everyday life. Soviet philosophy, he assures us, differs fundamentally from Nazism and Fascism in that it does not advocate military aggression as a "deliberately chosen value." And this is an exposition of Soviet philosophy, not of Soviet domestic and foreign policy.

He explains lucidly the historical and dialectical materialism propounded by Marx and Engels and elaborated by their Russian disciples. His attempt to prove that this philosophy does not involve denial of all cultural and "spiritual" values, is more impressive than his insistence that its implementation is not incompatible with a "freedom" of speech, press and assembly superior to bourgeois or capitalist "freedom"—although, admittedly, the latter is relative and on the wane. The Soviet citizen's freedom is summed up as freedom of movement within the exist-

ing order. Any freedom to further counteracting principles would "constitute an unfair interference with the freedom of the great majority to attain the ends which they desire." If this does not imply regimentation of the minority, words lose their meaning.

One is not here concerned to call in question the good intentions or the scholarship of many of the pioneers of dialectical materialism in practice. But history is largely a record of the failure of altruistic theory to engender altruistic conduct. The ultimate aim is supposed to be a communist economy in which it will be possible, without State compulsion, to apply the principle "From each according to ability; to each according to needs." Meanwhile the second clause is temporarily replaced by its appreciably bleaker variant: "To each according to work performed."

George Padmore, a West Indian of African origin, sometime member of the Moscow Soviet, marshals data to prove the Soviet Union the only country that has solved the problem of consolidating numerous conflicting ethnic elements into a multi-national State in which, we are assured, all enjoy equal political, economic and social status. His well-written book contains much useful information, but we should find more convincing Mr. Padmore's almost dithyrambic praise of Soviet statesmanship, had he not unquestioningly accepted the repeatedly exposed lie that the three little Baltic States had schemed against the Soviet Union. The forcible "incorporation" of these non-aggressive and more highly cultured nations is hardly calculated to sustain the picture of the Soviet Union as a

benevolent elder brother, to whom the predatory practices of Western "capi-

talist-imperialism" are anathema.

E. J. HARRISON

Isis and Osiris. By LAWRENCE HYDE. (Rider and Co., London. 2rs.)

The terms "Osiris" and "Isis" of Mr. Hyde's title have been used to represent, Osiris—the outward-turned reasoning and analytic mind, and Isis—the inner, intuitive mind. The first part of his book is thus given over to an analysis of the scientific approach to the facts of life, and the second part to the humanistic. But the deeper reflections which would more truly provide a spiritual interpretation of the facts, he has reserved for treatment in a volume shortly to be published under the title "The Nameless Faith."

Mr. Hyde's survey of the scientific attitude is a well-written and fair-minded criticism of its one-sided outlook. He reviews it from all aspects, including those of the new psychology, psycho-analysis, the experimental studies of the Society for Psychical Research as well as the Extra-Sensory Perception of Professor Rhine. On all these matters he shows how the complete ignoring of the higher unifying vision, that of the spiritual pole of man's being, renders all the probings from the organic side quite inadequate as a means of arriving at truth. Similarly he makes clear the limitations of those who would treat of man merely as a social unit, learning to live at peace with his fellows and unfolding his intellectual, artistic and other cultural faculties; and he shows how, thus handicapped, they cannot cross the barrier that separates the phenomenal from the noumenal world of spirit.

He hints at, but does not state openly, his final thoughts; also, one or two phrases require elucidation, *e. g.*, "philosophic spiritualism" and the "awakening to the reality of invisible planes of existence and of the discarnate beings who dwell therein"; also the "living and consciously maintained flow of sympathy between the discarnate and the incarnated members of the human race." As Mr. Hyde speaks on p. 113 of "discarnate spirits...obsessing individuals" some clear distinction should be drawn between the higher spiritual intelligences and the lower groups of entities which alone the Spiritualists in general contact, and which they mistake for the higher, incorporeal intelligences or the spiritual egos of human beings. Spiritualism as at present conceived cannot be made "philosophic" without just such a complete *volte-face* in its cherished theories as Mr. Hyde so ably shows is necessary for Science, the advance along the present lines of thought merely leading to a dead-end.

We look forward to Mr. Hyde's forthcoming volume and trust that he will develop therein the line of thought indicated when, speaking of the Mystery teachings, he writes:—

The key symbols, the basic formulations, the really clarifying principles have already been imparted to humanity. Our task resolves itself into that of finding our way back to a lost point of departure, to a pattern of thought and behaviour which, since it is eternal and inexhaustible in its potentialities, provides a sure foundation for activity in every epoch of history."

J. O. M.

Beyond the Five Senses. By L. MARGERY BAZETT. (Basil Blackwell, Oxford. 7s. 6d.)

Whether or not one agrees with the enthusiastic estimate of Mrs. Osborne Leonard, who in the Foreword observes, "I do not think that I have ever read a book which contains so much fascinating and thought-provoking material as lies within the pages of *Beyond the Five Senses*," it must be admitted that Miss Margery Bazett's volume constitutes a valuable addition to the literature on the psychology of the super-normal.

The truth is emphasized that the normally functioning senses give individuals knowledge of external reality considerably limited in range and intensity, and that perceptions "beyond the senses" are not only possible, but are bound to exercise tremendous influence on the behaviour of mankind. In the twelve chapters are discussed topics like the inner sight, the relation between the living and the dead, and glimpses into the future and several authentic instances of personal experiences in support have also been cited.

Students of Indian philosophy would find but familiar material in Miss Bazett's work. The "etheric body" (*Sookshma-sarera*) is accepted by

Indian thinkers as a fact. Also that death does not mean a full-stop. Miss Bazett offers no convincing evidence to support her view that after death "personality is enhanced and not impoverished." There is life beyond death (lives, strictly) through which wayfaring is indispensable.

Miss Bazett claims "I am able to see what people at a distance are doing . . . I have seen the movements of ships etc." This challenging volume must enhance her reputation as a psychist. But even the most sympathetic admirer of Miss Bazett's thesis and its exposition is bound to feel that she has not indicated the methods by which one may extend one's perceptions beyond the senses.

The *Katha Upanishad* centuries ago laid emphasis on the undoubted advantages of directing the mind inwards. (*Paranchi-khani* . . . etc. 2-1). In fact, the entire mass of literature on *Yoga-Darsana* is devoted to a detailed exposition of the different methods of psychophysical training through the instrumentality of which innate capacities of the human mind to establish contacts with the greater or higher Reality could be kindled into constructive activity.

R. NAGA RAJA SARMA

Rickshawallah : Short Stories. By MANJERI S. ISVARAN. (The Alliance Company, Mylapore, Madras. Rs. 2/8). The stories in this well-got-up volume are generally of unexceptionable tone and hold the interest. The title story is the longest. It is good but we should not rate it more highly than "The Toilette." Slight as the latter is, and almost devoid of incident, it is a gem of its kind, with its vivid background

of crowded third-class travel on an Indian train, complete to the observer high in the luggage-rack. Mr. Isvaran is good at sketching character in a few strokes. The benevolent butcher and ricksha proprietor is sharply etched. The reformer in Mr. Isvaran never obtrudes, but "The Gap in the Wall," shows he can hold a painfully revealing mirror to society.

—E. M. H.

AN INTERNATIONAL OF CULTURE

I.—ASIA GIVES A LEAD

"I would not like to live if it was not one world. . . . The East must conquer the West with the message of truth and love."

These words summed up the message which India's great leader, Gandhiji, gave to the Asian Relations Conference which met at Delhi from March 23rd to April 2nd.

Nothing is more patent to the thoughtful than that the sufferings through which the world has in the last decades been passing cannot be fortuitous. The causes are too obvious, although so multifarious, as far as surface indications go, that the common factors of selfishness and mutual suspicion may escape the casual observer. Out of the world's travail at least a unity of suffering shared has come. The anguish of these recent years will not have been in vain if out of it is born the new order to which several hopeful portents point.

It is an international order which, through all discouragements and setbacks, is in process of emerging. But if it is to be one worthy of the name it must avoid at any cost the trap of separative thinking that has been the curse of nationalism. The enemies of genuine internationalism are the counterfeits of partial internationalism. Take, for example, the International of the Socialists with their concept of class war, the idea of the interest of one group, however it transcend national lines, as opposed to the interest of another. The worst foes of the emerging international order are cliques, classes, separative creeds that strength-

en unity among their members by emphasising differences between them and the rest.

The possible dangers to an international order lie in over-emphasis on politics and economics; important as these are, they must be given a secondary place if human beings are to come together on an unassailable foundation. An international order has to be a manifestation, a concrete expression, of the Universal Brotherhood which every seer and mystic has proclaimed, poets have visioned and even ordinary men have sensed.

The time is ripe. We have already seen the first steps in the fulfilment of the prophecy of Madame H. P. Blavatsky in the Introductory to her *Secret Doctrine*, where she wrote:

We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races.

The two wars through which the twentieth century has lived have settled nothing. Wars rarely settle anything; they only set up new, bad causes the effects of which the world must reap in pain. Wars generally, and especially modern wars, are but the flare-up of long-smouldering political rivalry and intrigue and economic competition, both parties seeking power, prestige, wealth, at the expense of any and all others.

The new international order can rest securely only on foundations intellect-

ual and moral; that is to say, on cultural sympathy. For, be individuals however scattered, their occupations however varied, their products however diverse, so long as there are mutual understanding and appreciation, so long as there is recognition of common fundamental values, so long the pillars of world peace stand secure.

The League of Nations glimpsed this need and through its Institute of International Intellectual Co-operation, its department for propaganda for cultural advance, it made an effort that might have borne better fruit if the cultural aspect had not been submerged in the intense preoccupation with politics. That preoccupation ultimately killed the League itself. The new United Nations Organisation will do well to profit by the lesson of its predecessor's fate and lay its cultural foundations deep.

Signs are not wanting of the coming of a cultural renaissance upon a world-wide scale. Cross-fertilisation of cultures on a vast scale has resulted from the mass migrations, military and civil, that have come with the last great war and in its wake. In India, for instance, the contact with the Western literatures in the last century has had a fecundating influence and heightened activity in all the literatures in the indigenous languages of this subcontinent has resulted. In the sphere of Science India and Japan have shown extraordinary talent.

Accounts between the races were referred to in the above citation from *The Secret Doctrine*. The vain attempt to settle them by war has been referred to. It remains to undertake a voluntary, peaceful settlement, which presupposes solvency and freedom of

action on both sides. For very many years Asia has been culturally submerged by the Occident. Now the giant is awakening and if he but stretches his mighty limbs the Liliputian cords that had seemed to hold him bound must snap. The freedom, achieved or prospective, on the plane of politics and economics, real as it may seem to those who have toiled and suffered to achieve it, means little unless it is paralleled by cultural freedom. A culturally potent Asia should be able to do better than passively inherit the effete politico-economic set-up of the West which has proved its impotence to bring about and to maintain world peace. Asia with her great heritage of culture that endured, that penetrated peacefully by cultural osmosis from land to land, should try to show a better way and to evolve a new and better norm of politico-economic life.

The effort is foredoomed to failure if the aim is competitive, the spirit exclusive. *Not Asia against Europe, but Asia for the World!* Only by an enlightened and disinterested lead, such as it is our hope and our belief a culturally potent Asia will have it in its power to give, can world peace be secured and that most terrible calamity avoided—an alignment of Asia against Europe, East against West, the darker races against the white minority.

When right hand fights against left, the body is doomed to suffering, neglect, starvation, death. Its well-being rests on the harmonious co-operation between all its members. To that co-operation an awakened and re-energised Asian Continent must lead the way.

The Asian Relations Conference held at Delhi at the end of March is one of

several signs the wind has changed and is now blowing from a quarter more hopeful for world peace. At this first Conference nearly half the globe's population was represented—by about 250 representatives from 32 countries. They came together, as Pandit Jawaharlal Nehru put it last August in his address before the Bombay Branch of the Indian Council of World Affairs, "to review the position of Asia in the post-war world, exchange ideas on the problems common to all Asian countries and study the ways and means of promoting closer contacts between them."

It is a hopeful augury that local political issues, however large or far-reaching, were excluded from consideration. Political problems can never be solved until they are understood and it is fatuous to hope to understand them without study in their setting and their implications. Applied politics on a basis other than mutual sympathy and appreciation of cultural values went wrong in Europe. Broken bones were badly set and a crippled body-politic was the result. The political structure was faulty. It rested on inadequate foundations and the ghastly wars but represented the final collapse of an infirm structure. We do not minimise the importance of politics. Without politics, or its equivalent in a more primitive culture, no people can progress or live at peace even with one another. But true politics, true statecraft, is a means, never an end. It is the art of government for peace, for giving prosperity at home without inflicting penury abroad, for self-development without exploitation of others. And prosperity in any meaningful sense there cannot be without

culture.

The cultural key, then, is the one and only key that can unlock the gates of the New World Order, those gates around which people of all nations are pressing, through which they are straining their eyes to see, hoping, longing for a world in which all men, all nations, shall live as understanding brothers, not as foes.

The Asian Relations Conference—as an international league or association of nations of this continent—has one primary task for which this opening session has but paved the way. That is the study of all problems from the point of view of the humanities. Economics, like politics, is but a limb of the body of a nation or a group, of which the social structure is the torso. The dense outer body is nothing without the consciousness, the Soul, that dwells within, and the Soul itself is but one expression of the Universal Spirit. True knowledge, living culture, is the Soul of any nation, of any group of nations, of Asia itself. The Soul of Asia in its turn must be the faithful expression of the Universal International Spirit. The same applies, of course, to the Soul of European nations and of Europe itself, as also to the Soul of the U. S. A. The giving of second place to that Soul and first place to the body, or the attempt to put the national soul forward as unique, distinct from the Spirit from which it draws its life, has been responsible for some of the disasters through which the world has passed in recent years.

The Asian Relations Conference at its first session has given good promise of advance along right lines. It represents the flowering of a project launched in 1943 when, through the efforts of

Sir Tej Bahadur Sapru, the Indian Council of World Affairs was founded. That unofficial and avowedly non-political body, formed "to encourage and facilitate the scientific study of Indian and International questions" has been publishing its valuable *India Quarterly*. It was at the instance and under the ægis of that association that the Conference was held. The very site chosen, that of the Purana Qila where it met, held an encouragement to unity. Its traditions go back to the age of the *Mahabharata*, while the building itself was built by Humayun four hundred years ago—linking symbolically ancient Hindu India with mediæval Moslem rule.

Pandit Nehru in his Inaugural Address as also later from the Presidential Chair, upheld the ideal of "one world" and disclaimed on behalf of the Conference any designs against anybody. In his Inaugural Address he declared:—

Ours is a great design of promoting peace and progress all over the world... We propose to stand on our own feet and co-operate with all others prepared to co-operate with us... Let us have faith in the human spirit which Asia has symbolised for these long ages past.

The whole spirit and outlook of Asia, he said, were peaceful and Asia, emerging into world affairs, would be a powerful influence for world peace. He set the effort firmly on a cultural footing when he expressed the hope that out of the Conference might come "some permanent Asian institute for the study of common problems and to bring about closer relations." Also he visualised perhaps a School of Asian Studies and the promotion of visits and exchanges of students and professors

for better mutual acquaintanceship and understanding.

His recognition of world unity came out most forcefully when he declared:—

If any person thinks that Asia is going to prosper in the future at the cost of Europe, he is mistaken. Because if Europe falls, it will drag Asia too with it. Just as if Asia remains fallen or had remained fallen, undoubtedly it would have dragged Europe and other parts of the world with it. You are going to have either war or peace in the world; you are going to have either freedom or lack of freedom in the world... Today no country in Europe or elsewhere could base its prosperity on exploiting any other.

Shrimati Sarojini Naidu in her presidential address, which was both idealistic and poetic, defined the common dream of those who had gathered for the Conference as being that

Asia shall redeem the world. Asia shall not be a country of enemies. Asia shall be a country of fellowship to the world and you and I, speaking different tongues, shall make a common charter for Asian peoples, for their freedom and the freedom of the world.

Five groups were formed to discuss the following subjects: Group A: National Movements for Freedom; Group B: Migration and Racial Problems; Group C: Economic Development and Social Services, including Transition from Colonial to National Economy, Agricultural Reconstruction and Industrial Development, and Labour Problems and Social Services; Group D: Cultural Problems; and Group E: Women's Problem, Status of Women and Women's Movements.

The setting up of a permanent non-political Asian Relations Organisation under the presidentship of Pandit Jawaharlal Nehru was determined on, to carry forward the work the Conference had so auspiciously begun.

II.—THE INDIAN INSTITUTE OF CULTURE, BANGALORE

The Asian Relations Conference, important as it is, is fortunately not an isolated effort on behalf of the amelioration of the human mind and heart. Other cultural streams are wending to the same great sea of human brotherhood. One such, which we describe here, is a humbler effort, but one that holds large possibilities for human betterment as it unfolds. It is a project launched at Bangalore by Theosophy Co. (Mysore), Ltd. A group of Theosophists belonging to the United Lodge founded by Robert Crosbie are the responsible sponsors of this project, among whom is the Editor of this magazine, who attended the Asian Relations Conference as a Distinguished Guest. This effort is based on the recognition that all hopes and plans for the improvement of conditions in India and the world depend on men, not only on outstanding leaders but also and only less importantly on an enlightened and co-operative following. A few generals in the field are not an army, important as wise leadership must always be.

To hold up the hands of the disinterested leaders of the people, to set the masses the example of loyal backing of these leaders' efforts for the common good, an intelligent and public-spirited middle class is of the first importance. The broadening of the middle-class outlook, the deepening of the middle-class mind, is necessary if the plans for the amelioration of conditions are not to prove infructuous. To broaden without deepening results in shallowness, as witness most of the products of our Universities. To deepen without broadening may lead to dedication to

the pursuit of individual salvation, come what may to others.

The Indian Institute of Culture, launched in Bangalore in 1945, has as its object the uniting of these aims. It represents a unique effort to encourage communion among minds of ordinary, fairly educated boys and girls and ultimately men and women when the whole project is functioning—by giving them a breadth of outlook resting solidly on the foundation of eternal verities, which do not belong exclusively to any age or clime, nation or creed; abiding principles, only the application of which changes with time and circumstances.

The first step in the unfoldment of the project was the opening on August 11th, 1945, of the William Quan Judge Hostel at Basavangudi in Bangalore City to provide accommodation for students of all castes, classes and communities without distinction, in the spirit of the great Theosophist whose name the Hostel bears. His contact with his Guru, H.P. Blavatsky, and Theosophy, the timeless wisdom that she taught, gave him the vision, as it was put in the Inaugural Address, of "the continents combining in a single country, the warring creeds and classes and nationalities becoming a single unit—Humanity—ensouled by the Light of Knowledge, energised by the Force of Brotherhood."

A further step was taken last year; a plot of land of about twenty acres suitable for the erection of the needed buildings has been secured near Bangalore. As an adjunct to the ordinary education of the youth and the adult, the promoters feel the great and press-

ing need of an Institute which would supply all right instruction to mould the individual life as well as to secure proper knowledge to aid the social, moral and mental life of the people.

To quote from the Inaugural Address :

“Poets are better social builders than politicians, and thoughts of philosophers make a deeper impress and last longer in influence than the deeds of social reformers. Ideas rule the world and they primarily emanate from poets and philosophers, from mystics and occultists. These great ideas make most suitable foundations and once their efficacy is experienced in application by an individual he leaves behind the world of chaos and strife and begins to glimpse a world of order, understanding and peace.

“Actuated by such principles the promoters of the William Quan Judge Hostel are labouring to put them to the test and, as is stated in our Prospectus, the Hostel is part of a larger plan, through which the Ancient Culture, which is neither of the East nor the West but is universal, will, it is hoped, become manifest. In the spirit of fraternity and brotherhood men and women must learn to live in freedom and liberty. It is communion of minds we aspire to encourage, for that alone will teach persons to forget the accidents of birth, such as race and religion, and enable them to realise their manhood. This does not mean communion of a few academical minds but of the minds of the many hungering to grow and to serve the ignorant and the downtrodden. Savants and scholars will always be in a minority ; the number of those who gain from the noble tasks of the learned must increase. India sorely needs the quick rise of the

middle and the upper middle classes on the plane of the intellect. Grave will be our national condition if these middle and upper middle classes grow in numbers on the plane of rupees, while their counterparts, on the plane of mind, are a handful. In this Hostel and all that we envisage as unfolding from it, we desire to apply some of those abiding principles to which we referred....

“We have hopes and we dream of an Institution where Knowledge, ancient and modern ; religious, philosophical, scientific ; emanating from the most ancient of Aztecs to the most modern Zetetics—Knowledge which is not vague but practical, will be made available to boys and girls, to virile men as to chaste women, to adults preparing themselves to assist the young, to the very old who are preparing themselves for death and the next life on earth which must surely come. We want adult education not only for minds but for souls. In this Institution we want our brothers from China and Japan, Iran and Arabia, Europe and the Americas, to visit us to learn as also to teach—learning and teaching being but one process—in the nursery, in the school, in the home, in the office, everywhere. We all of us need to learn that sacrifice of and with Spiritual Wisdom is the highest of sacrifices, benefiting learner and teacher alike, and that life without Wisdom is like moving in darkness without Light—we stumble and fall, hurt ourselves and going on come to new griefs and new sorrows....

“What an accumulation of Knowledge has taken place ! Some of it, like buried cities, is forgotten. Much of it moulders in libraries and museums.

Should not an attempt be made to draw pertinent attention to those particular nuggets of knowledge which make man more healthy in body, more wealthy in mind, more noble in heart, more self-sacrificing in spirit ?...

"The ills of nationalistic patriotism are now recognised; unless, in this as in other matters, India learns from the blunders and consequent suffering of the so-called advanced nations and acquires the Spirit-view, that Humanity is One, not only can she not contribute her own share to the common good, she must lose her grand opportunity to take her place as the moral teacher of the race....

"The Western civilisation has been a sinking continent; a New World must arise, a Virgin World where effete ideas and theories which have been tried and found wanting will be abandoned. The Knowledge that the Moral Law functions—whether we like it or not, recognise it or not—and that it is the part of wisdom (which is real security) to work with that Moral Law, must impress the minds of a growing number if the New Order is to enjoy peace and achieve progress. Much is being written and many efforts are being made to usher in the civilisation of the International World....

"Bigger concepts are on their way but once again failure will dog their manifestation unless this fundamental

teaching becomes more popular than it is today, viz., that the Moral Law governs the human kingdom, that it knows neither wrath nor pardon and that it favours not big powers but grinds the grinder to dust and ashes. To popularise the great truth of the Moral Law, in which are implicit several important doctrines and ideas, men, however few, must become at least partial embodiments and examples of that Law to some extent. It is our hope and our dream that at least a few will live with faith that Karma is the truth, and that individuals like communities and nations reap from their own sowings. But as the sowing is a process continuing every hour we can prepare for a magnificent harvest in the years to come. In that hope and for the fulfilment of that dream—vast and glorious—we have stirred a little flower in Bangalore and who knows what Gods in what Stars will not respond to humble earnestness, deep devotion, and the spirit of goodwill?..."

This project, we believe, offers a lead which those who seek to build for permanence may profitably follow. For it not only promises relief from the present spiritual poverty of modern India; it also offers a sound basis for the bringing together of East and West in sympathy, for mutual co-operation. It points the way to a united world.

III.—GROWTH OF THE IDEA OF HUMAN UNITY AND WORLD COMMUNITY

The following article is by **Sir Rustom P. Masani**, a former Vice Chancellor of the University of Bombay, who sponsored last August the founding at Bombay of the Indian Institute for Educational and Cultural Co-operation. Its objects, as outlined by him, are "to draw together Indians, men and women, of intellect and good-will; to facilitate their collaboration in enriching the cultural and intellectual life of India; and to prepare the Indian people to co-operate with other nations for the promotion of international good-will and world fellowship." This Institute, like the Institute of Indian Culture at Bangalore, founded the year before, like the Asian Relations Conference just held, is an expression of the great spirit which is moving in world affairs, towards cultural integration, towards fellowship, towards peace. Idealists and lovers of their kind may take hope when there are such manifestations of good-will on every hand. Sir Rustom also attended the Conference, for which this article was primarily written, as a Distinguished Guest.—ED.]

What is to be done, O Muslim? for I do not
recognize myself,
I am neither Christian nor Jew, nor Gabe nor
Muslim,
I am not of the east, nor of the west, nor of
the land, nor of the sea

* *

I am not of India, nor of China, nor of
Bulgaria, nor of Saqan;
I am not of the kingdom of Iraqan, nor of
the country of Khorasan,
I am not of this world, nor of the next nor
of Paradise, nor of Hell
I am not of Adam, nor of Eve, nor of Eden
and Rizwan.

These scintillating verses of Maulana Rumi not only give ecstatic expression to the Sufi singer's keen sense of union with God and fellowship of man but also reveal his ardent spirit of internationalism and world citizenship. The fatherhood of God and the brotherhood of man are the key-note of the time-honoured philosophy of life given to the world by saints and seers ever since the dawn of civilization. The earliest sages of India saw nothing but unity in diversity. The end of all sciences, according to ancient Hindu philosophy, is the realization of the unity of all things that exist—unity of the Supreme Being, unity of the universe, unity of

the human race, unity of culture, of all knowledge and sciences and of all fields and phases of human activity. If India's tradition of education is the oldest, this concept of unity underlying the teaching of its seers and philosophers is older still.

Long before the Aryans poured into India and commenced their civilizing process, the peoples whom they displaced and whom their predecessors had displaced, had built up a civilization akin to, if not higher than, that of the Aryans, so much so that it is held by some that Mohenjo-daro marks an early stage of evolution of Aryan culture. Each invasion has led to the fusion of the old civilization with the new, but the underlying unity of Indian thought and Indian culture has remained the same and has considerably influenced the philosophy of Iran, Arabia and neighbouring countries. This is a subject in regard to which much exploratory work remains to be done conjointly by scholars from various countries in the East, particularly Afghanistan, Iran, Iraq, India, China and Russian Turkestan. The Conference can give a great impetus to such in-

vestigation and research.

Not only the earliest poets and seers but also the earliest sovereigns, statesmen and lawgivers have dwelt on the vision beautiful of human unity and world community. To Asoka, whose empire extended over almost the whole of India, belongs the glory of being the first and foremost potentate who placed before humanity and the world generally the goal of international comity, world-peace and brotherhood not only of human beings but also of all living beings. In Rock Edict VI the Beloved of the People says : " There is no duty higher than the welfare of the whole world " and in one of the Kalinga (Orissa) Edicts he observes,

All men are my offspring. Just as for (my) offspring I desire that they be united with all welfare and happiness of this world and of the next, precisely so do I desire it for all men.

In another Kalinga Edict, intended as an instruction to his followers concerning his policy towards his unconquered neighbours, this most successful of empire-builders declared :—

This alone is my desire with regard to the borderers, that they may understand that the king desires that they should be free from fear of me, but should trust in me ; that they would receive from me only happiness and not sorrow ; that they should further understand this, that the king will bear with them as far as it is possible to bear, that they may be persuaded by me to practise *Dharma* in order that they may gain this world and the next. . . . Having given you instructions and made known my will, nay, my immovable resolve and vow, may I be free from debt (to them).

Interesting monographs could be written to show how the missionary zeal of Asoka in spreading the teaching of Buddha far and wide and establishing world-peace and how the message of human unity and world community

which Buddha himself had taken from the sages who had preceded him, influenced the thought and philosophy of life and statecraft of people in the West.

How the Greeks were brought into touch with India through Iran and how Indian ideas came to influence the development of Greek philosophy and how it in turn influenced the philosophy of the other countries of the West is a story that yet remains to be related. Whether Rome developed the idea of world community as the result of Indian influence or not, there is no doubt that she gave a great impetus to the growth of the idea of internationalism in the Western countries from the earliest times. When her heart beat soundly and the intoxicating influence of conquest had not transformed the old civic patriotism into a definite belief in Rome's manifest destiny " to become mistress of the world," Cicero proclaimed a " universal society of the human race " and Lucan foretold a time when the race would cast aside its weapons, and all " nations will learn to love. " " My country is the world, " exclaimed Seneca, and Epictetus and Marcus Aurelius prided themselves on being citizens of the world.

After Asoka, another potentate of India who achieved great fame for his gospel of human brotherhood was Akbar. His keenness to ascertain the truth in every religion and the Hindu-Muslim unity achieved during his administration are too well known to need any reference. At the present moment, however, when Hindu-Muslim discord is undermining the foundations of national and international unity, it seems necessary to recall how he strove for the unity of the two communities.

When also the so-called civilized races need to be taught how subject races should be treated with tolerance and respect, the story of that enlightened monarch's treatment of his Hindu subjects, his daring efforts to cement the union of the two communities and the catholicity of his views will bear repetition. From the point of view of cultural co-operation of nations it would be particularly useful to recall how he gathered round him the best brains of his time and set them to work on the translations of the Hindu Shastras and epics and books on science and philosophy. Conquest was thus robbed of its sting but it could not also be robbed of its demoralizing influence which brought about the collapse of the Mogul Empire in India, just as the Roman Empire, the mightiest on earth, had ultimately been brought to an end.

Since Akbar's days, Hindus and Muslims have lived until recently in peace in India, be the rulers Hindu or Muslim, Portuguese or British. The recent disunity can in no way be called a religious conflict; nor can it be called a cultural conflict. It is mainly, if not solely, a political conflict and must be dealt with as such. The disunity prevailing among the other countries of the world can also be traced to economic or political causes. All such strife is but a reflex of the world in ferment due to economic and political disequilibrium and primarily to the fact that there are still working in man primitive combative tendencies and mental forces which take him back millions of years but which can be rendered amenable to control and direction if the leaders of thought and statesmen of the world jointly and earnestly set about it. The idea of

human unity and the idea of world community still are and will remain the same everywhere.

Certain factors fomenting ill-will and racial discord, however, threaten to disrupt the unity of the human race, if not counteracted by the concerted effort of all nations. Various fallacious ideas and beliefs which are regarded as indisputable scientific truths, such as the so-called innate differences among different people and the racial purity and superiority of the white people, were disseminated by early anthropologists during the last century with an air of scientific knowledge. They were believed to rest on the scientific study of races according to the divergences of their cephalic index, their colour, their facial angles, height and other peculiarities. Human races were divided into two types, superior and inferior; to use the names with which we in India are familiar, Brahmins and Sudras. Thus were raised impenetrable barriers between men with thick and narrow skulls, those with thick and thin joints, those with straight and curved foreheads, those with small and large nostrils, those with white and black skins, those that were tall and those that were stunted. Not a few votaries of the science of man protested against thus building up theories of inequality and immutability on incomplete investigations, or erroneous observations, or racial prejudices of the so-called scientists. It has been now amply illustrated that races show nothing but skin-deep differences, mere accidental modalities attendant on their respective historical evolution in the past, in no way so powerful as to efface the substratum common to all humanity.

"The only 'savages' in Africa" said Dr. Felix von Luschan, Professor of Anthropology in the University of Berlin, in one of his University lectures, "are certain white men." In a paper subsequently read before the first Universal Race Conference he declared that he still adhered to his words and added that he was convinced that certain white men might be on a lower intellectual and moral level than certain coloured Africans. With the South African racial problem looming large in the deliberations of the United Nations at the present moment a few more authentic pronouncements on this subject would be helpful.

Persistent effort is necessary to dispel antisocial and anti-humanitarian tendencies which are supposed to have been based on scientific research but which are in reality based on a fragile framework of sophistry. A very laudable effort was made in that direction in 1911 when the First Universal Race Conference was held at the University of London. The object was to discuss in the light of science and the modern conscience the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding and a more friendly feeling and co-operation. Hopes of human unity raised by the Conference were, however, rudely shattered within three years by the world catastrophe which shook the foundations of human solidarity, followed by another global conflict in which we have seen race prejudice at its worst. Instead of an advance there has been a set-back.

The nations of the world are there-

fore once more attempting to remodel humanity on the time-honoured principles of human brotherhood, human equality and human justice. Once more are the victors and the vanquished all put on their trial. On their answers to the question whether human beings have the strength and wisdom, courage and unselfishness, steadfastness and faith, to unite in organizing international life on solid foundations will depend the salvation of human society. Numerous obstacles in settling problems of great complexity have to be overcome. Sacrifices of peace more exacting than sacrifices of war will have to be made. The beginning is not very promising. Attempts are made to whittle down the Atlantic Charter and the Moscow and Tehran Declarations. The new world order that will emerge is not, therefore, likely to come up to the expectations raised during the days of the War by the hymns of love and the lays of freedom from want and fear, with which the united nations were sustained in their days of trial.

Such, however, is the course of human evolution. But even though there is and will be a difference between promise and performance, even though intolerance and injustice may seem to be rampant, there is reason for hope if we take, as we must, a long view of human evolution. Let us not mistake the marginal eddies for the stream. The pendulum will swing backwards and forwards, but there are clear indications in the history of human progress during the past centuries that in the course of social evolution racial bigotry and antagonism are gradually being eliminated, and that humanity advances, though slowly, towards the

goal of human unity. It may yet take years of human progress upon the earth, years of better organization and co-operation among individuals and nations before the ideal of universal brotherhood is attained. Universal justice through international comity and action is, however, the goal of human history; and the lesson taught by the last two wars is that the salvation of the world lies not in wars, nor in peace pacts, but in friendly union and co-operation.

After all, the ideals of world peace and world fellowship have not been mere dreams. Century after century the process of conciliation and arbitration to prevent or end disputes and to promote harmony and unity has increased in definiteness and authority. At first arbitration clauses were inserted in commercial and other treaties. Then arbitration treaties proper began to be negotiated and towards the end of the last century it was increasingly felt that concerted international action was necessary to organize peace. About this time the famous Polish banker and author of a standard work on warfare, the founder of the Museum of War and Peace at Lucerne, Jean de Block, vividly brought home to the statesmen of the world that, as between Powers of nearly equal strength warfare would in future be a

suicidal deadlock, a struggle without possibility of decisive result and ruinous to both parties. These were conclusions drawn by the author in the light of improvements then made in the death-dealing efficiency of arms since the Franco-German War.

During the closing days of the last century the Hague Conference marked an advance upon previous European "concerts." It established a Permanent Arbitration Court. The League of Nations elaborated the idea in the establishment of an international court but it failed to preserve peace for reasons well known to the student of recent history. Nevertheless, despite continuous discord there has been on the whole a growing tendency on the part of the peoples of the world to get together. Many nations and races who fought side by side during the last war and mingled their blood have been now attempting to forge fresh links of union and co-operation in political as well as social, economic, intellectual and cultural fields. Several new international organizations have been formed for mutual help and although the beast in man is seen to overpower at times the angel in him, each such struggle invariably ends in a wider conception of and better effort for international fellowship and co-operation.

RUSTOM MASANI

ENDS AND SAYINGS

“ *ends of verse*
And sayings of philosophers.”

HUDIBRAS

Almost all the countries of Asia were represented at the epoch-making Asian Relations Conference held at Delhi late in March. Some of the major speeches are referred to in “Asia Gives a Lead,” published elsewhere in this issue.

Greetings were given or messages read on behalf of Afghanistan, the Arab League, Bhutan, Burma, Cambodia, Ceylon, China, Egypt, India, the Indonesian Republic, Iran, Japan, the Jews of Palestine, Malaya, Nepal, Siam, Tibet, Turkestan, Turkey, Viet Nam and six Republics of the Soviet Union as well as from Sir Tej Bahadur Sapru, whose Indian Council of World Affairs sponsored the Conference.

One of the most significant messages was that sent Pandit Nehru by Dr. Tai Chi Tao, President of the Executive Yuan of China, in which he urged that the peoples of Asia should take cognisance of the serious fact that humanity is approaching the cross-roads of regeneration and self-annihilation.

He ascribed this crisis to the “total lack of understanding of the teaching of the ancient Sages of Asia, and saw the remedy in the brotherly co-operation and mutual confidence which would fulfil those Sages’ aims.

As the Afghan leader, Dr. Abdul Majid Khan, truly said, “We have to live together if we are going to live at all.”

Dr. Ghulam Hussain Sadighi, leader of the Iranian delegation, struck the right note in calling for harmony among the Asian peoples “without

distinction of nationality, caste, creed, race or religion.” It was, he said, imperative that all the Asian nations should come together and be good friends for all time to come since they were partners in one another’s happiness.

Does not the same apply to all the nations of the world?

“Asia is one,” proclaimed Dr. Burhanuddin, leader of the Malayan delegation, and its countries represented at Delhi were “like so many rivers converging into one mighty ocean, India.” It was for a great country like India to give the lead towards the achievement of Asian solidarity. We would go further and say that it is from a regenerated India that the lead towards world solidarity must come.

Mark Starr writes in *The Saturday Review of Literature* (U.S.A.) for February 8th on “The Coming Revolution in Adult Education.” He recognises the need of “new outlooks to face the changing circumstances,” of expanding loyalties beyond tribal frontiers, of co-operation with other peoples on the basis of “human beings first,” regardless of national labels.

He offers good suggestions on adult education methods, from the raising of the standard of radio, “potentially the greatest educational agency at our disposal” to forums and courses in industrial and labour relations. He recommends, besides, education in the workings of government and the rela-

tion of the individual to the State, etc.

But all this and nothing more may leave us in a position not very different from that of which he complains:—

We acquire more and more facts but lack the loom of social intelligence to weave them into a consistent pattern.

Would "education in the responsibilities of political democracy" indeed, as Mr. Starr believes, "prove an effective insurance against mass hysteria, race riots," and "unsocial behaviour such as hoarding"? We doubt it. These have their basis in the moral nature, not in the mind, to which the plans of Mr. Starr all seem to be directed. His proposed effort is like a well-built car without an engine. The intellectual basis might be furnished but the driving force would be lacking unless adult education made its appeal to the heart as well as to the head. Forums for philosophical exchange, courses in the inspiring truths which all the great religions offer, broadcasts on noble characters of the past as well as on the cultural contributions and the difficulties of various nations and peoples, these can quicken, where information, however necessary, on such matters as the functioning of city and state governments alone must leave the people cold.

Mr. Starr's plan is quite in line with the modern educational folly of training mind and body while ignoring character and letting the emotions and the desires run wild.

Provision for the aged is less of a problem in India, with its shockingly low life expectancy, than in Britain, where the extension of the life span has greatly increased the percentage of the old in the total population. The Nuffield Foundation recently sponsored

a Survey on the Problems of Ageing and the Care of Old People. The Report of the Survey Committee, headed by B. Seebom Rowntree, has been published for the Foundation by the Oxford University Press under the title *Old People*.

Social insurance for all age groups has been on the increase in England since 1908, when the Old-Age Pensions Act was passed. Supplementary pensions were provided in the Old-Age and Widows' Pensions Act of 1940. The coming into full operation in about two years of the National Insurance Act, 1946, will further improve the position of the old. There is, indeed, the Committee points out, a danger that the burden of maintaining the aged may result in lowering the national standard of living, unless the able-bodied continue working after reaching pensionable age. Many of the elderly, as distinguished from the aged and infirm, are quite capable of such continued work, as an industrial survey has established. While less speedy, they are often more regular and reliable than many younger workers.

The lack of occupation is, in fact, one of the difficulties of the aged, whose health as well as spirits will be benefited by less time to feel lonely and unwanted. Fortunately, the percentage of the aged living in institutions is not more, it is estimated, than 5 per cent.—the rest living in their own homes or as lodgers with their children or others. Plans for the amelioration of the conditions under which they live include prominently more suitable accommodations and opportunities for recreation and for social contacts. There is less acute poverty among the old in Britain now, but the Committee Report makes plain how much employment opportunities and friendly interest and sympathy can add to their well-being and their happiness.

THE ARYAN PATH

**Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.**

—The Voice of the Silence

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GREAT IDEAS

[During this month the Parsis will observe the Death Anniversary of their great prophet, Zarathushtra. Appropriately, we reprint a fragment of ancient Iranian Wisdom from the *Vendidad* (III, 30-32 and 24-29). Like so many ancient texts this one also has an allegorical meaning—the tilling, the sowing, the reaping, applied to the efforts of the Eternal Pilgrim, the evolving human soul.—ED.]

“ O Maker of the material world, thou Holy One ! What is the food that fills the law of Mazda, what is the stomach of the Law ? ” Ahura Mazda answered : “ It is sowing corn again and again, O Spitama Zarathustra ! He who sows corn, sows holiness ; he makes the law of Mazda grow higher and higher ; he makes the law of Mazda as fat as he can with a hundred acts of adoration, a thousand oblations, ten thousand sacrifices.

“ When barley occurs, then the demons hiss ;
When thrashing occurs, then the demons
whine ;
When grinding occurs, then the demons
roar ;
When flour occurs, then the demons flee.

“ Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman. He who would till the earth, O

Spitama Zarathustra ! with the left arm and the right, with the right arm and the left, the earth will bring forth plenty of fruit. Unto the tiller says the Earth : ‘ O thou man ! who dost till me with the left arm and the right, with the right arm and the left, hither shall people ever come and beg for bread, here shall I ever go on bearing, bringing forth all manner of food, bringing forth profusion of corn. ’ But to the non-tiller says the Earth : ‘ O thou man ! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread ; ever shalt thou wait there for the refuse that is brought unto thee, brought by those who have profusion of wealth. ’ ”

JNANA AND BHAKTI

KNOWLEDGE AND DEVOTION

[**Professor M. Hiriyanna**, author of *Outlines of Indian Philosophy*, brings out well in this thoughtful article the close relationship between two of the paths to Self- or God-realisation. Those who see *bhakti-yoga* as separate and distinct from *jñāna-yoga* make the error, fatal to the understanding of man and his relation to the Whole of which he is a part, of compartmentalising man. So too do those who claim that *karma-yoga* and *abhiyasa-yoga* are separate and distinct disciplines. Self-realisation is not reached by any one road but by a parallel advance on all. As Sri Krishna says in the *Gita*, "Whatever the path taken by mankind, that path is mine."—Ed.]

Broadly speaking, the course of discipline which the Indian systems of philosophy prescribe for attaining the final goal of life is twofold: self-conquest and self-knowledge. The former is negative in its aim, although it does not imply that the means to it is necessarily so. It is usually sought by the performance of duty in a spirit of disinterestedness as taught in the *Gita* (*karma-yoga*), which is far from being negative. The other item in the discipline consists in acquiring a knowledge of the true nature of the self,¹ and is obviously positive. These two aids to the goal of self-perfection, viz., *vairāgya* and *jñāna* as they are respectively termed, these have been represented as "the two wings that help the soul in its spiritual flight." This course of discipline is common to all the philosophic systems—Vedic as well

as non-Vedic. But they do not exhaust Indian thought, for there are also theistic doctrines which are not less important.² The course of training commended in them is somewhat different, and its distinctive feature is what is called *bhakti* or "devotion." The purpose of the present article is to explain the meaning of *bhakti* and to consider its relation to *jñāna*—taking that term, however, in the sense mainly of a knowledge of Deity and not in that of a knowledge of the self, which it bears in the philosophic schools.

The word *bhakti* comes from a Sanskrit root, meaning "to serve" or "to resort to," and signifies "service" or "resorting to another for assistance." As a religious term, it connotes "turning to God for protection, completely surrendering oneself to his will." This conception of surrender to the divine will

¹ The word "self" in "self-conquest" refers to the sensuous self.

² This distinction between theistic and non-theistic doctrines should not be regarded as rigid. They are often found to be overlapping.

is very old in India. In one of the Upanishads,¹ for example, Pratar-dana, King of Kasi, is represented as meeting Indra whom he has pleased by his uncommon valour. As a mark of his appreciation, Indra asks the king to choose any boon he likes. Instead of doing so, Pratardana says to Indra: "Do you yourself choose for me the boon which you deem most beneficent to man," indicating thereby his spirit of complete resignation and his absolute trust in the deity he adores. We may also refer in this connection to the well-known words in which, according to the *Ramayana* (vi. 18), Sri Rama gives expression to what he holds to be his life's principle: "I will never forsake one that has sought me as the sole refuge." It is this ancient ideal of *bhakti* that we find inculcated with increasing emphasis in the *Gita*, the *Bhagavata* and the various schools of theistic Vedanta.

The description of *bhakti* as self-surrender may suggest that it is to be attained simply through such passive virtues as meekness and humility, but it is not so. It also demands of man that he should faithfully discharge his duties—secular as well as religious; only, if they are to serve as a means to *bhakti*, he should give up all thought of reaping any personal advantage through

them. Hence the "path of devotion" (*bhakti-yoga*), as this system of training is called, has the same ethical implication of self-conquest as the "path of works" (*karma-yoga*), adopted, as we stated, in the non-theistic doctrines generally. But there is an important difference, viz., that while in those doctrines one aims at self-conquest *directly*, in fulfilling one's duties, here one does so *indirectly* through dedicating them to God.² There is consequently a consciousness, throughout the *bhakti* discipline, of the presence of a Being with whom personal relations are possible; and it is this consciousness that evokes in man feelings like reverence, love and fear which are peculiar to the religious attitude.

But *bhakti* as thus conceived, or utter submission to God, is not enough to secure salvation for man, according to Indian theism. It will not suffice merely to say, "Not my will, but Thine be done." There is need also for another aid, viz., knowledge of God. "God can be of worth to man," it has been said, "only in so far as he is a *known* God." The reason for its inclusion in the discipline is commonly explained by reference to the close relation that has always existed in India between philosophy and religion; and it is pointed out that, owing to the pre-eminent place which

¹ *Kaushitaki Upanishad* iii. 1. The word *bhakti* itself occurs in another of the early Upanishads, viz., the *Svetasvatara* (vi. 23).

² Contrast, e.g., *Gita* iii. 30, "Throwing every deed on me, and with thy meditation fixed upon the Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish," and v. 11, "The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest."

knowledge occupies in all philosophy, theistic creeds also have come to attach importance to it. But that is only to state a historical fact. It does not reveal the significance of its inclusion in the discipline of *bhakti*. A characteristic of all religions is that they inspire in their followers an attitude of awe towards a superhuman Being who is represented as having complete control over the course of nature as well as the destiny of man. So long, however, as the idea of this Being or God is not properly understood and remains involved in mystery, the attitude of awe does not differ much from that of fear and bewilderment. Men may try to propitiate a God whom they view with dread; but they cannot worship him, for worship, in the true sense of the word, means the recognition of supreme and absolute worth in its object. The purpose of including a knowledge of God in the scheme of discipline is to enlighten us on his true nature and, by bringing home to us his infinite excellences, to render a genuine worship of him possible.

A very important consequence follows from such enlightenment. As the idea of God becomes clarified, the awe which is a fundamental feature of the religious attitude gradually passes into love mingled with veneration, for we spontaneously love and admire the highest when we know it. Thus *bhakti* in the negative sense of self-surrender is not conceived here as an end in

itself but is intended to consummate in a positive goal, *viz.*, love of God. In fact, it is these two—self-surrender and love of God—taken together, that constitute *bhakti* in the complete meaning of the term; and of them the first, through cleansing our motives and disciplining our desires, fits us for the second. Only the pure in heart can truly love God. Indians speak of this element of love as *prīti*—a word which is etymologically connected with the English “friend.” It is also sometimes described¹ as *anurakti* where the preposition (*anu*), it is explained, indicates that the love is such as arises *after* a knowledge of the greatness and exceeding goodness of God. It is *bhakti* in this sense of loving devotion that is a means to salvation. The attitude of fear or “religious dread,” to which we referred earlier, cannot have much to do with it, for salvation, as shown by one of its equivalents in Sanskrit (*abhaya*), is the very opposite of fear and consists in a total emancipation from it. This idea of love directed to the godhead is also very old in India and is found in the earliest portions of the *Veda*, where the devout believer is characterised as “god-loving” (*deva-kāma*).

Thus it is not right to say, as it is sometimes said, that the path of devotion is meant only for the ignorant or the simple-minded, and that unqualified submission to the divine will is all that is required for attaining the final aim of life. Nor

¹ Cf. *Sandilya Sutra* i. 2 (Com.).

is knowledge sufficient by itself for the purpose. It may, no doubt, be acquired before the lesson of self-sacrifice has been fully learnt. Such knowledge may quench our speculative thirst or it may add to our mental accomplishments; but, until the sway of natural inclinations is severely restrained, it will lead to no result that can be said to possess any moral or spiritual significance. It is because the ultimate goal of life, rightly conceived, is as much a release from ignorance as it is from selfish desire that Indian theism insists upon the need for a knowledge of God as well as for a spirit of self-denial.

We have assumed so far that knowledge, whether it is of the self or of God, stands for an intellectual conviction which is necessarily mediate. No Indian doctrine, however, accepts the proposition that such knowledge, essential though it be as a preliminary condition, can itself serve as a true aid to liberation. All of them lay down that if it is to do so it must, by appropriate means like steadfast meditation (*dhyāna*), be transformed into direct intuition. It is only when knowledge ripens into intuitive experience that it attains a certitude which mere reason can never secure for it. It will then become self-endorsed, and nothing that may occur thereafter can shake it. The purely philosophic doctrines hold that such direct experience is the chief, if not the only, means to

liberation. The theistic creeds, on the other hand, do not stop at that. They point out that such immediate experience naturally transmutes and enriches the meaning of devotion; and the resulting attitude they term *parā-bhakti* or "higher devotion." It is described as

a continuous flow of love which is infinitely more intense than any that one may bear to oneself or to those belonging to oneself and whose promptings will not allow themselves to be thwarted by obstacles, be they never so many.

Thus devotion also, like knowledge, presents two forms, one more profound than the other; and it is devotion in the profounder sense or, more strictly, its complement of divine grace (*prasāda*) that, according to Indian theism, is the direct cause of salvation.

Viewing now the course of training as a whole, we may say that *bhakti* in the sense of absolute self-surrender is indispensable for acquiring *jñāna* and that *jñāna* in its two phases of mediate knowledge and immediate experience is, in its turn, the condition necessary for *bhakti* to reach its fullest development in love. If we overlook the twofold distinction in both *jñāna* and *bhakti* and use for them respectively the general terms "knowledge" and "devotion," we see how intimately they are related, and how knowledge without devotion is as futile as devotion without knowledge.

ON LITERATURE

I.—IS IT ALWAYS A FORCE FOR UNITY?

[**Prof. P. S. Naidu**, Head of the Department of Education in the Allahabad University, brings the theories of Depth Psychology to bear upon the problem of why some types of writing are divisive and inflammatory and others helpful to world unity. —ED.]

While international understanding and good-will have often been promoted by inspired literature, it is also true that sometimes writings by no means low or insignificant, have inflamed the passions of racial jealousy, intolerance and bitterness. Certain types of fanatically religious literature are cases in point. If we can analyse the psychological forces that generate the latter type of writing, and pick out the ingredients that excite hatred and ill-will, then we may perhaps place in the hands of the writer a tool for detecting fissiparous tendencies in his composition. I propose to make a preliminary test essay as a prelude to the more thorough psychological analysis for which the conditions of our time seem to call.

Let us classify the various types of literature roughly in two groups, those that appeal to all races and peoples, and those that seem to offend against the sentiments and feelings of other peoples. Let us look at world literature from our point of view, though I must say that we in this ancient land are extraordinarily tolerant and do not take offence even under great provocation. Any-

way we can exercise our imagination a little and achieve the effect demanded. Folk-tales, short stories, biographies of saints and tales of adventure are universal in their appeal. Similarly literature dealing with the profound and intensely human passions, such as love, friendship and parental feeling, is read and enjoyed by all without thought as to the race, creed or colour of the author. Great human tragedies which set our heart-strings vibrating are welcomed everywhere. Poems which express the inarticulate aspirations of the soul, those vague longings and intimations which hardly seem to have any form but which are enshrined in the beauteous images created by the gifted pen of the poet—these are also universal in appeal. Nature poetry knows no limits of country, creed or race. We may go on adding to the list.

When we look for examples of writings which create national ill-feeling, we find them readily in history books written by those suffering from a superiority complex. These books may be faultless in language and idiom. They may attain even sublimity of expression,

but they are mischievous. National anthems of the conquering or ruling race are the greatest irritants. Certain biographies with tendencies to glorify the hero and his exploits at the cost of other nations are repugnant. Above all, fanatical religious literature inspired by a proselytising mania or a fiery and uncontrollable passion for destroying other religions, will be deeply offensive. In this connection it should, however, be remembered that mystical poetry and other types of mystical literature are singularly appealing to all religionists.

What, then, is the secret of the appeal in certain types of literature, and of repulsion in others? Some sort of answer may be given from the layman's point of view, but, for the proper diagnosis of the root cause with a view to suggesting proper remedies for this peculiar illness afflicting society today, we must turn to Depth Psychology for help.

A work of literature, like any other form of fine art, is the product of a gifted mind struggling to express itself, in this case through the medium of language. While literary criticism has handled with skill and success the medium of expression, it has failed to understand the mysteries of the structure of the mind which carves out of the medium pleasing and lasting forms. Let us, therefore, probe into this neglected aspect of higher literary criticism.

Modern Depth Psychology teaches us that the human mind at birth

has a certain innate structure. The elements of this structure are the primitive instincts and their concomitant emotions such as fear, anger, parental love, sex-appeal, disgust, self-assertion, submission, acquisitiveness, curiosity, wonder, etc. But, unlike a machine, the structure of mind, which is living and dynamic, grows and develops as the result of its intimate and inescapable contact with the social, biological and physical environment. This growth, contemporary psychology tells us, is through the formation of sentiments. For instance, when a small child is ill-treated by a bully, he may hit back, but he soon finds retaliation futile. He is very angry with the bully, but he is also afraid of him. The two elementary emotions of fear and anger weave themselves round the bully and produce the sentiment of hatred. And as a human being is the centre of organisation of the sentiment, we call this mental product a concrete sentiment.

A few more examples of concrete sentiments will clarify our understanding of this mental process. When the two fundamental emotions of wonder and submission are organised round a person or a striking natural object such as a waterfall, we get *admiration*; add fear to it, then *awe* is generated; let the filial feeling be mingled with awe, it will yield *reverence*. Thus we see how the peculiar process of mental growth through the formation of sentiments proceeds.

And after concrete sentiments come abstract sentiments. These are the result of the organisation of instincts, emotions and concrete sentiments round ideas and ideals. Some visible symbol may be present, such as the flag or the national anthem, at the core of the abstract sentiment (in this case of patriotism). But it is the non-material concept that is the centre of an abstract sentiment.

These sentiments, abstract and concrete, are usually many and varied in the mental structure of an individual, and they come into conflict with one another. In recent times in our country often the tender feeling for a beloved parent, child or life-partner has come into conflict with one's sense of duty to the country. These mental conflicts have to be resolved through the formation of a scale of sentiment values, a hierarchical arrangement of sentiments in a graded order. In such a graded scale, it goes without saying, there should be a master-sentiment in terms of whose supreme worth all other sentiments are evaluated. At the present moment, in the minds of many, the Nation, the State, or social service is the master-sentiment. But it will be readily admitted that Love of the Supreme and the intense aspiration to be one with It should be the sovereign sentiment for human beings seeking to realise the highest and the best within themselves. This, however, is a question with which we are not concerned now.

One or two features of the mental dynamics of sentiment-organisation merit our attention. One is that the mind must express itself. I have touched on this point already. Literature is one of the forms which the expression of mental structure may take. The other feature is known in psychological language as "Sympathetic Induction." Our minds are all built of the same stuff. Hence, not surprisingly, both elementary emotions and more advanced and cultured sentiments have a tendency to reproduce themselves in other minds.

Literature is a very powerful force for this mental induction, which holds the secret of the æsthetic joy which we experience in reading or witnessing a great tragedy, although it may portray suffering and human degradation. Literary critics in the West as well as in the East have attempted in vain to explain this strange phenomenon of "enjoyment" of the painful. The secret lies in the capacity of the *Sahridaya* to catch and recreate in his own mind the joy which the author experienced in producing the tragedy. In other words, it consists in reproducing in our own mind the great sentiment in the mind of the author which found expression in the masterpiece of literary art.

Let us turn to our main problem. If we examine the works of literature which have universal appeal we find that many of them are the expressions of the fundamental emotions shared by all human beings. Con-

sider for a moment what a tremendous present appeal all over the world a novel, a short story or a poem will have which portrays the pangs of hunger. The food instinct is universal. Similarly poems, dramas and stories woven round parental feeling, fear or assertion will have a universal appeal.

If we pass from the lowest level of primitive emotions to the next higher, namely, concrete sentiments, here again we find remarkable identity of patterning in the minds of different nationalities and races. The great literary works dealing with romantic love, pure friendship, valour, selfless devotion to a master, are all built on more or less the same pattern and appeal readily to nations widely differing in their *Weltanschauung*. Which people is there that will not respond to the sublime appeal of *Sakuntalam*, of *Damon and Pythias* or of *Sohrab and Rustum*?

Trouble arises when we ascend to the next level of abstract sentiments, for it is here that man's mind first begins to forsake its earthly attachments and seeks to discover its true nature. One of the methods adopted for self-discovery is self-identification with the nation, the State or the religious creed or dogma. Literature violently patriotic or sectarian is a fruitful source of trouble. There is a deep-seated reason for this. While man is fairly certain of himself and his feeling at the level of the primitive emotions and concrete sentiments, he is on rather slippery ground on the level

of abstract sentiments. There is danger of his being swept off his feet here. So the unconscious defends him in his weak holdings. And is not attack the best form of defence? So, literature expressive of the unripe abstract sentiments is often certainly a dividing force.

I have hinted at the fact that mystic experiences have a remarkable family affinity all over the world and that mystics' outpourings are universal in their appeal. The secret here again is that on the mystic level, after man has seen and realised the truth for himself, he is perfectly certain of himself, and so can penetrate through the sensuous symbolism of other mystics and appreciate their meaning. We find, therefore, that it is where the evolutionary structure of the mind is nebulous and unripe that there lies the danger of its breaking out into fissiparous tendencies. It is literature relating to the level of abstract sentiments and also to the border-lands below and above them, that has potentialities for creating bitterness and ill-feeling.

This psychological fact has to be recognised and attempts should be made to take the sting of bitterness from this region. Nature has not left us helpless there. She has implanted the great principle of "Sympathetic Induction" in human minds. This soothing and binding feeling must be quickened into dynamic activity by the efforts of men of letters. Complete understanding may not be brought about

in this region; still men must be made to realise that agreeing to differ will end in such a degree of agreement as will banish ill-will.

The following immediate steps are suggested to promote international good-will and brotherly feeling: Lists comprising 25 to 30 titles of books representing the best and highest contribution of each literature may be drawn up, and attempts made to have them translated. An anthology comprising the best sayings in each literature on such themes as love, patriotism and universal brotherhood may be compiled. The anthology may also deal with the best paintings and other such topics. Studies may be made of representative authors in each country who have a message for the world as a whole without distinction of creed, race, colour or caste. Often the universal or international character of an author's message is obscured

by forces other than literary. These forces must be counteracted by suitable means. Books and articles which tend to foster ill-feeling should be exposed by authoritative criticism. Above all, the efforts of the P.E.N. Club towards international understanding and good-will must be intensified.

I have not lost sight of the difference between understanding another man's point of view and feeling at one with him. I also agree that unity will result only from oneness of feeling. But where disagreement exists it is better to take a step towards removing it than to sit idle. To see, on the cognitive level, the other man's point of view, to recognise his right to it and then to agree to differ will certainly lead sooner or later to unity on the conative level. And in this process literature is a most valuable aid.

P. S. NAIDU

II.—TRENDS AND INFLUENCE

[Few can be better qualified to analyse current trends in literature, as manifested in the periodicals of Great Britain, than **Denys Val Baker**, Editor of the Annual *Little Reviews Anthology* and author of *Little Reviews, 1914-1943*, who is besides a compiler of collections of short stories and the author of *Worlds Without End*, a book of short stories, and *The White Rock*, a novel.—ED.]

Little reviews, or literary magazines, make an invaluable reference to any survey of contemporary British literature. An author is unlikely to produce more than one book every two or three years. In the meantime he and his fellow writers are assimilating ideas and

experiences, experimenting with new writing forms and techniques, evolving fresh critical standards and approaches, sketching out fragments of novels and other longer works—all of it the stuff of literature, needing and meriting the outlet of the printed page. Where would this

sort of writing secure publication if there were no little reviews?

Little reviews have a peculiar importance in peace time, whether as training-grounds, signposts or mere safety-valves, but how much more necessary do they become in war time! With books reduced to one-third of pre-war output, classics practically unobtainable and "contemporary literature," with few notable exceptions, represented by a steady stream of mediocre books, it is no mean achievement that the little reviews of Britain not only kept going but flourished through more than five years of war-time conditions.

What are the new post-war trends? The first is the tremendous increase in poetry magazines. Whether this is largely due to the convention that poetry always booms during war time can only be proved or disproved after a fairly long period of peace. Poetry certainly has its chance now. "With a more liberal education and the advances made in modern publishing there is more poetry being written, made public and read in this country than in any other," states *Poetry* (London). A poetry magazine in the '30's with a position roughly comparable to that of *Poetry* (London) was *New Verse*. Around it there developed a number of other reviews, all full of examples and studies of the so-called proletarian poetry that was then the rage. Today, in the field with *Poetry*, we have a number of independently

operated but like-minded reviews such as *Poetry Quarterly*, *Poetry Folios*, *Dint*, *Outposts*,—only we find in *their* pages lyrical, individualistic and neo-romantic poetry predominating. Indeed, it is a hard search outside the pages of *Our Time*, *Seven*, *Million* and *Penguin New Writing*, to find the sort of poetry that was so popular with the intelligentsia of the '30's. And it was in no less a paper than *Penguin New Writing*, itself a development of the *New Writing* book collections so closely associated with the Left-Wing literary movements of the '30's, that John Lehmann, the Editor, commenting on the new trends in poetry and writing in general stated:—

...the centre of balance has shifted from a rather extravert, documentary type of realism to something more introvert, with a great deal more reflection and feeling in it There are certain younger writers whose tendency seems to be towards an extreme lyricism, sentimental rather than surrealist.

He went on to draw attention to tendencies towards, on the one hand, "an out-and-out pacifism and concentration on inner problems," and, on the other, "towards revolutionary action and complete domination by one group within the State in the interests of social change." Any one who studies modern little reviews as a group sees clearly a wide-spread majority movement away from the second of these tendencies, if not necessarily all the way towards the first. I shall say more about this later; the point to stress here is that the trend is

heralded, as is often the case, by the poets through their magazines.

Here might be worth mentioning, in passing, four technical developments that become apparent from a study of a wide variety of poetry reviews. These are towards (1) a greater proportion of work by new and unknown poets (*Poetry*, London, recently issued a whole number devoted to newcomers), (2) much longer poems, as well as complete scenes and acts from poetic dramas, (3) increased emphasis, by poets of many different outlooks, upon the need to reaffirm human values and the importance of individual freedom, and (4) greater attention and space to the nationalist and dialect poetry of Scotland, Ireland, Wales and other small countries—an example of the last being the appearance of *Poetry* (Scotland), aiming to provide a meeting place for the work of Scottish poets, much of it in Gaelic and Lallan.

This brings me to the second significant trend—the revival and revitalisation of nationalist and regional cultures. Significant because it occurs at a time of the most powerful arguments and movements towards a vast centralised administration of the world and its peoples. Everyone agrees upon the necessity for international understanding and world co-operation but not everyone, it is apparent, agrees that this can best be obtained via the machinations of a huge and artificially imposed bureaucracy. An alternative view for which there is increas-

ing support—particularly among artists and writers—is that *world brotherhood will be more naturally established via communities of free individuals, freely federated on a basis of mutual aid*. In the economic sphere this would mean, in the words of Herbert Read, the evolution of “communities of self-governing industries, free alike from the unchecked rule of monopoly capital and the centralised control of the State.”

In the cultural sphere there would be the happier tendency for art to develop on a regional basis, deriving renewed strength from local traditions and craftsmanship, becoming, as it should be, an intrinsic part of the pattern of everyday life. From this point of view it is encouraging to note the recent appearance of several reviews aiming at just such a revival.

A country's or a region's art soon withers and wastes if it lacks direction and, above all, a means of expression. “Too often the Scottish artist has succumbed quite unconsciously to the idea that all critical standards have their locale in London and must necessarily continue to do so,” complains *Scottish Art and Letters*, and adds: “It is only when the writers and artists find an interest and encouragement among their own people that they are likely to use their best material.” The revived *Wales*, heralding a Welsh Renaissance, suggests that Welsh writers and artists would do themselves no harm if they could tramp up and down their countryside and help to re-create a Wales where, in the words

of Matthew Arnold, quoted by a contributor,

the past still lives, where every place has its tradition, every name its poetry, and where the people, the genuine people, know this past, this tradition, this poetry, *and live with it and cling to it.*

In Ireland *Irish Writing* and *Irish Harvest* are two lively new collections, and the *Bell*, now settled down as a vigorous outlet for new Irish writing, constantly protests against the fantastic censorship of the Irish Government and pleads for the right of expression of Irish writers and artists. I am not here assessing the worth of these publications—that would require an article on its own—but merely pointing what seems the obvious fact, that, because these magazines *exist*, Welsh, Scottish and Irish writers have today a much better chance of self-expression than for many a long day. Without their own publications—and the Welsh and Scottish writers at least have often been without them—too many of these writers are restricted to infrequent publication in English reviews—a haphazard and inadequate state of affairs from all points of view.

And so, fairly naturally, to the third trend, which may have developed quietly but should prove a lasting one. That is the appearance in Britain during the war period of a number of literary reviews published by and for the refugees from European countries that were occupied by the Germans. Many of them were circulated, via underground

movements, in the occupied countries, thus providing a precious literary contact with the peoples there. At the same time, it is significant that many of these reviews print at least a part of their contents (or duplicate the whole) in English, thus providing British readers with an unusually intimate introduction to current literary trends and ideas of other Europeans. At the same time praise is due to many English reviews which have devoted considerable space to the work of overseas writers—notably *New Writing* and *Daylight*, *Horizon*, *Windmill*, *Our Time*, *Translation* and *Now*.

Conversely, there have been reviews such as *La France Libre* and the Belgian *Message*, to mention but two, which have published work by and about British writers, so that the introduction and acquaintance becomes a mutual one. Besides *Message* and *La France Libre* such reviews as the Norwegian *Norseman*, the Czech *Review*-’43 and *Review*-’44, and the Greek *Hellas* have all maintained an excellent standard and have been carried on after the war. Certainly this sort of cultural interchange can do nothing but good.

An example of what can usefully be done in this direction is provided by an arrangement whereby *La France Libre* and *Penguin New Writing* occasionally reprint items from one another’s pages. A variation, more particularly in regard to poetry, was envisaged by the editor of *Poetry* (London), in welcoming the establishment of *Poetry* (Scot-

land). He looked forward to the appearance of

cousin-periodicals all over Europe, each local in the sense that it featured home poets most strongly; each international in the sense that it featured the finest new poetry of all lands in a smaller measure.

The work of foreign writers is also being given increasing space in the book-magazines or book-anthologies. These divide themselves into three groups—short-story collections, Services anthologies and anthologies designed to illustrate a particular theme, movement or way of life.

The development of numerous short-story collections was one of the most pronounced features of war-time literature, and one that has come to stay. It is only necessary to compare the pre-war attitude towards short stories, both of the reading public and publishers, with the attitude today. Before the war a book of short stories was the rarest thing, undertaken grudgingly by a publisher and read by the public with great unwillingness. Today, quite apart from the general collections, there are numerous books of short stories by individual writers being published, and in large quantities. William Sansom, MacLaren Rose, Alun Lewis, Mulk Raj Anand, Hsiao Chi'en, are just a few recent examples, without mentioning older established writers like O'Connor, Coppard, Bates, Townsend Warner, Maugham, etc. Now this development is not due to any

emotional change of heart by the publishers but very largely arises out of the success of the various general short-story collections that are now so well established. *Modern Reading*, *Selected Writing*, *English Story*, *Penguin New Writing*, *Writing Today* and *International Short Stories*, together with more recent collections, have all helped to educate and create a wide public for the short story.

The Services anthologies had a curious up-and-down career. At first they were rather shocking. Just as in the '30's there was a fixed idea that anything written by a plumber or a miner or a shipyard apprentice must be worth publishing simply because he was a proletarian—so in the earlier part of the war anything written by anybody in any sort of uniform seemed automatically to be put into print. Later on some more responsible editing took place and so we had a number of competent, if not very exciting, collections such as *Bugle Blast*, *Poems from the Forces*, *Air Force Poetry*, *N. F. S. Anthology*. But the long war years rather dulled the edges. After Sansom and Henry Green on life in the N. F. S., Alun Lewis and MacLaren Rose, on the Army, Fanfarlo on the Blitz, Koestler on concentration camps, and so on—the inevitable imitations fall flat, and even the writers mentioned go further afield in development of their craftsmanship. Today the highly topical, rough-and-ready Services collections are near their end. They have at the least been valuable practice-grounds.

But the other type of anthologies, those built up around specific themes or ideas, are a much more ambitious field of publications. It is through them, together with a number of reviews, that one can trace the emergence of a school of writing successive to that of the Auden-Isherwood group. I hesitate to plunge into this perilous business of labelling but it is fairly accepted that as from about 1938 there has grown up the Apocalyptic group of writers led by J. F. Hendry and Henry Treece. Writings by this group have since permeated into an increasing number of little reviews, as well as finding collective representation in three anthologies, *The New Apocalypse*, *The White Horseman*, and *The Crown and the Sickle*. On the other hand, the so-termed proletarian writing that was made too much of some years ago—the fault lying entirely, one feels, with the very un-proletarian intellectuals who tried, somewhat gracelessly, to enter a sphere quite beyond their comprehension—has now settled down to a more normal level.

More recently the Apocalyptic movement has, or so it seems, merged into a somewhat more mature though equally individualist move-

ment. It is a loose and heterogeneous movement, which is all to the good, indeed it is perhaps more of a spontaneous trend—but there is no doubt that its ideas are widely spread among contemporary little reviews. Today one finds an increasingly individualist, but *responsible*, attitude in numerous places. It is practically impossible to sum up the new individualist outlook in contemporary British writing but I will have a try in conclusion by quoting from the editorial of *Transformation* No. 1:—

We believe that man's freedom lies in the discovery of his vocation and his liberty to reside not in abstention but in action based on self-discipline and co-operation. Man's freedom can only come to him from within, for he alone can discover his vocation and be its final judge; no one else, no individual, no collective group can take away this duty and fight his personal battles in his personal world.

Taking this as a basis, working at the same time for mutual, freely-chosen co-operation between all peoples and communities, British little reviews and their writers can, and must, make their voices heard in a future which holds great peril for individual values and freedom.

DENYS VAL BAKER

COLOUR PREJUDICE : A WORLD PROBLEM

[**Prof. Oliver C. Cox, Ph.D.**, of the Tuskegee Normal and Industrial Institute in Alabama, U.S.A., sociologist and economist, seeks in this article the roots of colour prejudice. He finds it, fortunately, to be not innate, not natural to man, but springing, as most evils spring, from human selfishness. Once colour prejudice is seen in all its ugliness, as an attempt to salve the conscience of the privileged by justifying exploitation, it becomes an obvious moral weakness in individual or nation, to be confessed with shame and fought against with vigour by right-thinking men.—ED.]

Although the term colour prejudice is in common use, it is, none-the-less, a misleading designation for racial antagonisms. The term implies instinctual aversion on the part of one people for the colour of another, and this is supposed to be the basis of race relations in the modern world. Colour, however, is only the apparent motive for the antagonism against darker peoples in almost every nation.

Colour prejudice never suggests prejudice of coloured peoples against white people—and this is revealing. Elsewhere we have attempted to show that race prejudice is completely a European invention and never existed before about 1492. It would be very erroneous to blame all white people for injecting this poison into the cultural existence of this age, though the malady has afflicted the great masses of Europeans.

The reason we cannot condemn any people for race prejudice is that (a) race prejudice is not basically a problem for morality, and (b) it is an inextricable element of modern capitalist civilization. Its spread has

been co-extensive with the spread of capitalism. Therefore, since capitalism has developed almost exclusively among Europeans and since it has been carried to every part of the world by white business men especially, we must study their motives and devices among the coloured peoples to understand the various patterns of race relations. Capitalism, although it is today fighting a losing battle, has been, on the whole, the most efficient and productive culture known. We are concerned here only with one of its attributes, which happens to be negative but which apparently can be abolished only with the system itself.

From the point of view of the economic interests of a certain class of white people, we may explain such variations in race relations as obtain in different countries. The pattern of race prejudice differs characteristically in Brazil, Mexico, Trinidad, the United States, England, India, Java and South Africa. A description of these differences would lead us beyond the extent of this discussion.

Let us look into the nature of race prejudice. Besides wars and other sporadic conflicts among groups, incited by immediate causes such as claims to land or disputes over sovereignty, there appear to be three standing possibilities of social division. These are based upon (a) group patriotism, (b) social status, and (c) political-class interests. In discussions of race prejudice these three have been frequently confused.

It is a universal characteristic of social bodies to believe that their way of existence constitutes the norm, which that of other similar groups can at most only approach. The customary ways of other groups may even seem ridiculous, as when the primitive Mozambique Negroes laughed at the early-sixteenth-century Portuguese adventurers because the latter wore clothes. Although this group patriotism tends to perpetuate estrangement between peoples, it need not be an antagonistic attitude. Its social function seems to be that of maintaining group solidarity. Race prejudice does not grow out of this.

Then, there are status divisions within societies—feudal estates, castes and social classes. In these status groups ordinarily each member of the society accepts his position naturally. Social estates may be thought of as larger or smaller groups occupying higher or lower social levels with rights and privileges rigidly determined in law or custom. In certain feudal societies of Europe serfs, yeomen, knights

and barons constituted social estates. It seems very likely also that the social-status divisions among the early Indian Aryans were social estates instead of the atomized social groups later called castes. Social estates are never organized militarily for protecting status prerogatives because lower estates, schooled in the social etiquette, tend willingly to concede the privileges of higher estates.

Castes are status groups with economic functions. There is a whole school of social scientists, especially articulate in the United States, which insist that caste relations are identical with race relations. Such Indian scholars as G. S. Ghurye (*Caste and Race in India*) and Nripendra K. Dutt (*Origin and Growth of Caste in India*) have supported this view. Although at this time we can attempt neither to describe the caste system nor to analyze the logic of these writers, it is important to realize that race relations are not caste relations. The caste differences divide society into a peaceful social structure, and the system, barring external interference, may continue indefinitely.

The status system of Western society, which may be observed at its highest perfection in the great cities, constitutes a gradient of social statuses. Each individual tends to carry his social status independently. For purposes of classification this gradient has been ordinarily thought of as divided into the upper, the middle and the lower class,

Here, too, the individual takes his social position for granted and, except during periods of great social change, he does not conceive of it as involving a social problem. Status rivalry between groups that approximate each other in social position never brings the system as a whole into question.

On the other hand, political classes, about which Karl Marx wrote much, tend to organize against each other in revolutionary struggles for power. In modern times the great political-class involvements have been the feudalists *versus* the bourgeoisie and the bourgeoisie *versus* the proletariat. The success of the bourgeoisie over the feudalists, as in the French Revolution, established capitalism with its proletarian complement. In order to appreciate race-prejudice phenomena in all their pervasiveness it is necessary to recognize the inevitability of the proletarianization of peoples under capitalism and the nature of the propagandist rationalizations contrived for its justification.

Capitalism can function only if it has a mass of workers whose labour can be exploited. Since the producer is interested in labour only as a cheap commodity, the worker is most conveniently conceived of as being non-human. All race prejudice has behind it this social drive to degrade human beings to the level of beasts.

The crucial business in hand is to observe the operation of this attribute of capitalism as it affects

white and coloured people distinctly. The history of white workers in Europe under capitalism may be compared with that of coloured workers in other parts of the world. In England, for example, under early capitalism, there was the same tendency to "enslave" and brutalize the workers, to keep them ignorant and to suppress their every effort to improve their condition, as that which was directed against Negroes, say, in the United States. Quite frequently during the debates on the morality of slavery in the British Empire, the condition of workers in England was described as being worse than that of the Negro slaves in the West Indies.

In capitalist societies the selfish need for human exploitation must be rationalized. The exploiters must demonstrate logically that the exploited people deserve their fate, and this has been attempted in regard to both coloured and white workers. Race prejudice emerges from and is developed by this propaganda when it is the purpose of the capitalists to exploit an entire people. The propaganda is most successful when it is able to convince a public that a whole group of people, most easily classified by their colour, is only partly human, or subhuman.

The history of this process, which began its irreversible trend during the epoch of the great discoveries, is rather involved. It was made possible particularly because European capitalists found neither capitalism nor white people in any other part of

the world. The European adventurers looked upon all the American Indians and their resources as exploitable; in Java the Dutch conceived of the entire country as one great estate with white masters and coloured producers; in the West Indies workers were purchased like cattle in the open market; in India the French and English traders fought to the death for control of Mohammedan and Hindu puppets through whom the labour and resources of the people have been exploited. This is the real and effective basis of race prejudice; the propaganda justifies it.

Race prejudice, then, is simply an aspect of political-class prejudice and, although it takes different forms in different countries, the interests of the coloured peoples of the world remain nevertheless bound up with those of the working-class everywhere. For this reason, the greatest threat to the continuance of racial antagonism comes from the organized efforts of this class, especially in the great cities of the West. It need hardly be said that the substitution of native coloured capitalists for

whites will not solve the social problems of the great masses of coloured people. The solution rests in the establishment of democracies and the complete liquidation of both feudalists and capitalists.

In the United States the institution most feared and hated in the South is the Congress of Industrial Organizations, a great labour union which has decided to organize black and white workers together. In Russia there is no race conflict, and all capitalist countries are panicky over Russia's potentialities for outspoken condemnation of race prejudice and discrimination. Because the entire economic life of Great Britain is geared to a world system of imperialism and exploitation of coloured peoples and their resources, even the present Labour Government becomes overwhelmed in its attempt to establish a people's democracy. It is probably safe to say that the world will be freed of "colour prejudice" just as soon as it becomes free from the need to exploit the labour and resources of human beings for private profit.

OLIVER C. COX

THE SPIRIT OF ASIA AND OF INDIA

[**Dewan Bahadur K. S. Ramaswami Sastri** treats here a timely topic. What will an awakened Asia and a regenerated India have to offer to the world? India's greatness lies primarily in the spiritual and moral basis of her culture. It is not cults and creeds that the West needs from India today but the concept of man's divine potentialities and that of Dharma, the Religion of Duty and of Law, of Order which is Beauty, which have been the spring of India's own perennial vitality.—ED.]

Now that Asia is awake and fronts a new sunrise of her being with courage and confidence, it is for her to know herself as she is and also to realise the real motive force of her being, the heart whose incessant pumping of the rich blood-stream of the higher life has kept her in health and power. She cannot realise herself better than beholding herself in the magic mirror of Shelley's genius, especially in *Prometheus Unbound*, and she cannot realise her own heart, viz., India, better than by beholding herself in the twin magic mirrors of Valmiki's *Ramayana* and Kalidasa's *Raghuvamsa*. I shall try in this essay in a brief and suggestive manner to assist in this task.

To know Shelley the poet we must know Shelley the man. He was a meeting point of Platonism and the French Revolution. Hazlitt said: "The French Revolution was the only match that ever took place between philosophy and experience." I must urge that Platonism was another such match. A more exciting and successful match was played in the India of the Upanishadic Age,

but that is by the way. Shelley posed as an atheist, but was really a denizen of the *Civitas Dei*. He was also a cosmopolitan, an internationalist, a supreme humanitarian. He loved liberty as intensely as he loved humanity. Benjamin Franklin once said, "Where liberty is, there is my country." That was the vision of Shelley also. Mentally he lived habitually in the ideal world of liberated humanity.

When such a spirit takes up the drama of the liberation of Man, we can well expect an atmosphere more rarefied, more ethereal, more divine, than that which we habitually breathe. I am not concerned here with an exposition of the true inwardness of the great mystical drama which is one of the marvels of the world's literature. Shelley's aim in *Prometheus Unbound* is to substitute divine love for diabolical passion and possessiveness, as the motivation of human action, and to defy tyranny of all sorts and degrees till perfect liberation is attained.

The defiant spirit of man as symbolised in Prometheus is the son of Mother Earth and is oppressed

and fettered by Jupiter. But he forgives his enemy and becomes full of the spirit of *Ahimsa*. He knows the doom of Jupiter. Panthea tells him that "Asia waits in that far Indian vale." Asia is the spirit of love. A wondrous radiance shines in and from her.

The tyranny of Jupiter is overthrown by his own child Demogorgon. All evil bears within itself the seeds of its own destruction. Prometheus is liberated. He addresses Asia as "Thou light of life, shadow of beauty unbeheld." He is united with Asia; the spirit of freedom is in blissful union with the spirit of love. Demogorgon's final pæan in praise of Prometheus is famous; from it a few lines may be quoted here:—

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent,
To love and bear, to hope, till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor flatter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory.

Thus the reign of universal love and peace begins. We have in this great play a teaching of supreme beauty and value. The Spirit of Man must become full of *ahimsa* and love, it must defy all tyranny and achieve liberation. Only then can it be united with Asia, the radiant spirit of love.

In Valmiki's *Ramayana* we have in the *Sundara Kanda* a description of the expeditions sent by Sugriva, east, west, south and north to search for Sita. Though much of the

geography seems to be fanciful, we have a reference there to trans-Indian countries such as Yavadvveepa, Swarnaroopyaka, Yavana, Saka, Balhika, Cheena, Paramacheena, showing that India was in contact with the rest of Asia. Kalidasa's description of the military expeditions of Raghu shows how Raghu overran the countries of the Persians, of the Huns and of other peoples. In *Raghuvamsa*, iv. 31, Kalidasa says that Raghu's expedition was a civilising expedition and that he dug tanks in deserts, built bridges over rivers, and cleared the jungles. In another place in the poem he describes how the Indian expeditions never uprooted the political life of other lands but merely raised the standards of life there. He says in *Shakuntala* that Bharata was called so because of his protective effort in behalf of the whole world (*Lokasya Bharanâth*). When we study the religious overflow of Buddhism over Asia and the political overflow of India over South-east Asia, we see that no attempt was made to uproot and supplant. What was effected was a cultural transformation. As Swami Vivekananda says well:—

Like the gentle dew that falls unheard in the night but brings to blossom the fairest of roses in the morning, such has been the contribution of India to the thought of the world.

Thus India's exploratory overflow over Asia as described in the *Ramayana* became a military overflow, as described in the *Raghuvamsa*, and

eventually, as the result of Buddhism, became a cultural and spiritual overflow. Later yet, there was a colonial overflow, especially over South-east Asia and Indonesia. But this colonial overflow was not of the exploiting, imperialistic type as in the present vainglorious civilised epoch but was a civilising and cultural overflow, the Indians settling down in the new lands and raising the social, economic, political, cultural and spiritual life in the regions occupied by them. This was not done to drain their wealth into India but to spread a higher civilisation in the new regions. The highest achievements in this direction are to be found in Angkor Vat and Borobudur. Quite recently a manuscript in Sanskrit dated 856 A.D. was unearthed at Prambanan in Java where there is a famous Hindu temple to this day.

In ancient Indian geography Jambudwepe is Asia and Sakadwepe is Europe. Though, owing to political and religious cleavages, Asia tried to overrun Europe in the past and later on Europe overran Asia, yet in ancient Indian geography we find both together, *i. e.*, Eurasia, called Aswakrānta, *i. e.*, "horse-shaped." If we look at the map carefully Europe does look like a horse's head and Asia like its body!

Apart from indications in poetry and geography and history, there is no doubt that Asia is the home and birthplace of all the religions of the world. The great function of Asia has been the humanisation and

divinisation of man. She has always tried to synthesise philosophy and experience and to sublimate our petty life which is "rounded with a sleep." The vital force which enabled Asia to fulfil such a mission in the world came undoubtedly from India. India has been and is and will be the heart of Asia, the mother of religions and the saviour of the human soul. She is even today playing well the match between philosophy and experience.

One word must be said about the world's need of Asia. I have till now been referring to the vision of the supreme poets about Asia. The Indian politicians, as well as the Asian politicians outside India, have also given us their vision and their voice. Pandit Jawaharlal Nehru, who is India's as well as Asia's authentic voice on the political plane, said in inaugurating the recent Asian Relations Conference at New Delhi on March 23rd:—

We have no designs against anybody; ours is a great design of promoting peace and progress all over the world....Asia, after a long period of quiescence, has suddenly become important again in world affairs.... There can be no peace unless Asia plays her part.

Here, he said, the mind of man had "searched unceasingly for truth and the spirit of man shone out like a beacon which lightened up the whole world." And India today, now emerging into freedom is, as Pandit Nehru said, "the natural centre and focal point of the many

forces at work in Asia."

Let me recall here Beaconsfield's words about Asia and Europe:—

Unhappy Asia! Do you call it unhappy Asia? The land of divine needs and divine thought! Its slumber is more vital than the waking life of the rest of the globe, as the dream of genius is more precious than the vigils of ordinary men. Unhappy Asia, do you call it? It is the unhappiness of Europe over which I mourn.

A revived Asia will, as he predicted, act upon Europe.

Let us take heart from the united vision and voice of poets and politicians. Let us remember the beauti-

ful and fiery words in which Shrimati Sarojini Devi, who is both poet and politician, expressed the dream and destiny of Asia in her presidential address at the Asian Relations Conference:—

Asia shall redeem the world.... We move onwards and onwards and onwards, higher and higher and higher till we ascend to the stars. Who shall hamper our ascent to the stars? Who will bid us "Halt! Thus far and no farther"? We do not cry for the moon. We pluck it from the skies and wear it upon the diadem of Asia's freedom.

K. S. RAMASWAMI SASTRI

SCIENCE IS ARRIVING

Prof. Michael Polanyi, in his leading article in the April *Nineteenth Century and After*, on "Freedom in Science," bases the scientist's claim to self-direction on the coherence of science. His individual impulses are respected in science only in so far as they are dedicated to its tradition and disciplined by its standards. Each scientist adjusts his activities to the results achieved by others, making science a co-ordinative effort.

Scientific research differs from working a picture puzzle, Professor Polanyi suggests, in that the scientist is given no assurance of an intelligible and discoverable ground plan. But surely this is negated by his concession that

...every new discovery claims to form an addition to the system of science as transmitted from the past. There is inherent therefore in each new claim to discovery the practical affirmation of a coherent system of truth, which is capable of indefinite extension into yet unexplored regions.

Coherence and freedom in society, he writes, depend on "the extent to which men uphold their belief in the reality of truth, justice, charity and tolerance and accept dedication to the service of these realities." "It seems," he warns, "that unless we radical-

ly reaffirm to-day the transcendent foundations of our civilisation," the logical outcome of the inadequacy of the ideas of our time "will not be delayed for long."

Science, Professor Polanyi might have added, gives its own factual confirmation even of those transcendent values. It has established, for example, the indispensability of intellectual honesty to advance in knowledge; the operation of cause and effect in the material world and, more recently, in psychosomatics, in relations between the psychomental and the physical; the facts of interdependence and symbiosis, of the synchronous and rhythmic activity characteristic of health, and of bodily disease being the organic nutritive expression of the "sin of separateness" in the bodily tissue.

Scientists, he declares, dedicated "to the advancement of an intellectual process beyond their control" and to the upholding of traditional values, "form a community believing in a certain spiritual reality and covenanted to the service of this reality." A far cry, surely, from the scientific materialism of the closing years of the last century!

NEW BOOKS AND OLD

A LITERARY CATHEDRAL *

Walt Whitman, a poet for untried youth and experienced age, is a writer of extremes, of the world *en masse* and the individual; of purity and animalism; of both rough and gentle quality; of crudity and an idiom subtly wrought: in a word, he perhaps represents inspired natural man more closely than any other poet. He is more a man, cosmic man feeling out and forward, than pure artist. Those of finer æsthetic perception will at first reject him though ultimately they must come to appreciate his individual medium, the long, slow, irregular lines surging back and forth like the tides of the sea.

This new Everyman edition contains all the poems Whitman wrote, with an introductory interpretation by that fine scholar Emory Holloway of Queens College, New York City. Professor Holloway likens that vast accumulating construction *Leaves of Grass*, in its nine editions from 1855 to 1892, to a Gothic cathedral with its entrance (in "Inscriptions"), its "nave, with its reminders of nature in its branching trees of chiselled stone and its sunlight stained by high windows...devoted to the education, the functions, and the divine capabilities of the individual personality" leading on "toward the elevating beauty of the altar in the distance." There are "little chapels exfoliating in all directions, each a miniature, in its way, of the edifice

as a whole." Perhaps readers may retort that Whitman's earthy conception of one aspect of man, his emphasis on sex and his hints at a physical relation between males, can have no fitting place in the temple of God; but to Whitman man was God's temple, ideally a strong splendid temple of creative beauty. From what we know of his life much of the rather gross talk of procreation, of physical caress, was almost certainly, since man and idealist were so closely interknit, the expression of a wish-fulfilment: Whitman is giving vent in words to feelings he could not physically relieve. That same impotence led him, whom many who knew him felt to have been of innate honesty and purity, to childish lies about himself ranging from an exaggeration of the sales of his books to the statement that he had begotten six children.

But we in this outspoken, more scientific age can more easily swallow the grosser, falser aspect of Whitman than could his nineteenth-century contemporaries; finding it rather more pitiful than shocking. That Whitman was a poet, a genuine mystic poet, there can be no doubt; in Keats's definition a "chameleon poet" continually "filling some other body." In "Sparkles from the Wheel," a perfect etching of a knife-grinder with children watching him, Whitman writes of

* *Leaves of Grass*. By WALT WHITMAN. (Everyman's Library, J. M. Dent and Sons, Ltd., London. 4s.)

Myself effusing and fluid, a phantom curiously floating,
 now here absorb'd and arrested,
 The group (an unminded point set in a vast surround-
 ing),
 The attentive, quiet children, the loud, proud, restive
 base of the streets,
 The low hoarse purr of the whirling stone, the light-
 press'd blade,
 Diffusing, dropping, sideways-darting, in tiny showers of
 gold,
 Sparkles from the wheel.

It was Whitman's avowed intent to range first over the vast, sprawling, ever-widening stream of American life and then beyond it, interpreting, exhorting, praising man and his work; to sing for those who were dumb; to open the eyes of those who were not yet aware of the beauties of life. As an interpreter of the joy of nature he stands high. But, dear as nature in all its forms was to him, he turned in greater ardour to his fellow-men, liking to live in a city, to rub shoulders with the masses, the common man. The low, the despised, the criminal, he could encompass in love and understanding.

To his own generation Whitman came most forcibly home in those terrible, pitiful poems of the Civil War, "Drum-taps," outcome of his work among the wounded. In these he presents an unforgettably vivid picture of that sad conflict, its pain, its cruelty. The tragic death of Abraham Lincoln, another national grief, linked him closer to the people with his "O Captain, My Captain"—verses which

incidentally prove how right he was to avoid in general a regular poetic form. The greater dirge for Lincoln "When Lilacs Last in the Dooryard Bloom'd" is perhaps his finest poem, more closely constructed than much of his work, a rich embroidery on three emblems, the star of the national banner, the lilac (his own poignant loss) and the bird (triumphant death). The thrush "shy and hidden" "Sings by himself a song, Song of the bleeding throat, Death's outlet song of life," "With pure deliberate notes spreading, filling the night":—

Come lovely and soothing death,
 Undulate round the world, serenely arriving, arriving,
 In the day, in the night, to all, to each,
 Sooner or later delicate death.

Prais'd be the fathomless universe,
 For life and joy, and for objects and knowledge curious,
 And for love, sweet love—but praise! praise! praise!
 For the sure-enwinding arms of cool enfolded death.

What has Whitman to offer us in our racked world today? Vitality, I think, hope and a sense of largeness, of bounds beyond our own circumscribed, threatened lives. To some of us his voice may be too loud, too confident, but none can stop his ears to him.

With music strong I come, with my cornets and my drums,
 I play not marches for accepted victors only, I play
 marches for conquer'd and slain persons.

Have you heard that it was good to gain the day?
 I also say it is good to fall, battles are lost in the same
 spirit in which they are won.

DOROTHY HEWLETT

Meet My People. By DEVENDRA SATYARTHI. Sangam Publishers, Ltd., Lahore. Rs. 7/8). This book represents the harvest from Shri Devendra Satyarthi's indefatigable tilling of the Indian country-side. This lover of the Indian peasant and his songs for years has travelled up and down the country, recording the folk-songs in many languages. He translates many of them here. Their *naïveté* is often touching and attractive, but the themes are very frequently commonplace. The imagery is sometimes exceedingly crude, by sophisticated standards, and the abandon of some of the songs—among them,

perversely, the most poetic—makes their unexpurgated rendering highly vulnerable to the moralist's attack. The songs and the story of Hindu-Muslim clashes centuries old are ill-timed. Dr. Mulk Raj Anand contributes, by way of introduction, an interesting independent essay, which bears, however, only a quite oblique relation to the book itself. Both writers are moved by their sympathy with the village folk, but Shri Satyarthi is less the iconoclast than the aesthete. The book is as delightfully illustrated as it is carelessly bound.

E. M. H.

INDIA, ANCIENT AND MODERN *

Indian culture, like the mighty Ganges, has been a continuity of Aryan thought and civilization through the ages, giving unity and meaning to the lives of races and centuries as it has passed through them, carrying immense promise, unassailable certainty. And, like her, Indian culture has been capricious too, in the sense that it manifests itself at different times in different shapes. In one age it is through epics that it sends out its message; in another through love lyrics and romantic stories; in yet another, through folk-songs and witty tales; or it may be in the austere form of religious texts and moral precepts. But whatever it is, its tone and temper, its strength and spirit are unmistakable, authentic, authoritative. The interpreters of its different facets have been many and varied. Each new writer has discovered in it something to revitalize his own age, to infuse into it the spark that will keep burning the beacon-fires of the higher life.

Among the masterpieces that enshrine the quintessence of our culture the *Ramayana* is indisputably the leading one. From the time of Valmiki till today, it has kept its pride of place as the book that presents an ideal world, ideal kingship, manhood and womanhood. To countless millions it has been an unfailing source of inspiration, guidance and strength. Principal D. S. Sarma, whose several books on

Hinduism are deservedly popular, has in *The Prince of Ayodhya* attempted a purely literary approach to the *Ramayana*. He considers the story as a tragedy, a romance and an epic. He narrates the story in simple language for the young. His view is that Valmiki had a high purpose in composing the *Ramayana*, namely, the depiction of the conflict between Rama and Ravana as not so much between two races as between two civilizations, two ways of life. Its central purpose, according to the author, is to show that the true progress of humanity lies in its moral and spiritual evolution, not in material and scientific development. Valmiki's message, he points out, anticipates in part Gandhiji's message to our generation. The volume is typical of the author's clear thinking, sane interpretation and simple style.

Relating to the same theme but with a slightly different emphasis is the *Life and Teachings of Sri Rama* by M. R. Sampatkumaran in the "World Teachers Series." In a short compass the author presents a brief but vivid account of the sublime life and example of Sri Rama. As divine Redeemer he embodies the noblest and most lovable qualities, and remains the highest exemplar of the virtues to which human nature can attain. Written with admirable scholarship, with penetration and in a pleasing manner, this

* *The Prince of Ayodhya*. By D. S. SARMA. (Sri Ramakrishna Math, Myslapore, Madras. Rs. 4/- Boards; Rs. 6/- Calico)

Sri Rama. By M. R. SAMPATKUMARAN, (Natesan and Co., Madras. Re. 1/-)

Witty Tales of Badshah and Birbal. By M. S. PATEL. (N. M. Thakker and Co., 140 Princess Street, Bombay. Rs. 6/12)

Eastern Light of Sanatan Culture. By MAHARAJ RANA SIR UDAIBHAN SINGHJI, RANA OF DHOLPUR. (Thacker, Spink and Co., Ltd., Calcutta. Rs. 5/-; Library Edition, Rs. 7/8)

Golden Jubilee Souvenir. (Sri Ramanasraman, Tiruvannamalai. Rs. 10/-)

little book should be read by all those who revere the *Ramayana* and its message. The last three chapters make very useful reading.

In medieval India, with the advent of the Mughals, Indian life and thought received support from a new tributary. Of all the Mughal Kings that ruled India, Akbar was the best, a patron of arts and letters, a great inspirer, and a famous wit. Birbal was the chief luminary at his court, and their intellectual comradeship produced radiant sparks. Endowed with keen intellect, the poetic faculty and flashing humour, Birbal has become a household word for wisdom, wit and repartee. The tales attributed to him constitute a mine of precious gems—brilliant in lustre and practical in use. Eighty short tales are presented in English translation for the first time by Prof. M. S. Patel in *Witty Tales of Badshah and Birbal*. Great credit is due to the author for his pioneering attempt, and to the publishers for the artistic get-up. The cover-designs, specially drawn by Mr. Iqbal Husain, whose ancestors claimed close relations with Akbar and his court, are indeed well done, and give the reader a glimpse into the pomp and pageantry of the Mughal dynasty at its meridian. The volume embodies one aspect of Indian culture as it manifested itself in medieval times.

Eastern Light of Sanātan Culture brings us to modern India. The author, H. H. Maharaj Rana Sir Udaibhan Singhji of Dholpur, is a philosopher and a devout student of ancient Hindu religion and culture. Born and bred in an illustrious Hindu family, he has a rich background of religion and thought. With this as his sheet-anchor,

he raises his voice in favour of the revival of spirituality. Like many others, he is appalled at the way in which the world has been moving down to materialism and selfishness. Yet he is not disheartened. He holds that Religion, as envisaged in *Sanātan dharma*, can alone save humanity. The book deals with different topics relating to the Hindu religion, and bears testimony to the author's faith in renascent Hinduism as a solvent of all human ills. The Sanātan culture, as he conceives it, is truly light from the East. One wonders how many of our rulers share the sentiments of this scholar-prince!

One important aspect of the renaissance in modern India is the emphasis that certain individuals have been laying on spiritual experience. One such is Sri Ramana Maharshi of the Ramanasraman at Tiruvannamalai in South India. The life history and spiritual development of this great soul reads like a romance. From his fourteenth year till today his has been a life of search and fulfilment. And many have been the pilgrims to whom the Maharshi has proved to be a beacon. Even foreigners from distant lands have acknowledged their indebtedness to this sacred man of India, and sung his praises. The present volume contains tributes to the Maharshi from his disciples and admirers, as well as interpretations of his teachings. The volume commemorates the day, 15th September 1896, when the Maharshi as young Venkatraman consecrated himself to transcendental life. The volume is bound to be a source of inspiration to those whose ambition it is to realise the Eternal Truth, the Self Supreme. India has

been known through the ages as the home of saints and sages. That she still retains this proud title is proved by Sri Ramana Maharshi and his Abode of Peace. *The Golden Jubilee*

Souvenir is a repository of the religious and spiritual aspects of the culture which has vitalised India down the centuries.

V. N. BHUSHAN

The Timeless Moment. By WARNER Allen. (Faber and Faber, Ltd., London. 10s. 6d.)

A mystic is one who encounters an experience different in kind from those preceding it. He has travelled the Damascus Road. He has glimpsed a new heaven and a new earth. All attempts to describe this timeless tryst with the Eternal are only variations on the theme: "Behold I show you a mystery." This is the reason why all accounts of mystical experience have an approximate air. Words seek to evoke what they are impotent to express. And therefore it is that, in the same way as genius is fully revealed only to genius, so the mystic is fully understood only by mystics. He can only invoke collaboration: he cannot compel by logic.

To Mr. Warner Allen, on the threshold of fifty—when he was listening to a performance of Beethoven's Seventh Symphony—came an experience of this order. Before this illumination, "the works of the great mystics, Christian and Pagan, did not appeal" and were attributed to "the obscurity and irrational emotionalism of self-deception." But, as a result of illumination, there

occurred that process of "reversal" so profoundly described by Martin Buber in his fundamental work *I and Thou*,

There is a time of maturing, when the true element of the human spirit, suppressed and buried, comes to hidden readiness, so urgent and tense, that it awaits only a touch from Him, who touches in order to bring forth.

The Timeless Moment is the first result of this process of reversal—the process whereby that which was at the circumference moves slowly towards the centre; while that which occupied the centre abdicates—and journeys towards the circumference.

Mr. Allen's book—as the Contents page shows—is a super-conducted tour through Mysticism, but, in a foreword, he expresses the hope that at a later date he will "round off this preliminary inquiry into the nature of what is sometimes called mystical experience with a fuller study of its significance in daily life." Many readers will await this fuller study impatiently.

It is not possible to review *The Timeless Moment* in a few hundred words, but this notice will have achieved its purpose if it attracts the attention of those to whom this book belongs.

CLAUDE HOUGHTON

PHILOSOPHY AND SCIENCE *

This is not a history of European philosophy in the ordinary sense. It bears the impress of Russell's personality throughout. He does not merely put together the reasonings of a few selected philosophers of different schools. He goes beyond the schools to the social *milieu*, and analyses the trends of thought, social, economic, political, religious, etc., which dominated the age and the community and found expression in some outstanding thinkers of the time. These thinkers were, according to Russell, products of the *milieu*, and they in turn directed the thought of the community into definite channels, and provided a kind of working philosophy for political leaders. According to him, writers like Rousseau and Nietzsche have inspired in our time Fascist dictators like Hitler and Mussolini, while Marx is the spiritual guide of Russian totalitarianism. Russell has included in his masterly review ancient philosophy dominated by Christianity, and modern philosophy largely influenced by science and technology.

The book offers a clear statement of the doctrines of all eminent philosophers and of many less known thinkers who had great influence in their time, together with a running criticism of their views from the stand-point of logical empiricism; and also much other historical matter presented in a new perspective of intense interest. It shows an unusual combination of breadth and depth of thought.

There is, however, one important defect. It relates to Russell's special stand-point. He thinks logical Empir-

icism the culmination of philosophical thought, and the most rational and scientific way of tackling philosophical problems.

In the welter of conflicting fanaticisms, one of the few unifying forces is scientific truthfulness...to have insisted upon the introduction of this virtue into philosophy, and to have invented a powerful method by which it can be rendered fruitful, are the chief merits of the philosophical school of which I am a member.

He forgets that that system of thought is itself the product of the scientific and mathematical formalism of the present day in the West, and the decay of spiritual idealism. He is accordingly unable to go beyond it to adopt a critical attitude towards it. He would even recommend a separation of the scientific from the religious aspect in philosophical thought.

Philosophers, from Plato to William James, have allowed their opinions as to the constitution of the universe to be influenced by the desire for edification: knowing, as they supposed, what beliefs would make men virtuous, they have invented arguments, often very sophistical, to prove that these beliefs are true. For my part I reprobate this kind of bias, both on moral and intellectual grounds....

The virtue of scientific truthfulness or the habit of basing beliefs upon observations and inferences which are as far as possible impersonal is a virtue which is restricted to the narrow sphere of science. It is impossible to transport it into philosophy, which is at least as closely allied to religion as it is to science. Science is the lowest form of our theoretic consciousness. It is when we are dissatisfied

* *History of Western Philosophy.* By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 21s.)

with this, that we begin to be reflective. Philosophy is born of such reflection. It begins where science ends. If there is no "higher" way of knowing, by which we can discover truths hidden from science, there is no need of a philosophy at all.

The traditional proofs about God and other metaphysical entities may all be spurious. But reason may find in our own experience grounds for a new approach to reality, which may lead to unthought-of results in the field of knowledge itself. We cannot rule out a personal search for the reality within us, guided by reason based on certain fundamental intuitions.

In any case, the present condition of

Europe is a commentary upon its philosophy of life, which is dominated by the growth of science and technology, and inspired by the will to power. The great idealistic system-builders of European philosophy may not have given us philosophical *truth*. But they at least stimulated thought, and kept it tied to a moral and religious outlook. The modern empiricists are simply rattling the dry bones of logical formalism, which has no bearing whatsoever upon the life of the community and which is strictly confined to the learned precincts of the schools—a sad commentary upon the leaders of philosophic thought in Europe.

G. R. MALKANI

A New World. By W. B. BASHYR-PICKARD, B.A. (Cantab.). (The Woking Muslim Mission and Literary Trust, The Shah Jehan Mosque, Woking, Surrey, England. 6s. or Rs. 3/8)

To every man his vision, and, pre-eminently in this transition period when ideas are in flux, it is valuable for men of different view-points to share their dreams of a better world. This book makes plain how closely Islam is in sympathy with many aspirations of leading Western thinkers. Mr. Pickard's philosophical premises will satisfy neither Advaitists nor orthodox Christians nor reincarnationists but, by his different route, he reaches much the same desiderata. Mr. Pickard condemns all class-monopolies and calls for equal opportunities, and for good-will as the surest foundation for peace. He proves that true Islam stands too for tolerance, quoting

reassuringly the *Quran* (2: 256): "There is no compulsion in religion."

If the author had thought things through, could he proclaim that "every one of us must be at the work nearest to our hearts"? There are monotonous tasks necessary in our civilisation, even repulsive tasks, that, unless justly rewarded in proportion to their distastefulness, surely none would do except by fair rotation or from either economic compulsion or selfless dedication to the commonweal.

Some of the ideas set forth are trite, for all the fresh approach, but some are admirable, *e.g.*, Mr. Pickard's insistence on the dignity of work, on the possibilities of leisure as distinct from idleness, on the sanctity of family relationships and on "health of body, mind, soul and spirit" as the positive side of peace.

E. M. H.

A DREAM-LIKE POEM *

Laurence Binyon, Mr. Bottomley tells us, had pondered the theme of Merlin for many years before his death, always hoping for the leisure to devote himself to it entirely. This he was never granted. But although the poem upon which he had worked amid constant interruptions for so long remains a fragment, lacking the Parts II and III he had planned for it, it consists of no less than fourteen scenes and forms a sufficiently self-contained poem, particularly with the hints of what was intended to follow, which Mr. Bottomley has gleaned from letters, to stand by itself. Though cast in dialogue, such action as it has is a slender thread that holds together, rather tenuously at times, an essentially spiritual drama. Binyon was drawn to the theme by learning of another Merlin than the Arthurian, a Northern Merlin whose legend was that of a defeated fighter fleeing from the battle of Arderydd with a disordered mind, to find refuge by the waters of the upper Tweed. Eventually he based his story on Geoffrey of Monmouth's poem and his Merlin became a Welsh Prince Myrddyn, who in the height of battle was horrified by the spectacle of those who had fallen to his sword and, casting it away, took to the forest, there to search for an immaculate wisdom that could not be violated. In such a story Binyon could express a contemporary as well as a timeless meaning. Was not T. E. Lawrence such another Merlin in our own day? In this Part I of the poem, Merlin seeks to escape the unresolved anguish of the spiritual man, caught in

the great web of existence, by making himself invulnerable and independent of everyone. He longs to hear always the eternal music that he once heard for a moment long ago.

It rose like the beginning of the dawn
Out of the silence; it was like the voice
Of one commanding; Come!
I knew no want, no boundary, no impediment.

It flowed into my body, it was I.
It was my heart beating:
The world was within me.
It was to hear that music I was made.
I have lost it.
It is deep in the dark water.

But Taliesin, the bard, who sings of
"the last wisdom of sorrowing mortals" as

... the smile which enters the hard heart
Which overcomes sorrow with all understanding.

would teach him that the ecstasy of that pure music must be humbled through love and suffering to human needs, if it is not to prove a dizzy rapture that imperils the soul. "The powers of the Air" as Saint Kentigern also says,

... are in wait
For the Soul that is so tempted.

Merlin acknowledges their truth. He sees that he has sought a freedom that is "not for mortal mind" and he is frightened by his abstract vision. But his dilemma remains. For to humble himself to his fellow-men seems to involve acceptance of the cruelty and corruption of existence.

Could I but drink of the waters of ignorance,
Then would I not be importuned, no, nor
accused,
Then would the sap again be running in the
stem.

* *The Madness of Merlin*. By LAURENCE BINYON. With an Introduction by GORDON BOTTOMLEY. (Macmillan and Co., Ltd., London. 6s.)

Then were mere breath sweeter than all
things else ;

Then would I be contented and companioned,
Judging not ancient terrors but accepting
each,

Innocently cruel and happy in corruption.

Then would I be unwounded, questioning
nothing,

Embrace my kind and turn to the sun rejoicing.

At the climax of his suffering he is tended by a country girl, Himilian, and knows the comfort of her love, only to recoil from it as from the snare of the flesh. But Himilian is no Vivien, no sensual enchantress. She is homely goodness and womanly devotion. And though Merlin dreads in her the enclosing bondage of earth and its generation,

we know that eventually his wisdom must be reconciled to and completed in her love, his height in her depth. Such in brief is the essential theme of the poem. It is written in verse which is at once free in its rhythms and controlled by a regular syllabic basis. It is a dream-like poem but the details are never blurred and it contains passages as beautiful as any Binyon ever wrote. The integrity of true seership, so hardly won from every sort of upstart idealism, was a subject that few were better qualified to handle than he. As ever, the tension of his verse is seldom high, but it never fails in grace of insight and expression.

HUGH F.A. FAUSSET

The Way of Acceptance: A New Version of Lao Tse's Tao Tê Ching. By HERMON OULD. (Andrew Dakers, Ltd., London. 5s.)

The Way of Life according to Lao-tzu. Translated by WALTER BYNNER. (Nicholson and Watson, Ltd., London. 4s. 6d.)

Probably more translations have been made of Lao Tzu's *Tao Tê Ching* than of any other book in the world except the Bible. Its small compass—about 5,000 words in the Chinese—and the deceptive simplicity of its tersely worded sentences have lured many to essay a task which was far beyond their powers. The result is that dozens of versions now exist which can hardly be recognized as representing the same text.

Here we have two new attempts which bear very little relation to each other, but have at least one feature in common: neither of the two authors is able to read Chinese! Mr. Bynner

makes this astonishing avowal quite frankly, and adds: "Through various and varying English versions...I have probed for the meaning as I recognize it...prompted by hope to acquaint Western readers with the heart of a Chinese poet whose head has been too much studied." Mr. Ould, for his part, claims only to have produced "a readable and intelligible paraphrase of a famous manual of philosophy." He too has read and collated, though much more conscientiously, a number of different translations, which "led to the discovery that in spite of inconsistencies, contradictions and obscurities, an intelligible meaning did emerge." He admits that his version "contains a considerable element of guesswork," which he prefers, however, to call "intuition." He appears to have relied mainly on Waley's translation, but makes his own more congenial by discarding points of abstruse scholarship and polishing up the style

generally. We feel that he is genuinely concerned to present Lao Tzu to the public as accurately, and at the same time as attractively, as he can. Mr. Bynner's object is something different: he wants above all to give vent to poetic fancies of his own, draped as it were over the bare skeleton of Lao Tzu's sayings. Accuracy is not one of his aims.

Let us take a few examples. Translated literally, the first sentence of Chapter 5 runs; "Nature is not benevolent: she treats all things as if they were straw dogs" (used in sacrifices). Mr. Bynner: "Nature, immune as to the sacrifice of straw dogs, faces the decay of its fruits." Another simple sentence comes at the end of Chapter 9: "When your work is done, retire into the background; for this is the Way of Heaven." Mr. Bynner: "Do enough, without vicing. Be living, not dying." Chapter 30 contains a grim warning, now being brought home to us all: "In the track of great armies there must follow lean years." Mr. Bynner quite obscures

the meaning with "Conscription of a multitude of men drains the next year dry." Mr. Ould has: "In the wake of marching armies follow years of drought." This would be correct but for the word "drought," which is neither in the Chinese nor a natural consequence of war.

In summing up, we may say that Mr. Ould, who does not claim to be a translator, has somehow succeeded in piecing together an elegant version which comes nearer to the original than many of its predecessors. Mr. Bynner has written what might be described as an interesting poetic dissertation on the eighty-one chapters of Lao Tzu's work, containing something of his thought, but little of the form into which he cast it. Both writers must be warned not to expect much leniency from their critics. For what sort of reception would be given to a new translation of Plato made by someone wholly ignorant of Greek? And why should the verdict be different just because the language happens to be Chinese?

LIONEL GILES

A Garland of Indian Poetry. Chosen by H. G. RAWLINSON, C. I. E. (Royal India Society, London. 7s. 6d.)

Of these thirty translations from the Vedas to the seventeenth century, some must enrich readers unfamiliar with India's spiritual treasure. Others will find the garland thin, for all the richness of individual flowers. Anthologies legit-

imately reflect personal taste. But the description of the nightly deep-sleep state from the *Brihadaranyaka Upanishad* captioned "The Sleep Eternal" is misleading. Also Emerson's magnificent line is better rendered in "When me they fly, I am the wings," than in the version adopted.

E. M. H.

Man and Society: The Scottish Inquiry of the Eighteenth Century. By GLADYS BRYSON. (Princeton University Press, Princeton, U. S. A., and Geoffrey Cumberlege, Oxford University Press, London. 22s.)

Enlightenment and progress are concepts apt to evoke more derision than sympathy nowadays. History has taught us that our precious "enlightenment" was but the harsh glare of a Photoflood lamp, brilliant while it lasted, but soon burning itself out and leaving us, dazzled, in a more impenetrable darkness than before. In comparison, the medieval "darkness" now seems light, and the ancient world the bright morning of mankind. There is, admittedly, an element of nostalgia in this—and a degree of truth.

As for the progress fetish, it is no longer negotiable currency. It is now merely the specialized prerogative of plumbers, surgeons and atomic physicists. We no longer "believe" in it, and we even resent the credulity of the centuries which did believe in it, for we are paying the price. Better, we feel, to nail ourselves up in our coffins with the aid of Pascal, Kierkegaard and Baudelaire than be blown to smithereens by progress. "The greatness of man," said Pascal, "is in that he knows he is miserable. A tree does not know that it is miserable." Nor a believer in progress.

But the group of eighteenth-century Scottish thinkers discussed in this book cannot lightly be dismissed, even though they were to a considerable extent dyed in the Optimism of their day.

Over the discussions (of these men) there lingers a note of optimism, of which too much has been made by commentators; for

not only have too many of the commentators said too much, but the optimism itself they have exaggerated. Still, there is little doubt that there was considerable "relish" attached to being alive in a century when, for the first time, men really came to believe that they could guarantee a future which would be full of happiness for the human race.

However much history has given their optimism the lie, their empirical approach to the problem of man and the social structure, their insistence on human experience as the starting-point of inquiry, their repudiation of reason in an Age of Reason and (by corollary) their vindication of the validity of emotional experience—these are all factors which ally them at least to the *methods* of the twentieth century at its best. As for the scope of their enquiries, Miss Bryson rightly points out that "to be a moral philosopher in the eighteenth century was to take for one's self just such a comprehensive programme [as that of the social investigator today], within the limits of the knowledge of the time." She goes on:—

By twentieth century investigators, so given to this same endeavour, this effort should be appreciated for what it was—a concerted effort to find the facts about human association—what enters into association and what it leads to in the making of culture patterns.

Nevertheless the book is heavily academic. It cannot untether itself from its foundation of facts and honest scholarship: at no point does it descend into the abyss or scour the heavens for a more apocalyptic truth. There isn't time nowadays for less. Our greatness may be in the knowledge of our misery; but even the Misery of Man, as Pascal well knew, generates energy for salvation.

J. P. HOGAN

Plato's Theory of Man. By JOHN WILD. (Harvard University Press, Cambridge, U. S. A., and Geoffrey Cumberlege, Oxford University Press, London. 28s.)

Because Plato was a poet and a mythologist as well as a dialectician, many people have tended to regard him as an idealistic dreamer and to range him against the scientific-minded Aristotle. But so far from true poets being unrealistic, their grasp of reality is exceptionally intimate. Plato was an abstract thinker, but his abstractions, unlike those of most modern philosophers, were closely related to the concrete life of men. When he called philosophy "the noblest pursuit of all" or "the thing itself," he meant that archetypal wisdom which is not only the supreme good, from which all other goods derive, but a perfect expression and elucidation of the nature of man and the basis of all sound human culture. The sickness of the Athenian culture which he diagnosed was in some ways like our own. So his philosophy both is relevant to human nature in all ages and sheds light, as Dr. Wild writes, on some of the most vexed problems of the contemporary world, on the use and misuse of the arts and techniques, for example, on tyranny and how it is to be avoided, on the relation of the individual to the community, and on the true order of human life and how it becomes inverted.

This last problem is the basis of all others and it is on Plato's treatment of it that Dr. Wild concentrates throughout his searching survey of Plato's thought. In each of his chapters, with the exception of one in which he presents and interprets the famous image of the Cave, he expounds first the true

order as Plato conceived it and then the characteristic inversion or deformation to which in turn the human arts, the social life, individual life, and the nature of Being, as set forth in the *Parmenides*, and of Knowing, in the *Theaetetus*, can succumb. He ends with an account of Plato's picture of the Sophist, who confuses his own subjective ideas with real being, and man with the Creator "which is precisely what Plato, in the deepest opposition to modern thought, has analyzed as the first root of moral and social disorder."

The most obvious sign of the inversion of the true order of knowing and being is the explanation of the higher in terms of the lower, or of spirit and intelligence as mere properties of matter. This is that confusion of the material condition with the real cause which reduces everything to the same insignificant level. It is, of course, the typical heresy of today, and it results in a denial not only of the self-sustaining cause, which is the ultimate reason because of which everything is what it is, but of the whole hierarchy by which each cause, as each faculty or each art or social function is sustained by one higher than itself.

To apprehend something of the true hierarchical order of things as they proceed from their ultimate source was for Plato the goal of education. To quote Dr. Wild, it was

the revolution of the Soul away from the less intelligible things (subjective sense data in us) which happen to be better known to us, towards more intelligible things (existing in themselves) which are less well known to us. In this moving process the human soul passes from a social or individual subjectivism, in which man, both social and individual, is allotted his proper subordinate station, and

God, not man, is finally known as the measure of all things.

To achieve this revolution it is not necessary to undertake the arduous task of dialectical analysis which Plato embraced and Dr. Wild so industriously epitomises. But those who would

grasp the structure of reality intellectually, as a preliminary to a more direct spiritual insight, will find in this book a clear and cogent exposition alike of its true form, and of the characteristic falsifications of it to which man is so perennially prone.

HUGH I'A. FAUSSET

The Gospel according to Gamaliel. By GERALD HEARD. (Cassell and Co., Ltd., London. 7s. 6d.)

Anyone interested in the common background of modern Judaism and Christianity will be grateful to Mr. Heard for this cogent little book. Hillel, "by his deep learning, piety, humility and passionate love of peace, brought the thought of Judaism into that form which has made it able to survive as a lofty ethic until the present." In Hillel's time, "the Temple with its blood sacrifices was becoming increasingly a spiritual anachronism." Most of the Chosen were no longer in the Promised Land; the synagogue was the real religious centre, the reading of the Law and the practice of prayer were the real worship.

Gamaliel, Hillel's grandson, was born about ten years before Jesus and carried on the Hillel tradition. Jesus, the poetic prophet, is described as

spiritually of Hillel's school. Seventy-five per cent. of his sayings have been found in the utterances of that school. The favourite maxim of Hillel's group was the Golden Rule. His teaching, stressing humility, love, patience, that the meek inherit the earth, that gentle righteousness and unwearied forgiveness is the one sacrifice for sin that God

requires, that man is forgiven and sanctified by that relationship alone, that all mankind is God's child and men are all brethren—all this is Hillelism delivered with the magic of a poet, the power of a healer, and the drama of an identifying personality.

Mr. Heard's book is about Jesus and Paul and Peter as seen through the eyes of a sympathetic contemporary; but it is also about the "speculative and mystical interpretation of the Law, which makes the Law not a dead code but a way of life and light and love"; and yet again—the motive probably which prompted it to be written—about the crystallization of Hillelism into Christianity. Says Mr. Heard towards the end of his Introduction:—

Anything which will help Gentiles to understand how much their Christ owed to the Judaism of his day; anything which will help Jews to regard Joshua (i.e. Jesus) as great with all the greatness of their beloved prophets, may do something, however slight, to help rid our civilization of one of its worst blots.

The narrative, as such, is absorbing; the drama inherent in the narrative is managed with great skill. Evidently in Mr. Heard, as in others before him, the religious man includes the artist.

J. P. HOGAN

The Rapier of Lu: Patriot Poet of China. Translations and Biography by CLARA M. CANDLIN. (Wisdom of the East Series, John Murray, London. 4s.)

This latest addition to a famous series, now edited by the son of the late Captain L. A. Cranmer-Byng, tells more of the life and work of Lu Yu, "the Patriot Poet of China" than appeared in *The Herald Wind* in 1933. The output of this twelfth-century poet of the Southern Sung Dynasty was prodigious, and the contents of these forty pages are chosen from 2,000 poems. He was, as we are told in the Preface, essentially a war-time poet, and his principal theme was urging his countrymen to take up arms against the invader rather than submit to peace with bondage. This may have been a laudable use for the poet's brush, but we who know no Chinese

cannot share with the translator his greatness as a poet. For in the true sense of the term there can be no such thing as a translation of a Chinese poem. There can be a transcription, describing the subject, the mood, and even a trick or two of technique. But the result in English is not a poem, and the vogue of Chinese poetry in the West today derives from an interest in China rather than in the poems as poetry. And Miss Candlin faces the difficulty. "After reading the original over and over again till the thought, quality and rhythm wrapped me about like a cocoon, I saw it in its Chinese setting in my mind. I then transferred the poem into as exact an equivalent in English as the differences of the two languages would allow." The result is at least charming, if rather a long way from Lu.

T. C. H.

Elegy for Two Voices and Other Poems. By DALLAS KENMARE. (Burrow's Press, Ltd., Cheltenham). This slender volume is the latest of several books of poems published by its author, who is equally well known as an essayist and a critic. Miss Kenmare's is a sensitive and mature talent. All the poems are in *vers libre*, musical but gentle as the flow of quiet thought, except the few topical pieces, which are moving if sometimes less effective than the rest.

The title poem, subtitled "The Coming of Winter," is made up of two soliloquies, by the aging Abbess Héloïse and Abelard, the brilliant scholar-lover of her youth. "Nicolette in the Wood" is as delicate as gossa-

mer in its charm. "Mid-Winter," almost as restrained and as frugal of words as a Chinese poem, is as sure in its evocation of a mood.

If any adverse criticism could be offered it would be of the monotony of the collection as a whole, a monotony not of treatment but of note. *Il Penseroso* never yields the page to *L'Allegro*. There is an autumn melancholy running through these poems. Youth is all fire and ice and vivid contrast—leap of joy and stab of pain. But youth could hardly feel the deep peace of detachment, of withdrawal, that finds expression in Miss Kenmare's closing poems, "Another Eurydice" and "Requiem."

E. M. H.

Vedic Bibliography: An up-to-date, comprehensive, and analytically arranged register of all important work done since 1930 in the field of the Veda and allied antiquities including Indus Valley Civilisation. By R. N. DANDEKAR. (New Indian Antiquary Extra Series No. VII). (Karnatak Publishing House, Bombay 2. Rs. 15/-)

Dr. Dandekar is already well known as Secretary of the Bhandarkar Oriental Research Institute for the last seven years and in several other capacities. But more important than these is the capacity to carry on research in the subject of one's choice and to forge the tools necessary for such research. The present *Bibliography* is one such tool forged by its author by dint of perseverance, not only for his own use but also for the use of brother scholars who must ever remain indebted to him for this dependable and effective instrument of specialized research.

Prof. Louis Renou of the University of Paris published his monumental *Bibliographie Védique* in 1931, giving a complete record in about 6500 entries of all that had been done about the Veda in any country up to 1930. Dr. Dandekar has followed Renou's plan with slight modifications in producing this extensive analytical register

of all significant writings dealing with the Veda and allied antiquities that have been published between 1930 and 1945. A special feature of Dr. Dandekar's *Bibliography* is the first critical and analytical record of all work to date in the field of Indus Valley civilization. The list of periodicals, etc., and the indexes of authors and of words enhance the value of this record.

It is our firm conviction that systematic bibliographical work should be planned and executed by learned bodies like our universities by maintaining a special staff for compiling and publishing annual bibliographies for different subjects for the use of postgraduate research students. At present an individual scholar, after having laboured on a bibliography for a number of years, has to run after unwilling publishers or astute patrons of learning with a view to collecting doles for putting the results of his labours in print.

We congratulate Dr. Dandekar on the successful completion of this single-handed scholarly labour, commenced by him about five years ago, as also the Karnatak Publishing House for adding one more creditable volume to this series. All scholars will be thankful to both for their disinterested co-operation in the service of Indology.

P. K. CODE

How Life Goes On. By ADAM GOWANS WHYTE, B.Sc. (Watts and Co., Ltd., London. 4s. 6d.)

Six Scientific Years. By PROFESSOR A. M. LOW. (Pendulum "Popular" Science Series No. 1, Pendulum Publications, Ltd., London. 2s.)

These books are both well written, each excellent of its kind. They are, however, in sharp contrast in approach

and treatment. In the first, the reader, child or adult, enters reverently with the writer the presence of the Great Magician, Life. Beside the marvels Life achieves in providing for the carrying on of all the countless living species from the amœba up to man, the technological achievements which Professor Low describes with such enthusiasm seem rather second-rate—

like prestidigitators' feats.

It is a wonder world of power and of speed to which Professor Low conducts us, a world of power from the atom, of dashing through the air, of radar and of television, of medical advance and of potential plenty. Gadgets are glamorous and power over

Nature is a heady wine. The marvels of applied science arouse wonder without reverence, appeal to the brain-mind but leave the heart unquickened. The heart is quickened by Mr. Whyte's account, with its suggestion of the unity as well as the resourcefulness of life.

E. M. H.

Folk-Songs of Chhattisgarh. By VERRIER ELWIN. (Oxford University Press, Indian Branch, Bombay. Rs. 15/- or 25s.)

W. G. Archer claims in his introductory comment that Verrier Elwin has done for Indian poetry what Arthur Waley has done for the Chinese. It is no reflection on the value of Elwin's translations to say that this is misleading. Waley has chosen classical Chinese poetry as his field, the elegant blossoms of a highly cultivated past, whereas Elwin works among tribal seeds sown in the hard aboriginal land of the present. India still waits for an adequate English translator of her Sanskrit and Urdu classical poets.

Of the five hundred folk-poems in this collection, most are concerned with the reactions of primitive men and women to the basic matters of human nature: birth and love and death. They describe the outward form of things, without revealing much inner awareness. The imagery and symbolism are closely in touch with Nature, relating the ardours or sympathies of the human situation to a village flower, or a forest animal, or a season well-noted by people of the fields. Elwin seems to catch the primitive spontaneous image in English without losing the beauty and directness of the unsophisticated original:—

The baby breaking from the womb as
the silk-cotton
Bursts from the pod of the bombax tree.

On the river bank
Stands the stork with white wings.
What does it know of pearls?
It is an eater of shells.

Only a bilingual critic is competent to judge how faithful these translations are, but there is no doubt of their charm. "Chhattisgarh is," Elwin writes in his Introduction, "a delightful, vigorous and flexible language: in its wit and punch it often reminds me of Elizabethan English and especially of Shakespeare's prose." Perhaps this similarity has inspired him to use free rather than rhymed verse with such happy effect.

Many of the love poems are nearer to Herrick's lyrics than Shakespeare's:—

Plough the little field
Sow it with new rice
To the waist hangs her hair
She ties it up with flowers
She ties my heart in her hair.

A few resemble the modern poets in their erotic frankness and audacity. All of them dote on the sensual qualities of the beloved to the exclusion of the beauty of a mature spirit. In this they are representative of the adolescence rather than the classical adulthood of India.

DENNIS GRAY STOLL

Shadows on the Wall. By KRISHNA HUTHEESINGH. (Kutub Publishers, Bombay. Rs. 4/8)

The author of these stories is a daughter of the Nehru family which has played so important a part in the life of this country in recent years. She took an active share in the country's independence movement and went to jail. There she met other women who had come to jail for political reasons and other reasons as well and, being sensitive above the average, sympathised with the sorrow and the suffering reflected in those lives. The stories in this collection are the outcome of this experience.

The stories are told very simply. They seem to be almost transcripts. An incident or two read like an exaggeration of official error. This is inevitable in what is almost a factual record made from one side. On the

whole, however, it was a reliable record. A sketch like "Mathaji" describing an old lady who shared in Satyagraha and went to jail seems indeed to come very near home and to describe the author's mother.

The language is good working English. Occasionally it slips but that is what we all do, using this foreign language. The fact that it is foreign makes it also inadequate, for one often feels that the author could say something more but that her words are in the way. I wish that Sowbhagyavati Krishna would write in her mother-tongue first and make translations from the original so written, or get others to do the translation. The communication would then be definitely deeper.

The book is all the same a valuable contribution to our literature of patriotism and common humanity.

M. VENKATESA IYENGAR

Sculptures in the Allahabad Municipal Museum. By SATISH CHANDRA KALA, M. A. (Kitabistan, Allahabad. Rs. 15/-)

Mr. Kala's book makes us aware of the colossal amount of material already available and the equally great amount waiting to be found—and of the serious lack of any significant or intense research in this branch of art. Today, whatever serious publications there are, are Western; it is the Westerners who have made it possible for the world to admire the exquisiteness of Indian sculpture. It is high time that books like the present small volume and much more ambitious ones should be brought out.

From the vast storehouse of material just stacked for want of proper accommodation in the Allahabad Museum, Mr. Kala in his book has described and illustrated some twenty-six sculptures which have hitherto been little known, especially the sculptures of the Bharhut railings. The history and description of these few sculptures make very interesting reading and cannot fail to arouse the interest even of the layman in furthering his knowledge. I hope Mr. Kala will in the near future do justice to the Museum and to India by bringing out many such volumes, bigger and more copiously illustrated.

LEELA SHIVESHWARKAR

CORRESPONDENCE

MAGIC : WHITE AND BLACK

Magic has been defined as the art of producing marvellous effects by employing forces of nature ; these forces may be occult powers or commonly known forces. When they are used for the benefit of humanity, it is White Magic ; and when employed for selfish ends and for the destruction of our neighbours, then it becomes Black Magic ; witches in former days were sent to the stake. With the widening of the intellectual horizon it is now accepted that all that had in the past been deemed mysterious is nothing but the operation of the laws of nature which are immutable, universal and eternal. Moreover, these forces of nature are free to those who have developed their receptivity. The mysteries of the past have thus become commonplace.

The founders of religions invariably employed these forces of nature, the operation of which they understood. Picture a strong man lifting up a stone weighing 100 pounds. A frog sheltering under it would deem the feat a miracle, while to the man it is an ordinary muscular action. Men with wider vision, with greater intellect and higher spiritual powers, can similarly perform deeds which to the ordinary man appear astounding and miraculous.

The radio we employ every day, television pictures sent by wireless and reproduced in the newspapers, would have appeared as miracles to our forefathers. Our aeroplanes and, last but not least, the atomic bomb, are the results of the use of natural forces

hidden from our ancestors and discovered during our generation. The more philosophers and scientists continue with their studies and experiments, the greater will be our advance, almost to the stage of superman.

Our very thoughts are vibrations, and they are impressed on the invisible ether around us. They are forceful and dynamic, and even eternal. When our receptivities have been trained, we can tap those we are in tune with, much as our radios tap the music and the speeches from all parts of the world. A story is told of an African king, living in the remote uncivilised tracts, who had never travelled outside his kingdom, and accordingly, had never seen ice. A traveller visiting his kingdom told him that in his country water would solidify and rivers become frozen. The king expressed strong indignation at what he deemed to be shameless falsehoods of the boastful foreigner. There are many amongst us who are at no higher mental level than the African king, and who deny anything that is outside our experience. Most of us are lop-sided in our development. Some materialists are spiritually blind, and some more spiritually developed souls are ignorant in things material. The best plan is to cultivate all-round development. We need to make the most of ourselves for the sake of others, and this should become a catholic faith which, unless a man believe, he cannot be saved. For the improvement of ourselves, our health, physical, mental and spiritual, there

are forces within us and around us, and they are free; we can appropriate them without money and without price, if we develop the dominant desire for them. They are definitely super-normal and can aid the welfare of humanity.

We can learn much from the Latin proverb "*Demon est Deus Inversus.*" The forces in nature may be prejudicial or beneficial to humanity, according to the way they are employed. Electricity in our modern cities has been most useful; yet the same electric power, as lightning, has destroyed human lives and homes. The forces which can be employed for unselfish ends and for the good of humanity, in the form of White Magic, can also be a curse to humanity when employed by fiends for selfish ends, to the injury of others, even though they are aware that Nemesis will eventually overtake them.

We live in more worlds than one, for there are the invisible mental and spiritual worlds, in which we move and have our being, and by which we are strengthened, upheld and blessed. Strong vibrations are ever present around us, transmitted by the more powerful minds. Many are injured by the evil vibrations, but some are benefitted by the purifying vibrations transmitted by high-souled persons.

Occult forces in nature have been applied sometimes for the good of humanity, and sometimes for mankind's eventual injury. The use of Holy Water in some of the Christian Churches does some definite good, for the water has been magnetised with some mineral, besides having been impregnated with strong thought force in the form of incantations and prayers. The vibrations that these forces emit help to neutralise

any evil vibrations that may be hovering about. Some people employ amulets which some omniscient intellectuals dub superstitious. Many of these amulets have been impregnated with powerful thought forces. Vibrations, though unseen, are definitely emitted by these, much in the same way that radium is constantly emitting rays that have been stored up from the rays of the sun for millions of years.

There are also cases where faked articles are sold as amulets; they have not been impregnated with any thought force, and yet similar results are effected. What is the explanation? The real cause of healing in a case like this lies in the mental expectancy awakened. Christians have purchased crosses alleged to have been from the original cross on which Christ was crucified. The thought of the patient that it was a piece from the original cross, though in fact it was not, aroused the dormant faculties in the subconscious, and these did the real healing, not the cross which had started the thought. The performance of magicians on a public stage is trickery, though some may employ their psychic powers if they possess any, even at times causing mass hallucinations. They employ many camouflages to divert attention and perform sleight-of-hand tricks. We who are witnessing the show know that we are being tricked but we cannot detect how. Psychic powers have been employed in fortune-telling for pecuniary gain, and many of the prognostications have turned out correct. These have evidential value in spite of the general fraud practised on the gullible public. Palmistry, astrology and phrenology are but pseudo-sciences. They deal with mat-

ters of calculations or delineations, according to accepted rules of the science. Yet some possess the capacity to balance the contradictory indications, and judge accurately between them, and many of their statements, though very general, have had some evidential value. Many of them having psychic powers latent in them, have consciously or unconsciously employed them. There is nothing about them that is mysterious. Natural forces are being employed. The laws of cause and effect help them considerably in their fortune-telling. Their statements generally are so made as to fit most people.

Mesmerism, though scoffed at by the omniscients, has been employed by many (Elliotson in London and Esdaile in Calcutta) to perform major surgical operations without the patients' feeling any pain. This was a valuable contribution before the discovery of chloroform. The performances appeared mysterious to most people, but were only the result of forces latent in nature and in the mind of man.

There are many forces and faculties in our minds, and in nature, which can yet be discovered, which would be of considerable aid for the welfare of

mankind. We term incidents magical and mysterious, when we do not understand the laws of nature in operation. All forces of nature can be used for the good or for the injury of mankind.

WILLIAM L. BARRETTO

[Our correspondent calls attention to several important points as to the existence of forces not now understood in a materialistic age but nevertheless operative. We agree that, as he brings out, all powers latent in man—of which he here has but touched the fringe—can be used for either good or evil ends. It is for that reason, among others, that we would discourage the attempt to force the development of the hidden powers before humanity has reached a far higher moral level. Eastern psychology draws, moreover, a distinction between psychic and spiritual powers. The former are fraught with danger. The latter lend themselves but to the perfectly pure in heart.

Spiritual progress is not a matter only of developing receptivity to higher influences but also of acquiring the knowledge which is power, and of developing the altruism and the self-control which alone can make that power safe to wield.—ED.]

" SUGGESTED MECHANISM OF PSYCHICAL OPERATIONS "

I wish to express my appreciation of the publication of my article, " The Suggested Mechanism of Psychical Operations," in your March issue, but I am pained and surprised at your introductory remarks, and can only hope that you will give equal publicity to this disclaimer, having regard to the

wide circulation of your excellent journal, and my published writings on such matters.

Admitting that I liken the human body to a " walking wireless set," I did not suggest for a moment that humans were " Robots " or a species of " Automata " or that they were

devoid of Consciousness or other animating *Force*, which you appear to infer.

Were you familiar with my works, you could not help but observe that I continually stress the "Spirit" that animates Man, without which all else is nothing; the God-Force that was breathed into him at birth, forming the attributes and basis of his personality, the detachable portion of him which persists after physical demise. It is this Spirit that constitutes the "Vital Spark" which sets the human mechanism in motion, and is as inseparable during earthly life as we are from the Universal Mind of God.

I am afraid you have completely

misconstrued the "inner meaning" of my article and—far from being a Materialist as hinted at by you—I am a very old Spiritualist and Psychic Researcher. I can only trust that your readers will not take a view-point similar to your own.

LOUIS VERNON-WORSLEY

Salford, England.

[We regret having misunderstood Mr. Vernon-Worsley's premise, but, as the concluding paragraph of his article may have conveyed to some of our readers the implication which it did to us, we are glad that our comments brought from him this very satisfying clarification of his position.—ED.]

"WHAT THINK YE OF CHRIST?"

Mr. Melville Channing-Pearce's review of my book, *Jesus: Myth or History?* in your February issue reveals a wide divergence between us on philosophical issues, on which I do not propose to comment.

But I must join issue with my critic when he charges me with factual error. He takes exception to my statement that the deity of Jesus does not figure in the triple (Synoptic) tradition, and adduces in disproof the terms "Son of God" and "Christ of God." This does not convict me of error. "Son of God" is not the same as "God": it is applied in ancient literature to many who were not gods. In the New Testament itself all who accept Christ are called "children of God." "The Christ of God" is the equivalent of "the Lord's anointed," applied in the

Bible to any king of Israel. My point is that in the Synoptic tradition Jesus is not called "God," and that in the Fourth Gospel he is. That is plain fact.

Again, I nowhere say that the conception of the "suffering servant" took shape in the first century. As my critic says, it occurs in Isaiah long before. What I do say is that the identification of this sufferer with the Messiah dates from the first century, or at any rate is difficult to trace in earlier writings. There is no such identification in Isaiah.

It is extraordinary to me that a writer in *THE ARYAN PATH*, the express object of which is said to be to combine the philosophies of East and West, should take up the cudgels for the specifically Western dogma of the deity

of Christ, which throughout medieval and modern history has been a factor of division between East and West and a pretext for aggression and imperialism.

ARCHIBALD ROBERTSON

Oxford, England.

[In clearing himself in the above letter from certain charges raised by his reviewer of factual inaccuracies in his *Jesus: Myth or History?* Mr. Archibald Robertson scores a point or two for Rationalism against Christian orthodoxy. The truth, which doubtless lies somewhere between the two extremes of view, is served by this bringing together of diverse views, which THE

ARYAN PATH often does deliberately. It is not its aim, express or other, "to combine the philosophies of East and West," as Mr. Robertson suggests in his last paragraph. That would be an almost impossible feat of syncretism. It is the common core of truth in all the systems of religion and philosophy which we would have uncovered, as it is only on that basis that mankind can unite, discarding the accretions of rite, of dogma and of superstition and the unique claims that divide man from man. We believe that free discussion and criticism are in the interest of that object. And we allow reviewers and contributors full freedom of expression in the conviction that "from the clash of opinions springs truth."—ED.]

THE B.B.C. AGAIN

In "The B. B. C. and Religions," a note in our April issue, we mentioned approvingly the memorandum submitted to the B.B.C. on October 15th last, which urged the extension to religion of the full freedom of discussion on the air now allowed on other subjects. The issue is again raised in an open letter of 5th March from A. Gowans Whyte, Vice-Chairman of the Rationalist Press Association, to the Assistant Postmaster General. It appears that, in spite of occasional small relaxations of its policy, the B. B. C. still stands firmly on restricting religious broadcasts within "the main stream of the Christian tradition."

The object of protecting listeners against offence to their religious convictions cannot be urged with justice, in view of the wide diversity of beliefs.

Dissenters and heretics in Britain and the millions of followers of other religions overseas also have their rights which are infringed by the monopoly of the radio by churchian orthodoxy. There is point to Mr. Whyte's question whether the real motive is not to protect Christian creedalism from the ordeal of open discussion.

Only blind belief fears challenge and discussion. Reasoned conviction welcomes both. As Milton wrote:—

... all controversy being permitted, falsehood will appear more false and truth the more true; which must needs conduce much to the general confirmation of an implicit truth.

Mr. Whyte quotes another comment of the same great defender of freedom of discussion:—

Let truth and falsehood grapple: whoever heard of truth being put to the worse in a free and open encounter?

ENDS AND SAYINGS

“ _____ *ends of verse*
And sayings of philosophers.”

HUDIBRAS

The insistence of Shri C. Rajagopalachari on April 26th in the Convocation Address of the Tata Institute of Social Sciences, Bombay, on the immediate necessity of stopping the mounting spiral of distrust was timely. There is need, Shri Rajagopalachari urged, for trust in the new Government's *bona fides* and its plans. He saw a useful channel for social service in interpreting to the people the rigorous, unpopular controls devised for equitable distribution, controls which he depressingly announced were here to stay. But an even more urgent need is mutual trust between communities and individuals. He commended to the graduates the effort to inculcate such trust as a most useful work.

But has social work on the Western pattern much to contribute to the inspiring of trust in one another and in society? Shri Rajagopalachari had no doubt that it would altogether supersede private charity in time. Has it been such an unqualified success in the West as to justify India in fancying it the solution of her social and economic ills? Do its positive achievements in some cases make up for the havoc wrought sometimes by well-meant interference in the lives of others—sometimes dire havoc, which no experienced social worker can truthfully deny? Has its real menace to the freedom of the individual, as it grows in power and prestige, been properly assessed? Has the ancient Indian

pattern of social service been examined for what it has to offer, its combination of public and impersonal benefactions with the obligation to respond to need—wells dug for all, shade-trees planted and rest-houses built, for all, and food shared with the hungry at the giver's door?

It is certainly not that conditions here as elsewhere do not need improving; they do! But well-considered social legislation, providing better housing, employment opportunities and protection against exploitation on the one hand, and the encouragement of individual responsibility for relatives, friends, neighbours and the helpless stranger on the other, are surely a more promising solution than social service on the Western lines.

Az-Zarnuji, writing early in the thirteenth century, recognised the duty of acquiring knowledge as incumbent upon every Muslim, man or woman, from the cradle to the grave. Sound educational precepts appear in his *Ta'lim*, on which Theodora M. Abel and G. E. von Grunebaum base their study “A Contribution of a Medieval Arab Scholar to the Problem of Learning” (*Journal of Personality*, Durham, N.C., U.S.A., September 1946 issue, lately received).

Among his suggestions of permanent value are the need for choosing a teacher carefully and of staying with him long enough to master the subject-matter, not skipping off to another

teacher with half-digested knowledge in one's head. He stresses the importance of understanding before memorising, and of reflection and inquiry about what is learnt. "Posing questions is better than 'a month of repetitions.'"

The student is advised to learn slowly on the principle that only "in a slow fire can a stick be straightened."

And interruption of the course of studies is advised against because of the waste of time involved and also because of the difficulty of getting back into the proper setting. The moral purpose in learning is not slighted. Aspiration and assiduity, interest and exertion, are both recognised as indispensable.

More than one precept of the Muslim jurisprudent is paralleled in Hindu and Buddhist educational ideals, e.g., the honour in which the teacher should be held and the importance of good company. Association with scholars and men of learning is encouraged. On the other hand, az-Zarnuji warns:—

If he makes companions of the loquacious and non-reflective individuals as well as quibblers, the student loses his ability to maintain a high intellectual level of thought. The impact on the student of inconsequential and frivolous individuals is like a contagious disease.

What is a Liberal? That is the question, asked by a fourteen-year-old, which Robert St. John answered in a radio broadcast on which is based his "Letter to Judy" in the first, March, issue of the monthly 47: *The Magazine of the Year*, a co-operatively owned magazine published from New York. A liberal, he declares, "is a dreamer—an idealist, a perfectionist." In our topsyturvy world those are all used as terms of reprobation. Many need to

be reminded, with Judy, that Christ and Socrates, Plato and Lincoln were idealists,

and all the other great men of history. All our great poets and artists and writers and musicians have been idealists. Our civilisation has been made by dreamers. They point the way.

The liberal, Mr. St. John continues, believes in the dignity of man and refuses to be swayed for or against an individual by his birth or social status. Recognising that there are good people and bad in every race and creed and of every colour, he refuses to judge a man by his labels. He believes in freedom and in the rights of the common man.

The ideal has to be upheld by those who once have glimpsed it, upheld through misunderstanding, misrepresentation, attack. There is nothing else for them to do. Trying to translate those dreams into reality means indeed, as Mr. St. John whimsically says,

reaching for the stars. Of course, you don't always capture a star. But many times, you come back with a bit of stardust in your hands.

Mr. Richard Hughes, author of the first play written for broadcasting, writes in the Winter *Virginia Quarterly* (Charlottesville, U.S.A.) on "The Second Revolution: Literature and Radio." Following the printing-press, the spoken literature had abdicated in favour of the printed page. Radio started a swing in the opposite direction. "The Voice had come back," which the writer welcomes, holding it to be not good for books to be "Seen and Not Heard." The probable early outmoding of the purely listening play by television will not affect the need

for literature suited for broadcasting—not necessarily “a *separate* radio literature.” He predicts a profound and gradual effect upon literature itself. When writers generally “write as much for the ear as for the eye” all literature will be suitable for broadcasting.

But Mr. Hughes's most interesting comment is apropos of the danger, especially in the U.S.A. with its sponsored commercial broadcasts, that “radio might go the Hollywood road to fatuity,” for which, he implies, the divided allegiance incompatible with sincerity is responsible. The religious painters of the Middle Ages, whose universal patron was the Church, produced great art because they “believed heart and soul in what they were painting.” The universal patron of the modern film director and the script writer, he says, is Finance.

As the medieval painter was conditioned in his work by worship of God, so the film man today is conditioned by the worship of Mammon. If he really *believed* in Mammon, that might be all right, in a queer way. But he does not, we none of us do, if we are honest with ourselves. We are brought up to pay lip service to Mammon, but in any really momentous issue, we soon find that belief in him has no real roots in us.

That is a great negative reassurance, when the service of Mammon seems so discouragingly one-pointed and widespread. A high ideal to which his full allegiance can be given is the pressing positive need, not of the artist only, but also of every modern man.

It is a truism that it is not only by the misstatement of facts that wrong impressions may be conveyed. Equally by the suppression of pertinent con-

siderations do historians betray their great responsibility. This is underlined by Aubrey Haan in “Books Make Bigots” in the Spring 1947 *Common Ground*. The article refers specifically to the majority of the American textbooks by which the stereotyped thinking of the dominant majority is impressed upon the plastic youthful mind.

It is not only Negroes that have suffered from suppression of their considerable contribution to the history and culture of the United States but also other minority racial groups in the American composite culture. Nor are the bad effects confined to making children of the dominant Anglo-Saxon, Protestant group both prejudiced and smug. The children of the unfavoured groups suffer from accepting the implied unworthiness of their race.

The children are our hope for release from the old sorry round of prejudice, fear, hatred, clash. Text-books properly written, bringing out the fundamental equality of races and the essentially co-operative character of the human adventure, could go far to change the attitudes with which misguided parents have handicapped their children. But, alas,

We build our daily prejudices while the world cries for understanding.

Our age is one of unprecented opportunities neglected or misused. Almost universal adult literacy in some countries, the cinema, the radio—what could not wise employment of their possibilities achieve! We cling to our rags and crusts of separateness when a world of beauty and of plenty is ours for entering upon *together*!

THE ARYAN PATH

**Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.**

—The Voice of the Silence

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GREAT IDEAS

[The Muslims hold sacred the month of Ramzan. This was the chosen month during which Muhammad used to observe fast on Mount Hira. When he was forty years old "the first revelation" came to him during such a fast. The second chapter of the *Koran* (185) enjoins on Muslims the observance of the fast. It is appropriate, therefore, to quote this month some of the Sayings of the Prophet.—ED.]

Allah careth not about his leaving off eating and drinking, when the keeper of the fast doth not abandon lying and detraction.

Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

There are two benefits, of which the generality of men are losers, and of which they do not know the value, health and leisure.

The best of almsgiving is that which springeth from the heart, and is uttered by the lips to soften the wounds of the injured.

To spend more time in learning is better than spending more time in

praying; the support of religion is abstinence. It is better to teach knowledge one hour in the night than to pray the whole night.

Who are the learned? They who practise what they know.

The Lord doth not regard a prayer in which the heart doth not accompany the body.

The most excellent Jihad (Holy War) is that for the conquest of self.

Muhammad once referred to strife, and said, "It will appear at the time of knowledge leaving the world." Ziad said, "O Messenger of God, how will knowledge go from the world, since we read the *Koran*, and teach it to our children, and our children to theirs; and so on till the last day?" Then Muhammad said. "O Ziad, I supposed you the most learned man of Medinah. Do the Jews and Christians who read the Bible and the Evangel act on them?"

The love of the world is the root of all evil.

A WORLD CO-OPERATIVE DEMOCRACY

The principle of co-operation, which is the natural relation between man and man, has proved its efficacy in the economic field in recent years, as **Mr. James Peter Warbasse**, President Emeritus of The Co-operative League of the United States of America, brings out in this article. The essentially democratic basis of organised co-operation provides for its gradual expansion to include an ever greater portion of the population and affords a stabilising force in a period of rapid and far-reaching change. But the co-operative movement renders its greatest service, not in the economic benefits that it confers, but in the demonstration that it offers in convincing terms that the interest of all is the interest of each. When the corollary is also accepted, that the welfare of each member or non-member of a co-operative society—is the concern of all, a world co-operative democracy will be an accomplished fact. For what indeed is true democracy but a great co-operative enterprise?—ED.]

The profit business system, which controls the economic affairs of the world, causes international hostilities which threaten the destruction of civilization. The movement toward totalitarian stateism is expanding. As the prevalent profit method of supplying human needs fails to serve effectively, governments go into business more and more and engage in economic functions. This leads ultimately to total state ownership, and the compulsory and coercive control of things and people. *The only force operating in the economic field to prevent the development of an autocratic state is the consumer co-operative way.*

The co-operative way of business and of life is based upon the principle that human beings need one another. It conforms to definite methods. The first of these is democracy, not as an emotional ideal, but as a practical way of action. Co-operation is dedicated to the

immediate service of the participating individuals. Thus its fundamentals are direct ownership and direct control of business by the people served. Open membership and neutrality in politics, religion, and race make this co-operation a common ground upon which all people may unite.

The co-operative movement here considered is a moving form of co-operation. It cannot remain static. Two individuals may compose the beginning, but there is no end as it moves on toward embracing more and more people. Co-operation will always be restless and unsatisfied. As it is important that individuals unite to form the primary co-operative society, so is it important that societies unite to form a national co-operative society. By the same token, it is equally important that national co-operative societies unite to form an international co-operative society.

When 10,000 commercial banks in the United States failed after the first World War, it became obvious that these disasters were due to the neglect of a simple business principle. The banks had not been run in the interest of the people who needed banking service, the depositors and borrowers. They had been run in the interest of stockholders and officials, who had supplied only seven per cent. of the capital on which the banks made their profits. On the other hand, co-operative banking run in the interest of depositors and borrowers survived the depression and has proved to be sound banking business.

This is equally true of businesses supplying other needs. The inadequacies of the present business system which leave the majority of people illy fed, clothed and housed, and which are the major cause of international wars, stand out in striking contrast with the peace-promoting nature of business addressed primarily to the supplying of human needs.

The co-operative method took root and expanded a hundred years ago because profit business then was inefficient, exorbitant in its prices, and poor in the quality of its goods. Profit business remedied these deficiencies. It became highly efficient. Its mass production brought down prices. It produced goods of usable quality. But by the time it had attained these ends, it had wrought its own undoing. Industry and self-sufficiency had become so wide-

spread abroad that export business declined at a time when exporting was absolutely essential to take care of the surpluses which the people at home could not buy. Capital investments overdid productive expansion beyond the consumers' purchasing power. Up and down swings of the economic cycle marked constantly recurring crises. Advertising, credit, and instalment selling became necessary to move goods into consumers' hands. Local and national competitive struggles, in a profit economy, curable only by monopolies, flared up in international competition. These international hostilities promoted wars. The profits of wars were eaten up by increasing taxes. Now a business system which for a hundred years has brought to the world its greatest advancements in wealth, in science, in the arts and invention, and in the humanities, begins its last chapter in a climax of chaos engendered out of its very nature.

All this is transpiring while the dominant profit system, now at the end of one of its wars, shows no purpose of putting into operation the changes necessary to prevent the recurrence of wars. It offers no plan for removing the conflicts which are making for its own destruction. It offers imperialism, international power politics, and international monopoly in the form of the cartel.

In the presence of these conditions, the natural hunger for democracy, the desire of the people to control the economic circumstances by which

they are supplied, and the innate tendency among human beings to unite with their neighbours in the spirit of mutual aid to help themselves, have resulted in the continuous expansion of the co-operative movement.

The national federations of co-operative societies in forty countries are united in the International Co-operative Alliance. This organization, with headquarters in London, was formed in 1895, and has held its international congresses and performed its multitude of international services since that time. Before the Nazi National Socialist régime, the Alliance was a federation of 124,000 co-operative societies in 39 countries, with 100,000,000 members. This is real membership. The name and address of every one of these people, with the amount of each one's co-operative investment, are available.

Within the International Alliance is the International Co-operative Trading Agency, composed of the national wholesales of twenty countries. Before the war, it was carrying on an international exchange of goods among its constituent societies. The societies in membership in the Alliance were doing an annual commodity business of 15 billion dollars. The yearly business of consumer co-operatives amounted to 33 billion dollars, with housing, banking, and insurance included. The forty national wholesales in the Alliance were doing a commodity business of 9 billion dollars a year. This international wholesale business

included not only the exchange of surpluses from the factories of the national wholesales, but there was an international production of tea, coffee, olive oil, electric-light bulbs, and other commodities.

The businesses thus created have supplied every useful commodity in the fields of food, housing and clothing. The public utilities which co-operative societies have developed have brought these services to millions of consumers. Electric power, telephone service, water supply, transportation, radio, medical service, education, banking, insurance, housing, recreation, and other public necessities have been successfully developed and administered by the people needing these services without calling upon the political state for gifts of money or other aid.

All the national wholesales before the last war conducted manufacturing plants, several of which were the largest in their respective countries. Among these were the co-operative flour-mills of Great Britain, Sweden, and Switzerland.

Europe during the past century has been slowly evolving into a co-operative continent. The total membership in the International Alliance before the war, translated into families, represented about 400,000,000 people. Outside the Alliance are some 600,000 other societies with about 60,000,000 more members, which are not internationally federated. In 1946 there were 143,000,000 persons in membership

in co-operative societies in 43 countries. The total membership shows that over one-fourth the population of the world are connected with co-operatives.

The International Alliance held its first congress after the last war at Zurich, Switzerland, in September 1946. It was composed of 367 delegates representing the consumer co-operatives of 24 countries. The international congresses of the Alliance represent a league of peoples dedicated to the purpose of helping one another get better access to the things they need. All transactions are open and public. There are no secret treaties or agreements, no commercial rivalries, no inarticulate minorities. Everything that is done is in the interest of bringing the peoples of all countries and races closer together. The discussions are for free trade and freedom of international intercourse. They seek the elimination of those political devices which keep peoples apart. Of all the world assemblies, the congresses of the International Co-operative Alliance stand out pre-eminently as congresses of a constructive economy and of peace.

This world co-operative movement now after the war is springing into united action. The members that have been deprived of their democracy have not been converted to autocracy. Their desire for democracy is greater than ever before. The tyrants who had hoped to crush out democracy will be found to have

promoted the desire for the democratic way of life by the terrible contrasts they have exhibited to the people.

So far as the co-operatives are concerned, they may go on as they have for the past hundred years, quietly and without ostentation building a democratic economy. So far as the peoples of the depressed countries are concerned, co-operation offers them an opportunity. Those instrumentalities which come with good-will and succour to the stricken people may wisely lend a hand in restoring their co-operatives. Waiting and ready for their use is this co-operative movement to aid them in their work.

The co-operative way is the voluntary way of self-help. If the people of the distressed countries are to be saved, the best results will accrue from their having as much of a hand as possible in saving themselves. They are ready. They have tested their co-operatives. They want democracy. If there is value in practical democracy, it is something more than a pleasant-sounding phrase, and the plain man must take a part in the peace to come. If self-help is better than philanthropic or autocratic help, then the plain man as a user and consumer of things must control the production and distribution that serve him. If abundance is better than scarcity, the plain man who needs things must be allowed to produce and distribute the things he needs.

JAMES PETER WARBASSE

THE CHRISTIAN SOCIALISM OF MAURICE AND KINGSLEY

[Mr. Guy Kendall, long Headmaster of University College School, Hampstead, is the author of several works in prose and poetry, of which his just-published *Charles Kingsley and His Ideas* is germane to his present theme. The subject is instructive and holds encouragement for the student of man's halting progress towards a juster, kinder world. For those who struggle for man's liberation, "Each failure is success, and each sincere attempt wins its reward in time," as *The Voice of the Silence* puts it. The Chartist demonstration of 1848 was a fiasco but from its ashes rose the Christian Socialist movement. The "associations" of the latter, for co-operative production, failed; but time has already seen accomplished some of the objects for which the Christian Social Union strove. The star of Socialism is now in the ascendant but it is of the first importance that the ideals which are its soul shall not be lost sight of in satisfaction with material gains. The higher socialism does not seek the welfare of the working-class alone, but a fair deal to all, not the well-being of a nation or a group of nations but the good of all as brothers in the human family.—ED.]

It was the gradual debasement through the centuries of the moral and social standards of Christianity that called for the protest of the "Christian Socialists" led by F. D. Maurice, Charles Kingsley, J. M. Ludlow and others. They looked into their New Testaments and found—not the Gospel of getting on, but that of denying oneself and of regarding the accumulation of possessions as a snare to the soul. From Deuteronomy, with its warning not to "harden thine heart nor shut thine hand from thy poor brother"; from the earlier prophets Isaiah, Amos, Hosea, Micah, with their bold assertion that it is justice, not sacrifice, that Yahweh requires of his people; through the parable of the Good Samaritan with its enlarged conception of the meaning of

"neighbour," to the Epistle of St. James with his denunciations of the unsocial rich, they found in the Bible the same duty urged—of love towards the brethren and its practical manifestation.

In the earliest history of the Christian Ecclesia, they found a handful of Christian believers at Jerusalem observing a custom of communism in respect of their property. Had they lived a generation later, they might have found in a newly discovered document, probably of the early second century, entitled "The Teaching of the Apostles," the words, "Share everything with your brother, and do not say, 'It is my private property,' for if you are sharers in common of immortality, how much more should you share that which is mortal?"

How had the change come about which seemed to make it the habit of wealthy people, who called themselves Christians, instead of sharing everything with their brothers, to say or to imply by their acts, "Share nothing with your neighbour, but condescend to give a few mites out of your abundance, as a great favour for which he should be duly grateful"? Much, no doubt, of the original enthusiasm had been lost in the dark ages. But in mediæval times something of the tradition of Christian *Agape* or love,¹ still survived. Charity had, it is true, largely acquired the material meaning that is almost its primary connotation. But the worker was not left to fend for himself all by himself in the struggle of commercial competition; and usury, in the sense of any sort of interest on loans made to a fellow Christian, was forbidden by the Church. It was the Reformation and the general cult of individualism—the gospel of getting rich quickly—that debased the coinage of charity most severely. The industrial revolution is now regarded as having more truly begun at the end of the sixteenth than of the eighteenth century. But the doctrine of *laissez-faire* was at its sinister height when the European revolutions of 1848 broke out. In England the revolutionary movement took the form of "The People's Charter"—the "Six

Points" of electoral and Parliamentary reform which represented the artisans' protest against a Reform Act which had enfranchised the middle-class capitalist while doing nothing for the "working-class." He, in his turn, drove them, in old age or in time of serious illness, into the grim, inhospitable and detested workhouse, the creation of the new Poor Law, which was the first-fruit of Parliamentary reform. Chartism was a political move primarily; but beyond the claim to universal suffrage was the working-man's intention to get back his own from the unscrupulous capitalist.

Already an English economist, William Thomson, had anticipated the doctrine of Marx that labour is the sole source of wealth. According to S. A. Mellor,² "The aim of the deeper movement was nothing other than the revolutionizing of Britain in a complete socialistic sense." The great Chartist demonstration of 1848, when a monster procession threatened to march upon the Houses of Parliament, was the occasion for the launching of the Christian Socialist movement.

The Rev. F. D. Maurice was the father of the movement. In his book *The Kingdom of Christ*, published a few years earlier, he had insisted that the Kingdom of God was not only to be looked for in another world in the future.

¹ Through the Latin *caritas* we get the English "charity," the original meaning of which still survives in such phrases as "to take the most charitable view of his conduct," and still more in the negative "uncharitable," though the debased meaning, as in "None of your charity!" is commoner.

² *Hastings Dictionary of Religion and Ethics*, art. "Socialism."

If the foundation of this kingdom were the end of all the purposes of God, if it were the kingdom of God among men, the human conditions of it could be no more passed over than the divine; it was as needful to prove that the ladder had its foot upon earth, as that it had come down out of heaven.

Elsewhere he wrote :—

The Church is Communist in principle; conservative of property and individual rights *only by accident* [italics mine]; socially the Church is a community in which no Christian has a right to call anything his own, but in which there is spiritual fellowship and practical co-operation.

The latter words embody the spirit of the whole movement which is known as Christian Socialism. They acted as a call to the little group which used to gather in Maurice's rooms at Lincoln's Inn, to which society he held the post of Preacher, for Bible reading and discussions of Christian principles. Prominent among them were Charles Kingsley, Rector of Eversley in Hampshire, then a young man of nearly twenty-nine, and J. M. Ludlow, who had interested himself in the ideas of social reform which were being disseminated in Paris by Louis Blanc and Proudhon. In fact the industrial experiments of the group were initiated mainly by him. One day, a stalwart young man walked into Maurice's chambers and asked to join the group. The other members, who only knew of him as a fine cricketer, were reluctant to admit him, but Maurice overruled their objections and Thomas Hughes,

author of *Tom Brown's School-days*, became their most vigorous fellow-worker in the cause of social justice.

On the day when the great gathering of Chartists on Kennington Common took place (April 10th, 1848) and London was in a state of something approaching panic at the prospect of their threatened march on the Palace of Westminster, Kingsley happened to have come to town with the junior partner of his publisher's firm, John Parker, Junior. That afternoon he proceeded to Lincoln's Inn where he was introduced to Ludlow, and the two set out for Kennington Common.

The result of the demonstration was a fiasco. How far it was due to the downpour of rain, how far to the carefully prepared defences which had been drawn up by the Duke of Wellington, is uncertain. But Kingsley spent the night composing the words of a placard which was to express sympathy with the Chartists as champions of the downtrodden working-classes. He had known the poverty of the agricultural labourer, his round of long toil at an insufficient wage, and the looming terror of the workhouse at the end. With that pitiful story his four years' tenure of the Rectory of Eversley had already made him familiar, and he was shortly to describe it in his first novel, *Yeast*. He knew enough about the town worker (probably having learned it while residing at his father's rectory of St. Luke's, Chelsea) to be aware of the unutterable squalor and absence of

sanitation in which a working-man and his family lived. He was familiar with the conditions of work in trades like piece-work tailoring, where one sweater gave out work to another sweater till it came down to the marginal sweated worker, as we may call him (or often her), whose whole life was one long struggle to keep his head above water in a day of twelve hours, or more, of exacting toil. He afterwards described all that in *Alton Locke* and the pamphlet *Cheap Clothes and Nasty*, which, along with Tom Hughes's memoir of his friend, will be found to precede *Alton Locke* in the edition of 1879.

The manifesto took a bold line: "Another day is dawning for England," it declared, "a day of freedom, science, industry." But he warned the agitators that the political franchise would not in itself secure them their rights. "There will be no freedom without virtue, no true science without religion, no true industry without the fear of God, and love to your fellow citizen." With rather doubtful justification he declared that the "working clergy" knew of the labourer's wrongs by personal observation. The working clergy?—Or was it the ideal clergy of his dreams? If the phrase included the bishops, had not these voted by a substantial majority against the Reform Bill? Had they shown any enthusiasm for the Mine or Factory Acts? It had been left to evangelical laymen, Wilberforce and Shaftesbury, to do the spade-work. Kingsley's view was that as soon as

the working-people were fit to be free they would attain to freedom. But he went further than that. He rose at a meeting largely attended by Chartists, and stated with his usual (and possibly effective) stammer: "I am a clergyman of the Church of England—and a Chartist." This was misleading, for it could only mean that he was in favour of the whole Charter with its uncompromising demand for universal suffrage, annual Parliaments, and the rest, whether to be attained by moral, as some Chartists held, or by physical force.

After these storms were over, the Christian Socialist group applied themselves to solid work in two directions.

(1) They launched a periodical *Politics for the People* (later transformed into *The Christian Socialist*) in which Kingsley wrote several "Letters to Chartists," and Ludlow a series of articles on "The True Democracy." (The first of these began: "The true democracy is socialism"; but he was really a Tory democrat.) Maurice confined himself, as usual, to the general principles of Christianity, set forth in his quiet philosophical way.

(2) They organized and financed a number of "associations," that is to say, industrial undertakings in which the management should be for the most part in the hands of the workers themselves. The associations failed after about eight years of struggling experiment; but they left their mark by calling attention

to the wrongs inflicted by contemporary "capitalists" of the less scrupulous kind, and the principle of "each for himself, and devil take the hindmost," otherwise known as "*laissez-faire*."

As we shall probably hear more in the near future of "labour" in management, it is worth while to devote the rest of this article to consideration of these schemes. More than one method has been tried of giving the working "hand" an interest in the prosperity of productive business. There is co-operative production, in which the workers are the sole capitalists. There is labour co-partnership in which labour, though it may not provide any of the capital, has a voice in the management. There is profit-sharing in which a proportion of the profits is set aside as a bonus for the workers, and is usually proportionate to the annual total realized, or to the output. The plan adopted by the Christian Socialists belonged to the first of these categories. The capital had to be borrowed and was lent by sympathisers—probably on easier terms than could have been obtained in the open market. The difficulties at once became apparent. Were all to be paid on the same scale? Or should the better workers receive a greater reward? It was vaguely laid down in the constitution of the associations that a wage fund would be set aside "representing the wages of the competitive system" according to "the talent and industry of the individual."

But might they compete among themselves, if, for example, two tailoring "associations" were set up in the same or neighbouring towns? Questions of this sort created some bitterness from the first, and it tended to grow. Maurice wrote that "godless, warring tendencies" were making associations impossible and must be extirpated if the system was to survive.

Others who took part in the movement were F. J. Furnivall, a barrister, two men of letters, David Masson, the editor of Milton's works, Clough, the poet, the two Macmillan's who founded the publishing firm, and above all Vansittart-Neale, a man of wealth, who threw himself and much of his capital into the work of the associations, launching enterprises on a fairly large scale, especially the Atlas Engineering Works. He is said to have lost as much as £60,000 in these ventures. Smaller undertakings were established for shoe-making, building, baking and the manufacture of pianos.

One of the common drawbacks of co-operative production is that the workers are jealous of an efficient and well-paid manager, and their views as to policy are short-sighted. The failure of the "associations" was largely due to these causes. The managers were insufficiently paid, and, in one instance, definitely corrupt.

One opportunity, which might have made the experiment a regular part of our industrial system, was lost through no fault of the associa-

tions (which by that time were working through a central advisory council). The Amalgamated Society of Engineers entered into consultation with this council with a view to investing £10,000 of their funds in co-operative undertakings. The whole scheme was unfortunately wrecked by the great engineering strike of 1852, which left the Union beaten and nearly ruined. They had nothing left to invest. On the occasion of a later strike in 1897, the leaders of the Union were invited to take over some of the firms and work them for themselves. But by that time nationalization was being made, by "the new trade unionism," the first plank in the industrial struggle with capital; and the unions have always been chary of anything like labour co-partnership with capital, or profit-sharing. But now that labour has the upper hand from more than one point of view, and enjoys a "seller's market," such schemes are likely to be revived; at least it is difficult to guess what else the Conservative Party means by a system of private enterprise which will give an interest in production to the worker—if they do not envisage at least labour co-partnership or profit-sharing.

Kingsley, who took little active part in the running of the associations, except to defend and promote their cause with his pen, was of opinion that, despite their failure, the experiment had had valuable results of a moral kind; or, as Maurice put it, the principle of co-opera-

tion is "a protest against the view that selfishness is the basis of society and the law of the universe." He maintained that "all the great work which has been for society *in its existing form*, has been achieved by the mutual co-operation of men."

Kingsley and Hughes, in the years which followed, interested themselves for the most part in the cause of public health and sanitation, and in promoting the education of the worker through such agencies as the Working Men's College in Crowndale Road, N.W. In the next generation their work was carried on by members of the "Lux Mundi" school such as Bishop Gore and Canon Scott Holland, and by some others, like Bishop Westcott of Durham, who came nearer to the "broad" type of Churchmanship represented by Kingsley and Maurice. These founded the Christian Social Union, which did some practical work by awakening the conscience of the ordinary purchaser of retail goods to a sense of responsibility for the conditions of wages, sanitation, security and comfort under which the goods were produced. At one time they kept a black list of sweaters, and of other firms which did not conform to Trade Union standards. Learning that this was illegal and libellous, they kept a white list instead. The successor to the Christian Social Union today is the Industrial Christian fellowship, which pursues the same objects—or such among them as have not already been accomplished.

In our own time, so far have the Church of England and the Evangelical Free Churches swung towards socialism, that Dean Inge, who styles himself an old-fashioned Whig in politics (though formerly a member of the C.S.U.), constantly declares that churchmen, especially

advanced Anglo-Catholics, are going far beyond what their principles warrant in actively promoting state socialism. But what Maurice advocated was that Churchmen should seek to Christianize socialism rather than " christian-socialize the universe. "

GUY KENDALL

PSYCHOLOGY AND LITERATURE

Writing on " Psychology and Literature " in the recently revived *Journal of the Annamalai University*, April 1943 issue, Shri P. S. Subrahmanya Sastri offers humility as a measure of the writer's age. We should regard it rather as a measure of his teachability and, later, of how nearly his moral stature matches his intellectual attainment. As the Mahayana Buddhist scripture, *The Voice of the Silence*, puts it,

Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered

Shri Subrahmanya Sastri is right in seeing boastfulness as the characteristic of youth, and a becoming modesty as that of age, provided that we recognise

that youth and age pertain not only to the body's years but more particularly to the stage attained by the evolving soul within. No solon is as wise as some young graduates esteem themselves. The ill-stocked shop may have bare shelves but what it has will be in the show-window. So, near its mountain source, the stream is turbulent and noisy; as it nears the sea its volume is far greater but its majestic flow is almost silent.

Bhartṛhari's testimony, quoted on this point, is valuable:—

When I had a little knowledge, I became blinded with haughtiness like an elephant and my mind became puffed up with the idea that I am all-knowing. When I learnt little by little from the wise, I realised that I was a fool and haughtiness left me like fever.

FIGS FOR HUNGER

[The problem of Onu, of whom Dr. Bhabani Bhattacharya, author of *Some Memorable Yesterdays*, writes here, is the problem of the world today, in miniature. It is easy to talk of brotherhood between all nations and all men when times are prosperous and even when demand exceeds supply, so long as the underprivileged are also inarticulate. Brotherly feeling is put to the test when general shortage demands a choice between austerity for all and plenty for the few with penury for the rest. The only hope for a united world lies in the more favoured peoples recognising, as Onu recognises, the inescapable compulsion of *noblesse oblige*.—ED.]

The fig-trees were all stripped of their little green pellets of fruits, save for a few bunches here and there on the topmost twigs far out of reach. But the boy could climb like a squirrel. He knew the strength and resilience of every tree limb and could tell by its feel if it would bear his load—it was strange how a thin frail-seeming bough would often bend under weight, yet not break. The boy was the envy of his companions who sat scattered on the lower branches, each with barely a dozen half-grown figs in his waistcloth, while Onu crawled about high above their heads, hands busy, pocket bulging. Onu was no waster though. This was the last fig stock. It should be held in reserve, plucked with niggardly care. He took none but the fat well-rounded ones—they would be faintly yellowing in a day or two, losing juice and flavour.

"Pluck us a few," said the boys, looking up at him with injured pride, but helpless.

Onu plucked a bunch and dropped it on the ground. The boys clambered down and stood with faces

lifted, eyes harassed by the sun. But the boy, perched high on top and half visible through screens of leaf, was plucking no more. He was creeping down.

"Drop a few more, Onu," shouted the youngsters, scowling, wondering what was his game.

Onu had made up his mind. Those figs which he alone could reach were his own secret treasure. The others had no right to them. Let those boys help themselves if they could.

Selfishness had been alien to his nature. He had always loved to share his best gifts with his friends. But hunger had debased his warm innocent spirit. He had become a hoarder. He hoarded for himself and his sister and mother the wild green figs on tree-tops which none but he could reach.

He came down, turned away from the boys and was walking off on a footway across the field. A moment's amazed silence, and then the boys broke out in a chatter and yelled, "Stop, thief!" They went forward in a rush.

His face burned with shame for he knew he had been mean, and his shame found relief in anger. "What is it you want?" His voice was a challenge.

With hatred they eyed the bulge of figs in his waist-cloth over the flattened belly and one cried "Thief!" and the others echoed, "Thief! Thief!"

"I am no thief," said Onu with a jerk of his head. "I plucked my figs. You pluck yours—plenty left. You have gone mad, mad!"

The others hissed in answer "Thief!" and in an instant, as though by a word of inner command, they fell upon him, hitting, pulling his hair, trying to snatch away his figs.

His bulging waist-cloth he clutched with one hand, fighting with the other. They were boys of about the same age, all bony-faced from hunger, friends a minute before, now pulled wide apart by their need for survival, three ranged against one. Onu fell, sprawling flat on his back, desperately struggled and sat up as he felt hands prod, dig, at his waist-cloth till the worn fabric came apart. His sweat-smeared ribs panted hard while his teeth found a grasping arm. A howl of pain, and arms pushed him back, pushed madly. Onu fell again. His head bumped on the edge of a half-brick, his eyes blacked out and he lay quite still.

The youngsters gazed down, pale with fear, silent. Then they turned and fled.

One came back, though. He looked

down at his friend as he lay stunned in the hot sun, dust on his lips and nostrils, a trickle of blood on his scalp. The youngster mused and wiped his flowing nose and shuffled off to a pool near-by, plunged his *dhoti's* corner in the water and came back and bathed the injured head. He watched the closed eyelids and, bending, spoke in his ear: "Onu! Waken!" A sob in the voice. "*Bhai* Onu, do not get killed, *bhai*."

And the boy woke in a while and moved his head, his eyes blinking in the sun. He was dazed still, but he soon remembered the figs and sat up in alarm lest they were all gone. There they lay, scattered, bright spots on the pale grass. His *dhoti* was ripped, and at sight of the damage he pressed his lips together and glared. "Rogue!" he said and tightened his lips again.

The other did not feel the abuse. He smiled, his face joyous, and he started to collect the figs. Having collected all he put them in his friend's waist-cloth, first tying the ripped ends, and he shook his head murmuring, "I never hit you, Onu *bhai*," and he shook his head, over and over again as though by repeated denial a lie would cease to be a lie.

"It is all for the little one"—he gulped spit to ease his mouth—"only four years old. Her stomach is not strong like ours. She can't eat wild roots and water-plant stalks. She can eat figs boiled soft. The smile was gone from his face and his eyes began to fill. "Else why should

"I fight you, *bhai*?" He hung his head, rubbed his eyes and sniffed.

Onu knew his friend's little sister. The father, like Onu's, had been struck down by the dread epidemic that had crushed the village with monster hands. Robi, like Onu, was the bread-winner of the house.

Onu loosened the strips of his waist-cloth and took out half the figs to offer them to his friend. "Every day we'll go halves, *bhai*, halves. That tree has plenty left, and—he seemed to be heartening himself rather than the other—"every little branch on the top I can reach with my hand."

Robi sniffed more because of his friend's kindness. "No, not so many. Just one fistful, *bhai*. There." He cupped his palms together.

"Take all this lot," Onu insisted. He too sniffed. It now came upon him like a shock that the boy who had flung him down with a mad push—that boy also had a little one in the household, a baby brother. Babies had to have figs. Vishnu had fought so hard only to earn figs for his starving baby brother. Onu

felt his heart sink.

So many mouths to feed. Onu could see in his mind the figs that still hung on the tree and he cast up some accounts. Soon the figs easy of access would be gone and then he would have to creep along the out-spread of branches and reach for the far thin ends. But he was so affrighted! What if he fell and broke his head and died? Or broke his legs and became a cripple like old Haru, who too had fallen from a tree—doomed to drag himself about on crutches? These days he could not climb to the tree-tops with his old ease because of his gnawing hunger and weakening—his hands shook, his head dizzied, his eyes dimmed, and he had to grip hard lest he fall.

Seized by dread and despair, Onu blinked to hold back the tears. He could not let his mother and sister live only on wild roots and herbs. And the babies, the tiny brothers and sisters of his friends, they could not eat wild roots at all. Onu must crawl to the tips of thin perilous tree limbs rocking dizzily under his weight. He was caught, helpless, in the snare of his own inner feelings. There was no escape.

BHABANI BHATTACHARYA

LIVING SANSKRIT

No better proof is needed that Sanskrit is a living language than its employment to record an incident concerning ordinary people, one that happened within the memory of living men. A poor railway watchman's chivalry and courage are perpetuated in a modern Sanskrit ballad which bears his name, *Gopa Hampanna*. Hampanna lost his life some years ago defending the honour of a young Hindu lady who fled to him for refuge against six drunken British soldiers.

The murderer was exonerated by the Court on a plea of self-defence and by blackening the reputation of the lady as well as that of her brave defender. National public opinion was indignant at the verdict and a memorial was raised at Gooty for the heroic Hampanna. And now this more enduring memorial in "the language of the gods," from the pen of the distinguished Sanskrit scholar, Dr. V. Raghavan, which originally appeared in the *Am-ritavani*, 1947.

SWITZERLAND'S CONTRIBUTION TO EUROPEAN CIVILISATION

[In these days of the dominance of Great Powers it is in line with our objective of serving the cause of human brotherhood to remind our readers from time to time of the important contributions which the "smaller" nations have made to world culture. In our issues for April and for August 1946 we published studies of the cultural contributions of Hungary and of Belgium, respectively. This appreciative essay on the Swiss contribution is by **Dr. E. K. Bramstedt**, the author of several works on sociology and literature.—ED.]

There are few countries in Europe which can claim that they have made a double contribution to Western civilisation by their achievements in the two fields of political organisation and of true culture. In the course of more than six centuries Switzerland has not only developed a democratic, federative system, which today is the envy of many bigger, though less fortunate states; she has also become a focal point of cultural life on a European level, a clearing-house of the ideas and products of three major European nations: Germany, France and Italy. Switzerland has solved the two main political problems that have elsewhere proved again and again dangerous obstacles to a sane and practical political organisation: the problem of racial and linguistic minorities and the problem of making democracy a workable, effective system.

This small country, set between major passes of the Alps, the Jura and the Rhone, with a territory of about 16,000 square miles and a population of 4,200,000 inhabitants,

is the roof of Europe, where many European contrasts fit together like the framework of a house-top. Switzerland is a large European watershed. Important rivers rising in the Alps such as the Rhine, the Rhone, the Ticino, flow through Europe in all directions, reaching the sea in the north and south of the Continent. In ancient times the first immigrants followed the rivers upward, ascended the deserted mountain valleys and settled there. Thus the various languages and dialects are, to some extent, correlated with the course of the rivers from the Alps. Today Switzerland is a multi-lingual country; out of every 100 of her inhabitants 72 are German-speaking, 20 French-speaking and 6 Italian-speaking. Until 1937 German, French and Italian were the only three languages recognised as national and official; since then, as a result of a national plebiscite, a fourth language has been added, Romansch, spoken by only 44,000 people, in the Canton of the Grisons. This recognition was a gesture intended to emphasise the

unrestricted equality of all racial and linguistic groups.

Instead of a common race or language, interracial co-operation, civic liberty and neutrality in international affairs have formed the bases of the Swiss Confederation. There is no Swiss nationalism of any significance, and the half-cajoling, half-threatening attempts of Nazi Germany between 1933 and 1945, which for "racial" reasons suggested the incorporation of Switzerland's German-speaking portion into Greater Germany, of the French cantons into France and of the Italian-speaking Canton of Ticino into Italy, fell on deaf ears. There can be no doubt that, if Hitler had attacked the country during the last war, the well-organised and well-equipped Swiss army would have put up a fierce resistance. Fortunately, this possibility did not materialise, and the Swiss record of peace dating back to the times of the Napoleonic wars remained unbroken. Moreover, through the International Red Cross, which gave practical aid to both camps, Switzerland did much to keep the small flame of humanitarianism alive.

The country has never known a monarchy nor has it experienced any form of absolutism or dictatorship. Even the President has by no means the strong position characteristic, *e. g.*, of the President of the United States. The President of the Swiss Confederation is a member of the Cabinet, the so-called "Federal Council" and is elected as the first

among equals, for one year only. This supreme office has been filled by representatives of all the three or four racial and linguistic groups. Tolerance towards all of them is taken for granted in a state, the officials of which are accustomed to answer letters from citizens in the language in which they are written. This tolerance is indispensable as the linguistic frontiers do not coincide with the frontiers of the twenty-two Cantons of the Confederation. There is a large French-speaking minority in the Canton of Berne, a similarly large German one in the Canton of Fribourg, and in the German-speaking Grisons there are islands, both of Romansch and of Italian. As a result of this situation, many people are bilingual, and newspapers often carry advertisements in any of the three main languages, without a translation being regarded as necessary.

The strength of the Swiss federal organisation lies in the fact that it is a system of direct democracy. This means that the adult male citizen—the vote has not yet been extended to women—has the right to take a direct share in the moulding of the affairs of the community. He can exercise this right on a threefold scale, in municipal, cantonal and federal matters. Whilst in many dictatorships the plebiscite served as a mere instrument of camouflage, in democratic Switzerland it has become an unambiguous means of expressing the will of the people. The two institutions of the

" referendum " and the " initiative " give the people the possibility of vetoing new laws as well as the power to force a discussion of any subject which seems to be of municipal, cantonal or national interest. The fact that, for instance, such important controversial subjects as the control of the private armament industry, measures against unemployment, the new National Penal Code—which has since replaced the former twenty-two Cantonal Codes—were voted upon by the people, has given the man in the street a feeling that his own affairs are at stake, not merely abstract ideas.

There are two other reasons why the Swiss have reached a comparatively high level of political maturity and wisdom. The one is the happy balance we find in their political system between centralisation and regional autonomy. Each of the Cantons has its own parliament, administration and civil laws, and each is sovereign in so far as its actions do not clash with the Federal Constitution of 1874. The other reason is the rather fortunate course of Swiss history. When the three so-called " Original Cantons " of Uri, Unterwalden and Schwyz concluded a league of mutual trust and alliance in 1291, they did so in opposition to the foreign rule of the Counts of Hapsburg, later the monarchs of Austria. This opposition was later amplified to an antagonism against any aristocratic hegemony as well as against the mighty German Empire. Already in the four-

teenth century the Swiss Confederation, which soon extended to thirteen Cantons, was rooted in the people—in peasants who would never know the meaning of serfdom, in burghers who did not acknowledge the claims of any nobility (though later there developed an oligarchic patriciate in some towns). The Swiss Confederation was a pact between rural Cantons and city-republics such as Zurich, Berne, Geneva, a pact which after many ups and downs changed from a loose alliance between states into one state on a federal basis. It is true, there were feuds between predominantly Catholic and Protestant Cantons in the past, there are marked economic differences between agricultural and industrial areas today ; but all these contrasts in the long run have been unable to endanger the basic unity of the Swiss nation.

A country of this structure has, like Holland and the Scandinavian States, a particular function as a mediator and a channel of exchange between the great European civilisations. In the book-shops of Swiss towns one finds an excellent selection of recent French, German, English and Italian books. The leading Swiss newspapers and periodicals are remarkable for their width of outlook and their fairness of judgment. The Swiss theatre, too, is at its best truly European. At least five great European figures originated in Switzerland or found a spiritual home there. Erasmus of Rotterdam, the leading humanist and pacifist of

the sixteenth century, spent the last fifteen years of his life in Basle, which even then had an outstanding university. About the same time Jean Calvin formulated the religious creed for a large section of European Protestantism and made Geneva a "Protestant Sparta." Two centuries later another, no less powerful, thinker was born in the same town. Jean Jacques Rousseau trusted in that goodness of nature which Calvinism had denied. Rousseau, who put forward most dazzling ideas on education, disposed of his own children by sending them to an orphanage. J. H. Pestalozzi, a much greater educationist and friend of mankind, on the other hand, gained an ever deeper insight into the needs of youth out of his experiences at his experimental schools in various parts of Switzerland, though he encountered as much failure as success. Finally there is Friedrich Nietzsche, who, side by side with the eminent historian of culture Jakob Burckhardt, taught ten years at Basle University. In spite of his anti-democratic leanings, he felt at home amongst the Swiss and coined the sentence: "All Europe must become an enlarged Switzerland."

From Hans Holbein the Younger to Ferdinand Hodler, artists of first rank worked in Switzerland; the country has also produced a valuable literature of its own, both in German and in French. Though some of its leading writers were rather individualistic and kept "far from the madding crowd" (C. F. Meyer, Carl

Spitteler), the works of most Swiss authors have an undercurrent of reformist, didactic tendencies in common. This is particularly true of two outstanding novelists of the nineteenth century: Jeremias Gotthelf and Gottfried Keller. Gotthelf, a country parson and a writer of considerable power, though with very conservative views, wanted to educate the peasants of his Canton, to expose their vices and follies and to make them useful citizens and happy human beings. Gottfried Keller, a native of Zurich, succeeded by means of an original poetical realism in depicting a wealth of German-speaking Swiss types of his time, average people and odd fellows, ambitious youths and capricious women. Keller, an outspoken opponent of all forms of hypocrisy and false pretence, was never tired of emphasising that eternal vigilance is the price of true democracy. Today the novels and stories of C. F. Ramuz, written in French, project the fascinating landscape of the Canton of the Valais between the Lake of Geneva and the Rhone Valley with a similar artistic intensity. The life of this region, the problems of its peasants and wine-growers have found in Ramuz a voice of such rare subtlety and beauty that some of his novels deserve a much wider reading public.

Strangely enough, the works of another novelist and poet of genius, by birth a German, who has long found a more congenial home in Switzerland, are also comparatively

little known outside the German-speaking countries. I mean Hermann Hesse, who at the age of seventy was last year awarded the Nobel Prize for Literature. This refined, introspective mind combines the traditions of German romanticism with a penetrating modern probing into the depths of the subconscious and of the occult. He is the poet of the uncommon souls, of lonely tramps, of individualists who feel lost in the mechanism of an age of mass-production and mass-annihilation. In some of Hesse's more recent novels the influence of the theories of the outstanding Swiss psychologist, C. G. Jung, makes itself felt. Professor Jung, the author of the standard work on psychological types, plays a leading rôle in post-Freudian psychology similar to that which another Swiss scholar, Professor Karl Barth, does in the field of contemporary Protestant theology. Barth, in many ways a modern Calvin, has developed the system of "dialectical theology" directed against all attempts at minimising the distance between God and man. Even some opponents of this school acknowledge that it has contributed much to a deeper and more honest interpretation of the Christian creed.

Though it must be admitted that

commercialism plays a big part in the everyday life of the Swiss, real achievements in the cultural field, particularly in scholarship and in literature, enjoy a greater prestige with them than in many other countries. The social position of Swiss university professors, for instance, is considerably higher than that of their American colleagues. Neither wealth nor birth are in Switzerland of the same decisive importance as in most other countries of the West. As the American writer Negley Farson recently observed after a visit to Switzerland: -

In Berne, which of all European capitals has preserved most culture, the aristocracy proper is not based on privileges of birth which have become obsolete and are seldom justified; nor is it composed of *parvenus*, of self-made men of recent date, for whom money is the highest authority. The aristocracy which I got to know in Switzerland, is an "aristocracy of talents." This and one's character are decisive for the positions held by men and women.

True words, which help to illustrate the point that today Switzerland is in more than one respect a model for democracy, an inspiration not only for the European civilisation of today, but also for a better world-civilisation of tomorrow.

E. K. BRAMSTEDT

THE FOOD OF PARADISE

[Dr. Josiah Oldfield, veteran physician and food-reformer and the founder of the Society for the Abolition of Capital Punishment, is the Earnshaw-Cooper Lecturer in Dietetics to the Lady Margaret Fruitarian Hospital, Sittingbourne, with which he has been connected for many years. He writes here on a congenial topic related to that dealt with in his article "The Food of Life" in our September 1945 issue. The æsthetic and the humanitarian arguments are only two of several against a meat diet. It is not necessary to accept the materialistic Paradise of any of the religions as the condition of the soul after death to recognise that food of gross type may well hinder the spiritualisation of thoughts and feelings here and now. It is not for nothing, surely, that gluttony has been called "of seven deadly sins the worst."—ED.]

Every age has dreamed dreams of Feastings: Every age has taken the habits of its own social life and of its own age in deciding upon the foods that they will feast upon.

When man therefore thought about the Feasts of his future Paradise he pictured to himself a Feast which satisfied his personal conceptions of food in the age, and under the conditions, in which he then lived.

If he suffers from Monotony in his diet, then he dreams of a land where he will have variety. If he suffers from Scarcity, then he will dream of a land where he has Plenty.

Throughout the history of the world there has been a more or less universal longing by all people that they should some time and somewhere come to the stage when they would have *every day enough to eat*, and that they would have for their food all the things which *they like best*!

This idea of future complete satisfaction is one of the great attractions in what people mean when

they talk about "Heaven" in any religion.

To show the difference of these sentiments as to the foods of the post-earth world, we may remind ourselves that the priests and followers of Odin looked forward with rapturous fanaticism to a time when they should spend all their days in fighting enemies whom they would always conquer, and that they would spend their evenings in feasts of slaughtered cattle, and would even gorge upon the hearts and brains of their vanquished enemy Chieftains! Their idea of eating and drinking consisted of devouring unlimited supplies of varieties of slaughtered animals, and of drinking down unstinted amounts of alcoholic drink.

Today a picture of such evenings would repel most of us. This in itself shows what a great change in ideas has taken place with regard to evolutionary progress in the human concept of what the ideal Feast should consist of.

Today, there is in everybody's

mind an undercurrent of more idealism and more poetry and in its way more Spirituality in our concepts, not only of the Feasts we would like to have here, but of the feasts that we picture to ourselves that Angels have, and feasts in which we shall share, if we have the privilege of joining blessed Angels in the world to come.

Human nature, while loving its own habits and fighting for the things its appetite has learned to love, none-the-less generally has some higher ideas as to what constitutes "better foods" and what constitutes "worse foods" than the ordinary diet upon which men are now living.

Shall I put it in this way:— "Would we today consider that supping on the products of the slaughterhouse and eating the same food that carnivorous animals love to gorge upon, is higher or lower than the feasts pictured by poets and painters?"

In the view of these classes of higher culture, the longings of men should turn to fruits and cakes, honey and wine, strawberries and cream, parched corn and purple grapes, and deep brown nuts.

It is on butter and honey, on corn and oil, on grapes upon a lordly dish, that the High ones of the future shall feed.

What we have to ask ourselves is this: "Which of those two lines of thought lead us from the consciousness of what we are, to that life which, in our innermost soul, we would like to live?"

Personally, I have no hesitation whatever in saying that the majority of cultured people, even those who live upon sausages and who wallow in the delights of liver and bacon, would say it is a higher and more æsthetical mode of living to ask the soul within to live in a body nourished by a diet which consists of "the Kindly Fruits of the Earth," rather than to offer to our Heavenly visitors in our bodily carcasses, bodies built up as by the disciples of Odin, through gorging upon the bodies of the slaughtered.

Once we have settled this line of thought, nothing more remains to be done than to think out methods by which we may attain to our Goal.

If the "bloodless Feast" is a higher state of living than the Feast from "the shambles" then it is the duty of all who are leading humanity, and of all who profess to be guides of humanity, to work out first in Spiritual contemplation, and then in materialistic practice such a dietary for the human race as they shall aim to reach in due course and as will flexibly be acceptable to all men who are walking along the upward way.

The materialistic man is quite satisfied to rely upon what he *likes* best, and so he refers to his habit and upbringing as the excuse for continuing his old methods of living.

This burden of the fleshly mind, which is common to us all, is not, however, what we have in view when we are contemplating with earnest sincerity what is the *best*

habit of diet for progressive Humanity.

We, who would be of the great band of Teachers and Sages and Humble ones must set an example by ourselves, and must be always ready to *fast* in any time of difficulty.

We therefore assume that we shall, in some Place and at some Time, find ourselves invited to join in the Feasts of Paradise.

If there is one thing we have learned in our earth life, it is the difficulty of change and the overwhelming power of habit. Our earthly body has impressed it so much upon our consciousness that we are ready to bring forward all sorts of reasons and excuses to justify us in having to live upon the things *we say that we like*. If, however, we want to enter upon the pathway towards Paradise, we must begin to prepare ourselves for this new method of existence.

The disciples of Odin were ready to go from the battle field of Earth Life direct to the Valhalla, where they would continue their feasting in exactly the same way as that to which their earth life had accustomed them. They were ready to die and to begin their future life without any change. We, then, must ask ourselves, are we so living that we shall be ready to enter upon the new life and to enjoy to the full the Feasts of which we think we shall be invited to partake?

Will any change be required from our present demands for daily food?

The body and its habits are power-

ful. I well remember what happened for a long time after I had decided, as an undergraduate at Oxford, to give up the use of all dead animals as food. Long after I had entered on the higher path, the sound and smell of frizzling, frying bacon attracted my lower instincts, and my lower appetite. It was only the fact that I was steadfastly fixed upon attaining a goal, which enabled me to say to this particular form of craving---"Get thee behind me, O Satan!"

Every church has always taught, in every religion, that there is a higher stage of dieting for those who wish to feast in Paradise; weeks of Lenten Fastings, Days of Abstinence, are common to all great religions.

We must therefore be preparing ourselves for the new diet which lies before us.

A baby always has some trouble in giving up his mother's milk, and in changing on to a diet of cereals and fruits.

A large percentage of those men who were on their way to the Land of Promise with all its attractive glories, rebelled against the Manna upon which God was feeding them. Their Earthly memories went back to the "Flesh-Pots of Egypt," and so they ravenously fell upon the quails that came with the wind and strangled them, and cooked them, and ate them, even up to the point of gorging, and this while the Plague at the Kibroth Hataavah was spreading around them.

If then we want to be happy at

our new Feast we must begin well ahead to get rid of the habits of the lower man, and to put on the wedding garment of those who would take part in the Feast of their Lord.

Nature recognises the importance of change of food.

She gives to her babies while they are sucking their mother, a saliva which contains no Ptyalin, because the mother's milk contains no starch.

To give a sucking child, therefore, starchy food would not cause happiness but ill health and misery.

We too must develop a Spiritual Ptyalin which will enable us to turn away from the materialistic foods of life and to enjoy to the full the Benediction which accompanies "the diet of the Kindly Fruits of the Earth."

The Spiritual Ptyalin for the human race is a Spiritual thing, and therefore it is not an easy matter to

develop it, [but the basis of it is Sympathy and Pity.

The higher the human race grows, the more are men desirous of fighting down the warring spirit, the killing spirit, the hunting spirit and the spirit which condones the infliction of pain and suffering upon gentle fellow-creatures.

The higher the human race progresses the more men become God-like in their outlook on the world, the more they feel that one of the most important things in Earth Life is to extend on to this earth the heavenly principle of Pity, Benevolence and Compassion.

Everything that reduces pain and suffering, everything that reduces Sorrow and Wailing, must then be part of the higher man's work in life.

It is not enough for any one of us to have accumulated earthly goods, unless we have developed some of those qualities which will equip us to enjoy the Feasts of Paradise to which we are already invited.

JOSIAH OLDFIELD

THE WEST NEEDS THE EAST

Asian Horizon. A *Journal of Renascent Asia* made its appearance from London in April. Edited by Nagendra Nath Gangulee with a panel of Associate Editors in India, Malaya, the Viet-Nam Republic, Burma and Siam, and published from London (The New India Publishing Co., W. C. 2), it promises to water the seed of mutual cultural sympathy sown at the Asian Relations Conference recently held at Delhi.

Interpreting "the dynamics of cultural changes" is a useful aim but in these fast-moving times we are glad to see coupled editorially with it attention to the stabilising force of cultural tradition. The title might be challenged if "Horizon" were taken as the limit of apprehension, but the magazine itself

is published beyond the Asian horizon and the Editor vouches for its non-sectarian and non-partisan character.

"The commerce of culture between India and her neighbours" to which the Editor refers, is good but 'cultural free trade is necessary on a world-wide basis. There must be no tariffs with "most-favoured-nation" clauses!" The love for the Ultimate and the Universal," which the Editor quotes Okakura as having called "the common thought-inheritance of every Asiatic race" is needed by the Western nations with their preoccupation with "the particular...the means, not the end, of life." Theirs is a deeper need than Asia's for the West's technological discoveries and creature comforts.

NEW BOOKS AND OLD

Folk-Tale, Fiction and Saga in the Homeric Epics. By RHYS CARPENTER. (University of California Press, Berkeley; Cambridge University Press, London. 14s.)

This finely printed volume contains the twentieth issue of the Sather Classical Lectures delivered by Rhys Carpenter, Professor of Classical Archaeology at Bryn Mawr College, now Director of the American School of Classical Studies at Athens. He is too fanciful, in many sections of his book—which, by the way, is not altogether easy reading: it is overcrowded with names, geographical and other. But it is an interesting book, occasionally provoking, often provocative. In England the archaeologists will not be disposed to welcome it, as it is rash and not wholly competent (or so it is reported). Yet it contains some highly original ideas, especially about the Nordic origin of the *Odyssey*, which are worth careful consideration. In any case, it will rouse the critics to action—no bad thing in its way. When quite novel views are sprung upon the learned world in connexion with works of such supreme fame as are the *Iliad* and the *Odyssey* the author must expect opposition.

He starts off with making a distinction—doubtless desirable—between Folklore, Saga and Fiction. What do

we find in the *Iliad* (which he dates in the eighth century B.C., the *Odyssey* having come to birth about a century later)? Surely Prof. Gilbert Murray was right in speaking of the *Iliad* as a written “traditional” book (in that respect like the Old Testament), not merely an “oral” tradition, thus accounting for the fusion of (sometimes) unrelated material in all Epic poetry. That behind our present *Iliad* there lurks some one great unifying genius, is not, we think, disputable; but it was constantly being worked over and modified by others till it reached its present form.

Carpenter has some rather surprising yet cogent criticisms about the Schliemann diggings and discoveries; and notice may be taken of certain Etruscan origins. He believes that for the *Iliad*'s structural type-form we must find the key in Attic drama. In no case (he thinks) does the Epic describe a Mycenaean culture. His comparisons with the old North-European Sagas are interesting; but a bare mention must here suffice. When everything is taken into account, and perhaps a heavy discount allowed where the Professor exhibits some of his novelties of interpretation, we are disposed to welcome the book, as a whole; it is at least a stimulating piece of work and this is a thing not to be despised.

B.

Medieval Islam: A Study in Cultural Orientation. By GUSTAVE E. VON GRUNEBAUM. (The University of Chicago Press, Chicago. \$4.00)

This is an outstanding book, equally of interest to the scholar and to the serious general reader. Its scope is encyclopædic but the author, an

acknowledged scholar of high repute, manages to compress his findings in 347 pages of absorbing interest, quoting copiously from original Arabic sources. In the author's words, the book

proposes to outline the cultural orientation of the Muslim Middle Ages, with eastern Islam as the centre of attention. It attempts to characterize the medieval Muslim's view of himself and his peculiarly defined universe, the fundamental intellectual and emotional attitudes that governed his works, and the mood in which he lived his life. It strives to explain the structure of his universe in terms of inherited, borrowed and original elements, the institutional framework within which it functioned, and its place in relation to the contemporary Christian world.

On the whole the book achieves its purpose, though it may not be possible to agree with the author in all his findings.

In pursuance of his theme the author first interprets the "mood of the times" and describes the cultural interaction of Christendom and Islam in the medieval world. Then he proceeds to interpret the religious foundations of Islam. Revelation and Piety. "The Body Politic" of Islam is treated in two chapters—"Law and the State" and "The Social Order." A separate chapter is devoted to "The

Human Ideal." "Self-Expression" in literature and history is followed by "Creative Borrowing," dealing with "Greece in the 'Arabian Nights.'" A final chapter rounds off the well-balanced work which has not a dull moment.

Though the author is usually careful to quote unimpeachable authorities in support of his views, a few misstatements have unfortunately crept in. For instance, when dealing with the change in the Prophet's "subjects of revelation" at Medina the author makes the entirely unwarranted and unauthenticated statement that "To make Islam secure, assassination and compulsion, trickery and bribery, were legitimate means." This runs counter to the author's own reading of the general situation at the period. It is a curiously out-dated statement at the present juncture when the latest research has proved many similar misstatements of nineteenth-century European Orientalists to be mere wishful thinking, if not worse. Lack of space forbids citing other, similar misstatements which it is to be hoped will be deleted in the second edition or else authenticated.

A. G. CHAGLA

Poets and Pundits: Essays and Addresses. By HUGH I'ANSON FAUSSET. (Jonathan Cape, London. 12s. 6d.)

The literary critic worth his salt is a creative artist in his own right who commands, besides, that rare power of imaginative sympathy which makes of reviewing the "spiritual adventure" which Mr. Fausset obviously often finds it. He demonstrates the possibility of which he writes, of entering with certain authors through imaginative co-operation "into a communion of spirit and even a combined labour of expression."

In that communion his readers share.

Journeymen reviewers owe it to the art which they follow afar off to assimilate the Preface to these essays, some of them reprinted from THE ARYAN PATH.

Mr. Fausset enters imaginatively into consciousnesses as different as Rilke's and Whitman's, Donne's and Dorothy Wordsworth's, Tolstoy's and Thomas Paine's, and we, admitted by his masterkey of sympathy, see through their eyes more than their books reveal.

E. M. H.

Caste in India. By J. H. HUTTON. (Cambridge University Press, London. 18s.)

This is a painstaking and thorough presentation of one of the most fascinating of social phenomena, the caste system in India. In a well-documented and careful study, Professor Hutton expounds his subject in three sections. The first describes the distribution of the various castes in the vast subcontinent of India and illustrates the variety of people that inhabit the country, ranging from the Todas, numbering a few hundreds rapidly disappearing, to castes which number millions. The very great diversity of cultures and physical types has been held together and welded into "a stable society which has withstood and survived all military and political disturbances and the various vicissitudes of some three thousand years."

Next, the author gives an account of the structure of the system, its strictures and its sanctions.

The caste system has afforded a place in society into which any community, be it racial, social, occupational, or religious, can be fitted as a co-operating part of the social whole, while retaining its own distinctive character and its separate individual life.

In the best chapter of the work, the functions of the caste system are ably analysed; its most important one being

its integrating of Indian society into one community composed of various competing and even incompatible groups. It has acted as a political stabilizer, "serving as a sure basis of orderly government, as a defence against despotism, and a means of preserving the Hindu pattern of culture under the régime of alien conquerors." The system also provides for the various functions necessary to social life, each functioning independently while possessing at the same time a certain fluidity, a power of mutability within definite limits. The disadvantages of the system do not escape the author's careful scrutiny.

In the third section, after examining analogous institutions and their origins, the author gives his conclusions, chiefly that the Indian caste system is unique and could have arisen nowhere else, depending as it does on geographical isolation, primitive ideas of magic, belief in karma and reincarnation, clash of antagonistic cultures and races, and the development of classes with religious and social privileges.

The book is valuable but makes difficult reading and there are a few repetitions, perhaps not avoidable with the arrangement adopted. It is a useful compendium on this important subject of caste in India.

D. GURUMURTI

Economy of Permanence. By J. C. KUMARAPPA. (The All-India Village Industries Association, Wardha, C. P. Rs. 2/-)

Towards a New Society. By NOLINI KANTA GUPTA. (Sri Aurobindo Circle, Bombay. Rs. 1/12)

In the *Economy of Permanence*, Prof. J. C. Kumarappa in his usual matter-

of-fact but lucid manner deals with the needs of a social life based on the well-being of the community as a whole. The social order must be planned so that, as in Nature, each unit has its place and can develop therein the faculties and powers inherent in it. It is the long view as opposed to the short-sighted view of

modern life, where immediate utilitarian methods are adopted at the sacrifice of the mass of individuals who are thereby deprived not merely of livelihood but of opportunity to develop and untold their latent capacities. It offers the ideal of service in place of mere enterprise. In the present volume "Man : The Individual" is considered. A further volume is to follow.

Towards a New Society is a collection of essays written during the world war. They deal with some problems arising therefrom but chiefly with the rôle of India under the new world conditions, and the ideals of human unity necessary for the reconstruction of society on a sound basis. He offers, as the unifying bond between "Rights" and "Duties," the higher synthetic ideal of "Dharma" and outlines the pattern of the social order laid down by the ancient Rishies whose inner vision saw the principles and laws which ensure not only peace and stability but also provide the means

for individual soul growth and fulfilment. This book is thus an analysis of certain prevailing social ideas and a restatement of those fundamental ideals which offer the only sure basis for the solution of the present problems and serve as a goal spurring individuals towards achievement.

Professor Kumarappa tackles the actual problems of co-ordinating the everyday life of the individual in such a way that he will be building for a future in which the elements of destruction will have been guarded against and the economic basis of life stabilized to provide the physical *upadhi* for the character development of every unit in the community. He suggests many specific ways in which the individuals in a group can support each other by all utilizing what the others can do, thereby developing a healthy integrated state of society. Large-scale production is the economy of transience; cottage industries make for the Economy of Permanence.

J. O. M.

Dragon Doodles. By HOWARD KELLY. (C. A. Watts and Co., Ltd., London. 6s.)

These Dragon Doodles represent the flights of fancy inspired by the symbols on the Chinese Emperor's robe depicted in a fresco reproduced on the inside of a lacquered Chinese cabinet. On the outside of the cabinet are pictured a number of old men searching for the Isles of the Blest. By a skilful association of ideas the delightful fantasies suggested by the emblems are made to lead on to considerations of practical, everyday interest. Thus the symbol of a three-legged crow in the Sun, which is the first sacred ornament, starts a dissertation on Chinese

astronomy and is shown to open the door to the fascinating story of man's conquest of natural forces. And so on with the rest of the twelve sacred ornaments which only an Emperor could wear and each of which serves in the hands of the skilful author to open avenues of knowledge. It is the plea of the author that China, realizing the power that modern knowledge gives, should avail herself fully of that knowledge and that power and so, aided by her ancient wisdom, should transform this good earth into real Isles of the Blest.

The book is an interestingly written contribution to the understanding of the Chinese mind.

S. K. GEORGE

The Murder of Herodes and Other Trials from the Athenian Law Courts. By KATHLEEN FREEMAN, D. LITT. (Macdonald and Co., Ltd., London, 12s. 6d.)

This book consists of the actual proceedings in fifteen trials held in the fourth and fifth centuries B. C. in the court of the Areopagus and in some of the jury-courts at Athens. They are the first recorded instances of the working of a jury-system under a definite code of law which aimed at cheap and equal justice for all citizens, trial by one's peers and complete publicity. Speeches for the defence or the prosecution made at the trials have been translated by the learned author with introductory notes and illuminating comments, with a separate chapter on the underlying legal code and procedure and another on Rhetoric and the Orators.

There being a provision in the Athenian legal code against representation of the parties by advocates, parties were often driven to getting experts to compose their speeches for them; and thus grew up the profession of *Logographos* (speech-writers). A great many of the speeches in this book

are by a Sicilian named Lysias who came to Athens at the invitation of Pericles; and some of them have been attributed to the great Demosthenes who, after he had lost his patrimony by the fraudulent conduct of his guardians, was for some time obliged to write speeches for his living.

These speeches not only throw considerable light on the working of the Athenian legal system but they also clearly show what life was like in the city which is famous for some of the highest achievements of the human intellect. They show the market-place, the interiors of the homes, men and women at work, at festivities, in all their ordinary relationships and avocations, buying and selling, fighting in the street, sailing the sea, going off to the wars. The speeches thus provide lively and interesting reading even for the layman. In some, the part called the "Narrative" shows the art of story-telling at its best—vivid, terse and effective; for instance, the tale of the seduction of Euphiletus's wife and the story of Lysias's escape from his captors. We are confident that this book will be welcomed by a large number of readers.

K. C. SEN

China Moulded by Confucius. By CHENG TIEN-HSI. (Stevens and Sons, Ltd., London, 18s.)

The task the author has set before himself in this book is that of giving a glimpse of the soul of China to the Western reader. He is eminently qualified to do that, having represented his country in the West for many years in various capacities, the latest being that of Chinese Ambassador at London. And it is more than a glimpse that he has given of his country. For the book

contains detailed and well-authenticated accounts of Chinese beliefs and practices, of Chinese personalities from Philosopher-Statesmen to Marriage-Go-Between's, and of Chinese art and literature.

The title is justified by the fact, made abundantly clear by exposition and quotations, that Chinese civilization is saturated with the teachings of Confucius. "There has never been one equal to Confucius," exclaimed Mencius, his brilliant exponent and next only to

him in influence ; and the book makes it clear that there is much that even the modern, sophisticated age can learn with profit from " the Master for all ages." In fact, if there is one criticism that can be offered by an Indian reader, sharing to some extent with the Chinese in the newly won legitimate pride in the treasures of our common ancient culture, it is that the author tends to be a little too apologetic in seeking parallels and justification for the Chinese outlook and practices in Western fact and fiction. The writings of Goldsmith and Johnson are ransacked to find defences and justification for the traditional Chinese virtues of filial

piety and faithful friendship. No such justification is needed ; for the age-old Chinese concepts of *Li*, *Jiun Tze* and *Ching* are sufficient evidence that, when the Western nations were still barbarians, China had developed codes of conduct which equal or surpass anything that even the modern West has evolved in the way of social behaviour.

The book ends, as most Chinese writings do, with a poem " most piously offered," expressing the hopes of the writer for a real understanding between East and West :—

May they have concord as the proverb says !
'Twill bring mankind so many happy days.

S. K. GEORGE

Modern French Literature, 1870-1940.
By DENIS SAURAT. (J. M. Dent and Sons, Ltd., London. 12s. 6d.)

This book, a guide to the uninformed, written in lively style, has its value but it is marred by dogmatic statements. The chapter on the drama is particularly faulty, showing no true grasp of the subject. But we cannot be specialists in every branch of literature : as one would expect from the author of an excellent book on our own Milton, Professor Saurat is soundest on the poets. His chapter on Valéry is a pleasure to read ; bringing home to the English mind a recent fundamental change in French poetic diction, one drawing it nearer to our own rich " spell of words." Rhetoric, that strength and weakness of the French language, has been discarded by the modern poets.

Professor Saurat has traced the main tendencies of French literature, the spread over a wider range of subjects, the ever franker treatment of life as a

whole with a passing morbid emphasis on its more unsavoury aspects. Here French literature is in line with our own, deviating however in its over-emphasis on sex, its interest in politics and the cleavage between Catholic and agnostic. In poetry, always the truest manifestation of emotion and thought, the French appear to have moved only of late towards that true romanticism at its height here at the beginning of the last century.

There is one singular omission : except for a passing reference to the Comtesse de Noailles there is no mention of women writers. Is there no woman novelist of the stature of our Virginia Wolff or of Willa Cather ? Should not Colette be included among the lesser lights ? And are we to deny merit to Marguerite Audoux's *Marie Claire*, that simple masterpiece of direct sincere narrative ? Surely *Marie Claire* has the literary excellence of the folk story.

DOROTHY HEWLETT

Giuliano the Innocent. By DOROTHY JOHNSON. (Andrew Dakers, Ltd., London. 25s.)

There could not be a book more original in theme and treatment than the one under review. This does not necessarily connote high praise. A work of common clay may hold more form and beauty than an exotic piece. *Giuliano the Innocent* is far removed from workaday life. It has been described by the author as a transcript of a vision. Miss Dorothy Johnson had a strange experience. Once for six weeks she led a life of double consciousness; while she remained her normal self, she seemed to see and hear in the depths of her being a curious drama of mediæval times, with Giuliano the Medici as its central character. History has had much to record about the famous Medici, Lorenzo the Magnificent, but almost no word about Giuliano, the younger brother. The intuitive knowledge of Miss Johnson would seem to redress the balance.

The inward vision of six weeks' duration took five strenuous years to transcribe as a biography in dialogue form. But the subsequent progress of the material is no less amazing than the

vision. While the publisher, uncertain about the manuscript, was corresponding with the author, there appeared the personality of Lorenzo the Magnificent in her deeper mind (so it is claimed) and he used her as his unconscious scribe. Lorenzo thus insisted that the book was true to life in every detail, and that Giuliano had been the greatest of the Medicis, greater far than he himself. "It is quite certain," says the publisher, "that these communications contained matter that could not have come from Miss Johnson's conscious mind." The publisher felt convinced that the manuscript was a true record even if the way the record came to be produced was inexplicable. And the story growing out of such curious roots has anyhow a quality "which makes it a valuable and topical addition to the literature of the human spirit."

The average reader can hardly have patience to go through a half-million words of sensitive writing about an unknown Florentine who, presumably, was a living embodiment of the god in man. But such patience would be rewarded to an extent that could more easily be realized than imagined.

BHABANI BHATTACHARYA

Music and Society : England and the European Tradition. By WILFRID MELLERS. (Dennis Dobson, Ltd., London. 8s. 6d.)

Frankly, I opened this book with a sigh. In too much sociological art literature I have read lately, the author expects me to enjoy becoming lost in a collection of potted cultural history. His material is bunched into an impressive fog of annotated verbiage, from which he finds his way out according to the directions of Marx or Existential-

ism. But my sigh turned to one of relief when I found that Mr. Mellers knows precisely what he himself thinks and how to say it. His prose is clear, with the fluency of conversation, entirely free from the stiff jargon of the sociologist with an "ism." He lets his wisdom drop almost casually, like this:—

It's not so much that commercial music is vulgar that matters; vulgarity may be a genuine emotion and, in perspective, even a valuable one: what matters is that it's essentially false, and that breeding a taste

for the easy response it makes genuine feeling almost impossible to recognize. People come to prefer the bogus and particularly the pretentious to the honest, the decent, the direct.

Mr. Mellers writes of the relation of Western society to its tradition of music with the ease and breadth of a mind that has really perceived, not merely studied its subject. He treats the musical expressions current in the sixteenth century and the modern American idiom with equal felicity. The tone and quality of his narrative

never flag. My interest was held from cover to cover, and I closed the book with a sigh of regret.

I was left with the full flavour of music as a social food, not a sociological sauce. There was no after-taste of "ism," but the memory of a disturbing contemporary conclusion:—

Machine civilisation prides itself on its efficiency; yet paradoxically it is inefficient at the only thing that is worth while—at making it possible for people to live creative lives.

DENNIS GRAY STOLL

The Philosophy of Analogy and Symbolism. By LT.-COL. S. T. CARGILL. (Rider and Co., London. 21s.)

The tracing of the common ground-plan of Nature, the finding of an ideal pattern into which will fit harmoniously all facts of science, religion and philosophy, is an alluring project. The innate yearning for the recognition of a world of law predisposes to acceptance of Lt.-Col. Cargill's proposition

that the collected phenomena of the universe from the most subtle and refined to the most objective and materialistic, from the most spiritual to the most gross, are capable of being classified on one archetypal system or model, which brings out the inner meaning and significance of such phenomena as no merely arbitrary schemes, differing for each separate department of knowledge, can possibly do.

But, despite the hard work which obviously has gone into this encouraging attempt, the book is disappointing. Its classification seems as arbitrary as the separate schemes referred to.

Madame Blavatsky—whose teachings Lt.-Col. Cargill regrettably confuses with the vagaries of pseudo-Theosophy

---called the law of Analogy "the first key to the world-problem." She described "the world of Form and Existence" as "an immense chain, whose links are all connected." She offered valuable clues for studying those links co-ordinately in their hidden mutual relationships, some of the most important of which clues have here unfortunately been overlooked.

If symbols are, as she called them, embodied ideas, "combining the conception of the Divine Invisible with the earthly and visible," "glyphs, recording observed natural and scientific facts," their deciphering must be an exact science—one which has eluded our author's indiscriminating eclecticism.

The pity is that readers repelled by his arbitrary scheme may be deterred by his misrepresentation of Theosophy from investigating for themselves the ancient, consistent and complete, non-speculative system which Madame Blavatsky has partially restated for the modern world.

E. M. H.

The Prisoner. By J. D. BERESFORD. (Hutchinson and Co. (Publishers), Ltd., London. 10s. 6d.)

The central character of *The Prisoner*, Paul Barnet, is clearly an autobiographical projection. Barnet's career as a novelist, the motifs of his various novels, his adventures with ideas, the slow process of youth passing into manhood and manhood mellowing into old age, the pressure of two world wars, and the continuous beating against the self-forged bars of the human prison-house,—all these, as also innumerable literary echoes and revelatory touches, are obviously drawn from Mr. Beresford's own experience. On the contrary, the reader should resist the temptation of calling *The Prisoner* a mimicry of the author's life-history. *The Prisoner* is no more strictly autobiographical than is Mr. Maugham's *Of Human Bondage*.

Like Mr. Beresford's other novels, *The Prisoner* is carefully constructed and the significant events and experiences of about sixty years range themselves in, as it were, a preordain-

ed pattern. We are in no danger of ignoring the physical world, but the main emphasis throughout is on ideas. Paul's mind and its impact on other minds and the consequent tremors, ecstasies and serenities are the theme of the novel. Blind faith—rational inquiry—agnosticism—spiritualism—Ouspensky—spirituality: Paul runs through the whole gamut, reaching at last the position indicated in the credo:—

So long as you ask for things from life, immersed in the world, and subject, therefore, to its imperative rules, there can be no escape from bondage. Only by ceasing to ask, and being content merely to give, can there be any approach to personal freedom.

This spiritual pilgrimage is humanized and diversified by a host of interesting characters, the most important of them being Paul's wife Carol. It is difficult to adjudicate between wife and husband; in the end they are both "free," though each in a different way!

K. R. SRINIVASA IYENGAR

Individual Countries. By PHYLLIS BOTTOME. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2s. 6d.)

These are discriminating portrait studies—objective, penetrating, understanding, painstakingly just—of five countries familiar to the well-known English novelist. Among the highlights are America's worship of youth—and underprizing of the values of maturity; France's being always "a great power because her soul is great; and the soul is immortal"; Germany's self-distrust beneath her boastfulness, her intensely

conscientious "good" people's fear to decide for themselves what is right, and the superb heroism of those Germans who withstood the Nazis; Austria's genius, her friendly, tolerant spirit, urbanity and charm; Great Britain's basic steadiness, her people's kindness underneath the class distinctions, their combining with a capacity for lasting friendships a horror of expressed emotions, their outgrowing of mental indolence but needing "the constant spur of danger" to bring out their best.

A stimulating book.

E. M. H.

Prākṛtāprākāśa of Vararuci, with the Commentary of Rāmapāṇivāda. Edited by DR. C. KUNHAN RAJA and PANDIT K. RAMACHANDRA SARMA. (Adyar Library Series No. 54, Adyar, Madras. Rs. 4/4)

It is a pleasure to read the publications of the Adyar Library, beautifully printed by the Vasanta Press. This pleasure is heightened by the freshness and variety of its publications on all branches of our ancient learning. The present edition of the *Prākṛtāprākāśa* of that great grammarian Vararuci, with the commentary of Rāmapāṇivāda of Malabar, is based on two manuscripts. The text of Vararuci's *Sūtras* commented upon by this very late commentator is substantially the same as that commented on by Bhāmaha (seventh century A. D.) " Rāmapāṇivāda knew

the commentary of Bhāmaha as confined to the eight chapters of this edition," says Dr. Raja in his Preface. To Rāmapāṇivāda, Prākṛit is not a language but only an artificial metamorphosis of Sanskrit. He has made use of the texts on Prākṛit grammar, the commentaries on them and the texts of Prākṛit poems that were familiar to him. His commentary is important because it reveals the distinctive character of the Prākṛit that flourished in Malabar in his time. Secondly, he himself is the author of some Prākṛit poems, recently brought to light by Dr. Raja and Dr. Upadhye. Students of the evolution of Prākṛits in India will be grateful to the editors of the volume for giving them new material for study from South Indian sources.

P. K. GODÉ

Indian Architecture. By O. C. GANGOLY. Revised Edition. Kutub Publishers, Windy Hall Lane, Bombay 5)

In this short guide to Indian Architecture, O. C. Gangoly stirs the imagination of those who wish to know more about this branch of Indian Art. While reading through this book, one wishes one could be transported as on a magic carpet to the sites of these wondrous temples, stupas and caves, not only to look at them, but more to study the minds and ideas of the people who built for ever the greatness of this country. The most significant fact revealed and emphasised as the author traces the growth of architecture from period to period is the fundamental similarity between them. Between the early Vedic mounds and the Buddhist stupas the resemblance is seen, and the

conformity is traced from the Northern temples to those of the South. As Indian architecture developed, it lent itself to the prevailing religion at the time, deriving its peculiarities but never losing its identity with the whole.

One of the peculiar characters of Indian Architecture is its innate inclination to transcend its structural form. An Indian temple, be it Buddhistic, Jain or Hindu is a monument *par excellence* rather than a mere utilitarian covering. Indian Architecture always attempts to cover the form necessitated by its structural scheme under the cloak of a symbol; and its decided inclination is to achieve a plastic pattern. Fundamentally an image-house—the Indian temple aspires to the form of the image itself.

To understand this is, in the author's words, to understand the most emphatic aspect of Indian architecture.

LEELA SHIVESHWARKAR

Dostoevsky. By JOHN COWPER POWYS. (John Lane The Bodley Head, London. 7s. 6d.)

Every man finds in an author what he brings to him and Mr. Powys, who declares himself to have been not so much a student as a passionate disciple of Dostoevsky for the last forty years and who also acts on the belief that we cannot write a single sentence of adequate criticism of anything or anybody without giving ourselves away to the limit, brings a great deal. Dostoevsky has little to say either to the literary æsthete or to the pedantic academic critic whom Mr. Powys abominates and objurgates. He is a novelist of a new dimension, of what Mr. Powys calls psychic reality, a Dionysian worshipper of life in its divine and satanic extremes, a medium for the eternal contradictions of the human heart, whose approach, however, to people and to the elemental mystery and melodrama of life itself was not, Mr. Powys insists, through his heart but through his nerves. Mr. Powys, who experiences a "pit-of-the-stomach shiver" when he reads him, regards him too exclusively as an inspired neurotic, but few would deny his claim that no other novelist has comprehended more intensely "the 'real reality' of the mental pain of this world."

For Mr. Powys the reality of common human experience "is something neurotic and perverted and queer and weird," and this abnormality fasci-

nates him as the fissure through which something that transcends the human invades the human sphere. His essay is as much an interpretation of this fourth dimension and its impact on the other three as a study of Dostoevsky's four greatest novels. He gives no detailed attention to any one of them. But this is because they have become so much part of himself that he looks through them at life. In them, as projections of Dostoevsky himself, he discovers different angles of a vision of life "through imaginative nerves." This vision, with its exaggerations and distortions but also its peculiar insights, is the real theme of his book and how it affects a man's view of love, of pain and suffering, crime and punishment, God and the Devil, politics and religion, Christ and anti-Christ, and even this post-war world and the significance for good or ill of Russian Communism. There is nothing trim or tidy about Mr. Powys's excursions into the "chaotic-cosmic Front" of which he describes Dostoevsky as a reporter. He exults in Nature's refusal to conform to any meaning pattern that the human mind may try to impose upon her from above. And, alike in his style, with its Carlylean surge and volubility, and in his sensational metaphysics, Dionysus spurns Apollo's constraining hand. But from the abyss of nature he does wring some striking secrets that are as much his own as Dostoevsky's.

Hugh I'A. FAUSSET

Dawn Mist. By ERIC HORSFALL. (Simpkin Marshall (1941) Ltd., London. 5s.)

This poem, for its use of allegory and symbol, its attempt at an integrating philosophy worked out in a moral

order, should be noted, despite something naive and pedestrian in its air. The Thinker, carried by an Angel to the hub of the universe, is shown the history of the earth and its civilizations, its spiritual teachers and searchers for

truth, its death through materialism and total war. In the Halls of the Moon he sees the great ones, past and present, the Halls of Science, Art and Philosophy, and the Hall of the Masters—Krishna, Laotze, Zoroaster, Buddha, Jesus, and others like them. He finds their successive counsel about the "good life" to be the same. Left in the Sanctuary to assimilate the wisdom, to hear his own inner voice, he sees, mirrored on the clear pool, further counsel about the fourfold Ignoble Path of Pride, and the means

to create "Utopia."

Whether consciously or not the writer has embellished the poem with Theosophical ideas, though he has not created with them a real knowledgeable allegory, such as Dante gave. It is like the fanciful play of a child with grown-up tools which, later on, he will have to learn to use to serious purpose. What is of interest is that he, like other writers, is finding in the Ancient Wisdom and the ancient forms something that offers rewarding possibilities.

E. W.

The Political Philosophy of Mahatma Gandhi. By G. N. DHAWAN. (The Popular Book Depot, Bombay. Rs. 8/8)

Dr. Dhawan's work is a highly welcome accession to the ever-growing volume of Gandhian literature. It is a detailed and comprehensive exposition of the various aspects of Gandhiji's philosophy as well as of the technique of Satyagraha-cum-Ahimsa. It is his deepest conviction that there is no peace for individuals or nations without practising Truth and Non-violence to the uttermost extent possible for man. Examining the criticisms levelled against Gandhiji's ideals and principles, Dr. Dhawan shows how baseless is the charge that the Mahatma is but a visionary and a faddist. The "constructive programme" formulated by him and the numerous institutions engaged in country-wide activities on the non-violent lines chalked out by him constitute a sufficient refutation of that charge and confirm Gandhiji's own

estimate of himself as "a practical idealist." He has, indeed, proved to be one of the greatest social and political revolutionaries of the age.

The most thought-provoking chapter in Dr. Dhawan's work is the last one, dealing with "The Structure of the Non-violent State." Gandhiji is a philosophical anarchist who holds that the ideal society is a "Stateless state," since, in his view, the State represents "violence in a concentrated and organised manner." He, however, realises that such an ideal society will always remain an ideal unrealised and unrealisable in its entirety due to human imperfection. But he does believe in the possibility of achieving "a predominantly non-violent society" and he is working for it, he says. How such a society will function and can help man, individually and collectively, to fulfil his mission in life, are fascinatingly discussed by the author in the light of Gandhiji's teachings.

R. K. PRABHU

Slokavārtikaṭīkā (Śārkarikā) of *Bhaṭṭāputra-Jayamiśra*. Edited by DR. C. KUNHAN RAJA. (Madras University Sanskrit Series, No. 17, Madras. Rs. 3/8)

The present volume is a splendid addition to the series of important Sanskrit texts published by the University of Madras. The publication of commentaries on early abstruse *Mīmāṃsā* texts like the *Slokavārtika* of Kumārila is a sacred obligation and Dr. Raja has tried to meet it by this edition of Jayamiśra's commentary on the basis of a single manuscript. If more manuscripts of this commentary are discovered hereafter it will be possible to produce a good critical edition of this work.

According to Dr. Raja, Jayamiśra lived before the eleventh century. His commentary is lucid and forceful. The position of the Buddhists is analysed and refuted with great effect. Though the commentary is fragmentary it is a valuable addition to the existing literature on *Mīmāṃsā*. Jayamiśra quotes profusely from Dharmakīrti's works and refutes them vigorously. Śrīdeva in his *Syādvādaratnākara* (the late eleventh or early twelfth century A. D.) refers to "Jaryāmasra" and his work *Śārkarikā*. These names are identical with Jayamiśra and his *Śārkarikā* Commentary, respectively, according to Dr. Raja. Nothing more is known about this commentator.

P. K. GODE

James Connolly: The Forerunner. By R. M. Fox. Illustrated. (The Kerryman, Ltd., Russell Street, Tralee, Ireland. 10s. 6d.)

"Before dawn on May 12, Connolly was brought down to the castle yard and placed on a stretcher in the ambulance. Fr. Aloysius went with him to the prison yard at Kilmainham. Here he was propped in a chair and shot."

"Was there any sign of reluctance or hesitation when the soldiers were ordered to shoot a wounded man?" I asked the friar.

"None," he answered. "They were soldiers and had to obey orders."

Just before he died, Connolly was asked if he would say a prayer for the men about to shoot him.

He answered enigmatically, "I will say a prayer for all brave men who do their duty."

Such was the sad but brave end of James Connolly, the Irish Patriot, labour leader and founder of the Irish

Citizen Army. The story of his life is told by R. M. Fox in this moving biography of the Irish nationalist, who was a martyr to Irish Freedom, and to the cause of the poor. I think James Connolly belongs really to no country or age; he belongs rather to the poor wherever they are exploited. Connolly is not a socialist, or a labour leader, or a party politician, but a humanist and a hero. Connolly and his comrades were seeking to instil into their masters, the capitalists and Rulers, something of that human sympathy of which A.E. wrote in 1913 in *The Irish Times*, supporting the cause which Connolly championed:—

The relation of landlord and tenant is not an ideal one, but any relations in a social order will endure if there is infused into them some of that spirit of human sympathy which qualifies life for immortality. Despotisms endure while they are benevolent, and aristocracies while *noblesse oblige* is not a phrase to be referred to with a cynical smile. Even an oligarchy might be permanent if the spirit of

human kindness, which harmonises all things otherwise incompatible is present.

James Connolly had in him a little

of that human sympathy which qualifies life for immortality.

N. A. NIKAM

The Magic Arts in Celtic Britain.
By LEWIS SPENCE. (Rider and Co., London. 18s.)

The author has been busy in this field since the appearance of his *Mysteries of Britain* in 1931. He writes:—

....that a very complete system of Magic, associated with a definite body of mystical dogma and arcane thought, was practised by the Magi of Ancient Britain and Ireland is apparent from trustworthy evidence.

He essays a definition of Magic, putting forward the recent view that it proceeds from the Melanesian term, *Mana*, a mysterious energy pervading the world which can be drawn upon by the magician. He has not noted the close connection of Magic and Magi with the Sanskrit Mahat, or Universal World Soul. And he finds himself unable to account for all the shape-changing so commonly recorded in ancient writings. Two possible explanations of the shape-changing phenomenon seem not to have occurred to him—(1) that it may relate to the inner double which may be withdrawn from the physical body of man and made to seem to take on any shape at will, and (2) that sorcerers may hypnotise beholders into thinking that they see, not the human physical body before them, but an animal form.

Mr. Spence has, however, brought into one focus a mass of well-documented evidence of the magical practices of the Druids, to whom he devotes much

space. He recognises that the so-called Druidical ruins, e.g., Stonehenge, must be pre-Druidical but does not connect these and the other gigantic stone ruins in Europe, Egypt, India, and even Mexico with the far earlier great Cyclopean builders, the Atlanteans, of whom the Druidical priests were the descendants.

Two chapters are given to Celtic mysticism and one to the Celtic belief in Reincarnation. While recognising the universality of the latter teaching, and even the difference between avataric descent and the incarnation of the ordinary mortal, Mr. Spence finds himself unable to reconcile all the facts, especially those of transmigration. Unless the functions of the astral body are understood, as also those of the "intelligences" which comprise the body itself, the stories of transmigration into animal forms will always appear a riddle, since transmigration does not refer to man the thinker at all, but to the atoms of his body, instead of refining which man may give such brutal impulses as to cause them to go into animal forms.

Nevertheless Mr. Spence's book, because of his painstaking sifting of ancient writings, will serve as a useful storehouse of facts, awaiting the day when the spiritual, psychical, and physical components of man's nature are better understood.

J. O. M.

Saṅgitarāja of Kālasena (MAHARANA KUMBHA). Vol. I. *Pāthyaratnakōśa*. Edited by DR. C. KUNHAN RAJA. Sanskrit. (Ganga Oriental Series No. 4. Anup Sanskrit Library, Bikaner.)

This first volume of the great work on music called the *Saṅgitarāja*, by the versatile Rāṇa Kumbha of Mewar, contains the first of its five books, called *ratnakōśas*. It is carefully edited by Dr. Raja on the basis of two rare manuscripts in the Anup Library, which contains also a complete copy of the work prepared in 1502 A. D. This is the biggest Sanskrit work on music so far available and we must heartily congratulate Dr. Raja and his collaborators, as also Major K. M. Panikkar, the learned Prime Minister of Bikaner, on their harmonious co-operation in start-

ing its publication.

Besides the elaborate and scholarly Introduction and the Preface, in which Dr. Raja has given us a detailed account of the available manuscript material, we find in this volume a special note on Mahārāṇa Kumbha, in which we have an inspiring pen-picture of this fifteenth-century royal author whose picture appears as the frontispiece:—

As a warrior undefeated in the field, as a scholar proficient in all the subjects known in his time, as a poet and author of high distinction, as a musician with but few rivals even among professionals, as protector of the people, as the upholder of religion, as a builder of fortresses, as a founder of temples, as a just ruler and as a firm administrator, there are few who can be compared with him in the history of Medieval India.

P. K. GODGE

Transformation Scene. By CLAUDE HOUGHTON. (William Collins, Sons and Co., Ltd., London. 8s. 6d.)

A war novel, a crime book, a psychological essay—*Transformation Scene* is all these. While the "mystery" of the midnight murder is eerily enough suggested in the first half of the book, its solution is hardly convincing. But *Transformation Scene* is not a detective novel. It is rather a convenient frame of reference to plot the graph of war-time London—the frayed nerves, the crumbling values, the gamble of life, the thrill of action, the hopelessness of hope, the gleam of distant faith. Mr. Houghton's hero, Max Arnold, is a sensitive artist, high-strung, imaginative and uncannily clairvoyant.

He is the medium who senses truth at a distance and gives it a tantalizing reality. Carol Norton, once his model, then his mistress, is at first the symbol of his slavery. After her death, however, the very same Carol becomes for him the symbol of his will to live, his will to believe. The kept woman is transformed into the dream-woman, the woman to whom he had been "sun, moon and stars." There are also other characters—Mervyn Maitland, Mrs. Norton, the murderer Eaves—who have a faint Dostoevskian cast. An unusual story and a vivid psychological foot-note to Hitler's war, *Transformation Scene* is one of the best things Mr. Houghton has done—and that is saying a good deal.

K. R. SRINIVASA IYENGAR

The Significance of Indian Art. By Sri Aurobindo. (Sri Aurobindo Circle, Bombay. Re. 1/8)

Reading through this booklet, what strikes me is that to refute what a Westerner has to say about Indian art

is quite futile—it proves nothing. But what Sri Aurobindo himself has to say about the significance of Indian art (architecture, sculpture, painting)—the religious and the secular motives, the attitude of the Indian mind of the past which visualised it and was capable of execution in its completeness is a very profound analysis. Today the average Indian mind is as far removed as that of a Westerner from real æs-

thetic appreciation of Indian art. The value of this book is that it brings home the tragic consequences of an alien culture in deforming our vision.

Indian art, like all great art, is intuitive and spiritual. To understand it requires insight, sensibility and, above all, humility. At present Indian art no more belongs to us—it belongs to the world—and with the rest we too have to travel a long way to reach it.

LEELA SHIVESHWARKAR

Euripides and His Age. By GILBERT MURRAY. (Geoffrey Cumberlege, Oxford University Press, London. 3s. 6d.)

In this study Professor Murray gives a vivid picture, not only of the great poet and dramatist, but also of "the Age of Enlightenment of Athens" under Pericles when such men as Protagoras, Diogenes, Anaxagoras and Socrates, followed by Plato, were alive. In the moral world, as in the scientific, great ideas were current. Euripides' youth saw perhaps the most extraordinary intellectual awakening in history. Athens became "the hearth on which the fire of Hellas burned," as great men of science, historians, dramatists, whose influence still endures, sought refuge there.

Euripides' great patriotism was love of the ideals which made Athens great. Athenians were fighting for democracy in the Peloponnesian War. Euripides had forty years of military service. It was in such a life that he, like Æschylus and Sophocles, found time to write his tragedies.

In his *Ion* we see the earliest bitterness against what his country was becoming, an irony accentuated in later plays, particularly *The Trojan Women*,

the greatest of his tragedies for sheer beauty, high dignity of character and dramatic intensity. Professor Murray's account of the end of it is superb:—

No friend among the dead, no help in God, no illusion anywhere, Hecuba faces that which is, and finds somewhere in the very intensity of Troy's affliction, a splendour which cannot die.

In *The Trojan Women* Euripides reached a deeper plane of thought. Socrates reached it too, and they killed Socrates.

Was it the Athenians' capture of the little island called Melos, the massacre of its men, the enslavement of its women and children, that pierced the heart of the justice-loving poet, and culminated in *The Trojan Women*? In Thucydides' account of the incident of Melos he concludes:—"And the same winter the Athenians sought to sail with a greater fleet than ever before, and conquer Sicily." This was the expedition that brought Athens to her doom.

Andromeda, *Electra*, *Iphigenia* and *The Bacchæ* too are there in the silvery lucidity of Gilbert Murray's translations and verse.

RUTH BOUCICAULT

CORRESPONDENCE

REPORT ON THE TURKS

[We hear so little at first hand of what is happening within the European countries, where such momentous issues are at stake, that we feel sure our readers will be interested in the information contained in this report especially prepared for THE ARYAN PATH by our valued contributor **Dr. Munir Abdallah Moyal, Ph. D.**, of Jaffa. He is himself of Turkish descent, his forbears having been Turkish governors of Palestine. He describes this report sent us from Istanbul just before the by-elections of April 6th as "an unbiased account of what I saw and heard in Ankara and Istanbul." The press of April 9th reported that in four Turkish constituencies, including Istanbul, the candidates of the Republican People's (Government) Party were returned unopposed in those by-elections. The Democratic (Opposition) Party did, as it was considering doing, boycott the by-elections because of the "existence of certain anti-democratic laws and regulations and the Government's inability to guarantee secret elections." This outcome will interest our readers in connection with the comments on the subject by Dr. Moyal.—Ed.]

When on board the Turkish s.s. "Aksu," we became aware that the steady hum of the engines was slowing down to an intermittent throbbing, we asked the sympathetic first officer why. He proffered a limp explanation: The ship was slowing down because she was not allowed to enter at night the port of Smyrna, a hundred miles or so ahead. Some hours later she was again forging ahead at full speed. It turned out that some trouble or other had developed in the rather old engines and the chief engineer had fixed it up. I must point out that the limp explanation had not been proffered out of fear of a panic: the ship was sailing along the coast, it was broad daylight, the barometer was steady and the sea as smooth as a mirror. So help would have been immediately available in an emergency. The reasons for this untrue statement were rather complex—pride, an inferiority complex, chiefly fear of admitting failure under a semi-dictatorship—these together blended with the smiling Oriental turn of mind that avoids

facing hard realities and is always hoping for the best.

Istanbul is unique in that the harbour is not flung far away from the city like any other harbour, as though out of shame, but is the city's throbbing heart. Hardly had I landed when the feeling of a strong and omnipresent government was confirmed. In every shop one saw the twin representations under all forms: photographs, paintings, etchings, little statues, bas-reliefs, of Kemal Atatürk and İsmet İnönü, like Lenin and Stalin in Soviet Russia. This iconolatry did not seem to reign in the privacy of the homes where I was invited,

Every fourth passer-by was in uniform. Before, I had thought the French soldier the shabbiest in the world, but he is a Beau Brummell in comparison with the Turkish common soldiers: felt gaiters frayed at the edges and coats with patches bigger than the hand. The jackbooted officers are rather smartly dressed. They are stiff and their grim faces seem to wear an

invisible monocle. They appear to be, in Istanbul at any rate, in the proportion of two to one to the men in the ranks. I have been told that if a private fails to salute even an N.C.O. he is sure to be struck even in public, though corporal punishment does not exist in the Turkish army, officially at any rate.

I made a small purchase of a street vendor. I had walked on when breathlessly my vendor ran after me to return some small coins. Unfamiliar with the currency of the country, I had mistaken the equivalent of a nickel for a dime. Such honesty would have been inconceivable in Egypt. In Palestine, the vendor would have been honest only with a fellow-countryman.

A Turkish-born foreigner, however, assured me that the services of a "formality maker" were indispensable for setting minor official wheels in motion. "He is ubiquitous; thrown out of the door, he comes back through the window. He knows the price of Remzi Bay's or Burhaneddin Bay's conscience. They are afraid to receive direct baksheesh from you: perhaps you will denounce them...and the Government in such cases is rather ruthless. But they trust him, he is a member of the corporation. So, as if by magic, all your troubles are over; in no time you receive the needed official stamps. Don't think that this graft has infected only the lower grades of officialdom. For instance, some years ago a general inspector at the Ministry of Agriculture knew in his official capacity that olive-oil rationing was contemplated. So he bought all the olive trees of the Smyrna region and made a fortune out of them. Not strictly cricket, eh? There are far bigger scandals but they are carefully

hushed up.

"In business the Turks ignore the fair play, even the international regulations in force everywhere. World-known trade-marks worth millions and spelling quality are brazenly copied and the imitation is sold for the genuine stuff, of course under the same trade-mark which has been lawfully registered at the Turkish Patent Office. When the firm protests and wonders how the same trade-mark could possibly have been registered twice, the Patent Office answers coldly 'It is none of our business. It is up to you to sue your competitor.' So after some years of pettifogging the infringer of trade-mark is condemned to three days in jail and a fine of five Turkish pounds. Perhaps it is a deliberate policy of helping national industry, tinged with xenophobia. He who did not live in the halcyon days of the Capitulations does not know '*la douceur de vivre*'! The foreigner then was king; he could do everything short of murder. Now a foreigner and even a man born in Turkey who has left the country for even a short trip is confronted with the greatest difficulties on returning. What do you expect of a country run by Chauvinists?"

I heard in many foreign quarters these accusations of graft and xenophobia and of a semi-dictatorship levelled against modern Turkey. The corruption in the lower grades of officialdom is easily understandable, civil servants being wretchedly paid, far below the cost of living. The government had contemplated a substantial rise in their pay, but Turkey is a poor country and such a measure without any corresponding rise in the national income would bring formidable inflation and the government is already

bent upon curbing the rising cost of living brought by the devaluation of the Turkish pound. In the higher circles, this accusation is untrue. These circles, nurtured in Kemal Atatürk's high tradition of patriotism and honesty, would be a credit to any civilized country. And the masses are deeply honest. There are instances of small tradesmen who have gone bankrupt through hard luck and who have spent a whole life of toil and privations in order to pay back all their debts in small instalments.

Xenophobia? The proper word would be rather national self-preservation. Under the old régime, Turkey had been sucked dry by foreigners. All the banking and the trade were in their hands. They lived on the fat of the land and despised the Turks and their ways of living. As in all former Capitulations countries nationalism is an instinctive reaction against such abuses.

The accusation of a semi-dictatorship seems better grounded. One cannot deny that in the course of history Turkey had been used to such régimes. In these conditions to implement democracy at a stroke would have been a hopeless job. I doubt whether the leaders of modern Turkey, Atatürk excepted, have even contemplated this policy. But now that the tables have been turned on the dictators, Redjep Peker, the Prime Minister, in a recent speech made for the benefit of Istanbul youth, proclaimed that criticism of the government was not only a right but also a duty; he proclaimed also the equality of rights of all religious and racial minorities within the Turkish State. It is a hopeful sign but it is too soon to see whether it is only lip-ser-

vice paid to the ideals of the Occidental democracies. But a real step forward is represented by the existence of the Democratic Party which keeps a vigilant watch over the Republican Party of the People which has been in power for nearly twenty-five years; so one cannot wholly identify Turkey with its present policy.

The backbone of the Democratic Party is the professional men and the upper middle class. Djelal Bayar, the last Prime Minister of Atatürk, is its leader. A self-made man with a great reputation for integrity, he is a genuine democrat. He claims that if free elections without any official pressure were to be held now, his party would be swept into power. By-elections are due on the 6th of April in Istanbul and some other towns. But now, a week before, the opposition party has not yet made up its mind whether to take part or not. It claims that there were great irregularities during the elections of the "*mouhtors*"—a kind of village head-men—and wants more guarantees.

One cannot deny that Turkey has made some progress in democratic ways, specially in freedom of the press. To give an idea, here is the translation of an article by Ahmet Emin Yalman from the *Valan*, an opposition paper, criticising Redjep Peker's last speech:—

Citizens with a critical sense will not blindly accept these wonderful words; without any doubt they will object; we have heard a great many such words, but facts have not followed. These words have been uttered only in order to mask ugly realities. All the ideology of the People's Party, all its ways, have denied this Prime Minister's declaration uttered for the benefit of youth. Redjep Peker himself during his whole career had been a democrat-baiter and wholly committed to a policy of violence and strength. Thus in the People's

Party he is the leader of the extremists. How, under these conditions, could we possibly believe in these wonderful words and in the implementation of a policy of tolerance and sincerity?... If to the Prime Minister's words are added certain signs, one can believe that the era of mistakes of the party in power is drawing to a close. On the eve of the great convention soon to be held this party seems to mend its ways, for it needs to convince the masses to win their support and not to deceive them any more. Only in the course of time shall we see whether this new attitude is genuine. At any rate this speech uttered on the eve of the elections smacks of electioneering.

A new-comer cannot discern whether these criticisms are true or untrue but it is very valuable that they have been levelled at all. Some years ago, they would have been unthinkable.

The personal position of Ismet İnönü, the President of the Republic (his formal title is National Chief; Kemal Atatürk's, Immortal Chief) is unshakable. While his home policy has not perhaps always been above criticism, during the war and since his foreign policy has been very skilful; he may be compared to Abdul-Hamid in this respect. He was Atatürk's right arm and like him is more a national myth than a man. During last year's crisis Russia had asked his resignation before any other concession. This move, more than anything else, made of him the champion of national honour and integrity in defiance of foreign pressure.

The Republican and the Democratic parties may differ about home policy but they are both committed to the same foreign policy, which devotes 65 per cent. of the national income to the maintenance of an army of a million men, a very heavy burden for such a poor country. Russia for more than

two hundred years had been the hereditary enemy of the Turks, for there are geographical factors so permanent that they cannot fail to leave their mark upon foreign policy. As long ago as the time of Peter the Great he declared "We must cut a window in the Turkish wall." Such a window in the hands of such an expansionist Power would spell the doom of all Occidental interests east of Crete. So the Occidental Powers, especially England and France, have always been anxious to bar Russia from the Dardanelles. By way of appeasement, they have consented to the loss of some Turkish Provinces which became separate Christian or Muslim states, joining the "Big Slav Brother"—as Russia was then called in the Balkans. But on the main issue they have always been adamant. They even went to war in 1854, "in order to maintain the territorial integrity of the Turkish Empire." Victors, they stipulated at the Congress of Paris that "all acts of a nature to endanger the national integrity of the Turkish Empire would be considered as of European concern."

Today as in 1856, the national integrity of Turkey is of world concern and the Balkans are "the powder-magazine of the world." The political cleavage between Russia and the Occidental Powers has only obscured the main issue. The rôle of France is thrown upon America. She cannot refuse it for it is a question not of an anti-Communist crusade but of a decisive balance of power. Today the frontier of the Occident and of Democracy is on the Bosphorus.

M. A. MOYAL

ENDS AND SAYINGS

“ _____ *ends of verse*
And sayings of philosophers.”

HUDIBRAS

We are writing on the 1st of June. Tomorrow will bring reports of pronouncements by and discussions between the Viceroy and the Indian leaders. The participants are making history, but as most of them are viewing things materialistically their suggestions and recommendations are coloured by a short-sighted view of Indian history, millenniums long. Again, there are those who do not see that their unpatriotic demands founded upon poisonous communalism are meaningless and purposeless. The ocean of Indian thought (mostly repetitive cerebration) is stormy; political waves rise high making noise. Fortunately, the cultural undercurrent continues to do its beneficent work.

Gandhiji is not materialistic and doubtless he remains the energiser and inspirer of millions. His work in Bengal and Bihar is an expression of spirituality and he has been rendering yeoman service whose real worth cannot be recognised today. When the dust raised by conflicts of sorts has subsided, the value of his words and deeds will stand revealed. Meantime Gandhiji has once again laid India under a deep debt of gratitude by his clear pronouncement at New Delhi on the 29th of May. It rings true and inspires. It has the unmistakable note of the great Abraham Lincoln. “There should be no surrender except to reason.” He said :—

What was one to fight? Senseless correspondents would have him take to forest life unless he would ask Hindus to answer sword

with sword and arson with arson. He would not oblige those correspondents by denying the whole of his life and by being guilty of advocating the law of the brute in place of the law of man. On the contrary, he would plead with leaders of all parties at least to have courage to refuse to yield to brute force.

People are intimidated by violent goondaism and political hooliganism and some plead in the name of non-violence to yield to murder and arson. That is not the way of the non-violent but of the coward. What is needed today is persistency on the path of courage—to hold fast to true ideas and suffer, if need be, as Lincoln suffered and as Gandhiji is suffering. The great leader’s inspiring example should be humbly but confidently followed.

Speaking of Gandhiji’s suffering, what pain has he been enduring because certain Hindus, in their bigotry and fear begetting revenge, would disturb his prayer meetings because the Koran was read! Courageously he refused to give way to such intolerance and ignorance. For centuries orthodox Hindus have been untrue to the teachings of Krishna and Buddha and Shankara of old, or of Ram Mohan Roy, the father of the Hindu religious renaissance in modern times. Brahmanical religiosity has worked havoc with the emergence of pure spirituality and even today when so sincere and ardent a Hindu as Gandhiji preaches his message of good-will, there are those who in the name of their creed and community

tarnish the fair name of their own Rishis. Whatever Muslim orthodoxy and fanaticism might say, the Prophet of Arabia was no bigot. Muslims misinterpret the term *Jihad*, Holy War, as Hindus do the Great War of Bharat. They forget what is recorded—"The most excellent Jihad is that of the conquest of self." Can there be any clearer statement in favour of religious tolerance than these extracts from the *Koran* :—

Reville not those unto whom they pray beside Allah, lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do. (VI. 109)

We make no distinction between any of His messengers. (II. 285)

The faithful slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer : Peace. (XXV. 63)

There is no compulsion in religion (II. 256)
(1st June 1947.)

But the band of truly religious Hindus is expanding (witness the throwing open of temples to the untouchables, as a sign) and there are a large number of Muslims who are better followers of their Prophet because they appreciate the teachings of other Sages and Seers and want to live in peace with members of other communities. One such good Muslim spoke out with candour and courage on the same day Gandhiji spoke, the 29th of May. A sane and very wholesome warning was issued to the youth of India by Sir Mirza Ismail, the experienced and front-rank statesman. Young in spirit, possessing a truly religious heart, he uses his mind with vigour and candour and his appeal shows what species of patriotism is true, what type of faith is real. Unequivocally, he stands for a

united India, learning from the follies and woes of Germany in particular and of Europe in general.

He offers the fruit of his experience to youth and reiterates the profound importance of clear thinking. He rightly shows how "moral prejudice is being insidiously disseminated." Discontent exists and foul advantage is taken by communalists and political sectarians. He draws a picture of India which is true and which is not looked at because demagogues are busy vociferating a variety of notions. Like Gandhiji, he too favours India's remaining one and indivisible. His words deserve very serious consideration, for he speaks out of intimate experience of friendly intercourse with people belonging to every class, creed and condition.

Today, at least not yet, our country is not threatened from outside ; but it is threatened from within. As to that, my advice to you is to do your own thinking. The edifice of our nation is of many fabrics. Geographically we are an entity sufficiently isolated from bordering countries to have kept our historical processes detached for long periods. Our peoples have thus acquired a stamp of character which, though of various designs, is basically different from those of other lands. This we are proud to call Indian. And though our ways of life may differ and our religions and even languages be diverse, we remain Indians and as such are brothers, whether we be Hindus, Muslims, Christians, Buddhists, or subscribe to any other religious belief.

In these, as in many other matters, India has long been a living example of tolerance, and an example which the world today might well follow. Nor has this solid core of age-old tolerance been seriously undermined even by the gravity of recent communal disturbances and killings. Judged in the scale of our numbers and by the diversity of Indian life, we are probably still the most tolerant of all peoples, and it is vital that we should so remain, for we have many battles to fight—battles in which disunity will spell disaster....

What does the future hold for us? That is for us to decide—intelligently or foolishly. Relations between Britain and India are about to undergo vast and far-reaching changes. It is our duty to ourselves and to the rest of the world to ensure that those changes occur without convulsions, and to bring India peacefully but with strength, into the scale of nations.

Peter Grimm, President of the New York State Chamber of Commerce, was one of the seven representing the American Society for Russian Relief whose business it was to study the disposition of the relief goods sent to Russia and who visited the Soviet Republic in 1946. The Carnegie Endowment for International Peace in the March *International Conciliation* publishes Mr. Grimm's account under the caption *Russia Seen from Within*.

The world has been continuously asking what is behind the secrecy so systematically maintained by Russia. The "Iron Curtain" introduced to the world by Goebbels and popularised by Churchill is explained by Mr. Grimm:—

As one contemplates the impoverished state of everything one sees; the poorly dressed people; the bad condition of the housing, business and residential; the meagre supplies and lack of equipment at every hand, one begins to see some explanation, if not justification, for the so-called iron curtain.

Mr. Grimm also reports that Stalin refused to lift the "iron curtain" ever so little, saying "Not until the living conditions of my people are at least equal to those of our neighbours." While the world outside Russia is kept in the dark about her economic poverty, poor social conditions and political subjugation of the masses, what about the Russians themselves?

They accept complacently the present hardships, denials, and, in a great many cases, misery, either as a matter of course, because

they know nothing different, or in the case of the better informed, because it is a price they are willing to pay for the end result, even though that be in the far distant future.

The mass of the people do not, I firmly believe, think much about other countries, and this is largely because they know very little about what goes on in other countries. In my opinion the Russian people, if one can hazard so great a generalization, certainly do not want war. But on that matter they are completely in the hands of their small group leaders that form the government. I am sure it may be safely assumed that they will follow this leadership blindly; I do not see how any resistance to this leadership could possibly be implemented, for there is neither free press nor free speech through which it could be expressed. Over all the life of Russia broods the strong and powerful secret police, known as NKVD. I have seen enough on my journey to cause me to be satisfied that no one would dare raise his hand or his voice while this all-pervasive force stands ready to smite him down at the slightest word or overt action.

This might have been written of Hitler's Germany. Unless the Russian writers and artists are allowed freedom to express what they themselves feel and think, unless at least a fair number of Russians are allowed and encouraged to travel and observe and contrast their own conditions with those of other peoples, the Soviet Republics will not become viable, will not progress. Mr. Grimm suggests to his own people:—

We should not permit ourselves either to be irritated or provoked, have a clear foreign policy, consistent with our own and Russian security, stick firmly to essentials, untiringly perfecting all possible means of amicable adjustment of issues, but above all, adhere firmly, fiercely to our foreign policy, having once made certain that it is consistent not only with our own security but fair to our associates of the United Nations. Such a course will wear down all opposition, even as the irritating, provocative course is designed to wear us down, and will have a virtue that will be certain, first to win the respect of the other members of the United Nations and then, perhaps of Russia itself.

One very commendable feature reported by Mr. Grimm is the care of the children and his observation compels him to remark :—

We saw enough of this to cause us to wish that our government played a larger hand in the care of children, so that there would not be so much talk about the children of the under-privileged and the submerged.

A valuable work by Soviet scholars has been brought out in three volumes which are to be translated into English. *A History of Diplomacy*, edited by the Academician V. P. Potiomkin breaks new ground. If, as claimed by Max M. Laserson who analyses it in *International Conciliation* for March, certain factors discreditable to Russia are omitted and objectivity is sometimes sacrificed to special pleading, are any of the Western Powers in a position to raise a disapproving eyebrow? One of its greatest contributions is the new light thrown on the antiquity of International Law. According to Mr. Laserson, it pushes the beginning of international law and relations far back of the establishment of institutional Christianity, from which it is conventionally dated. On the basis of newly discovered papyri manuscripts, he writes, it

shows that the idea of stabilized international relations resulting in the creation of respective agencies and a specialized diplomatic bureaucracy is older not only than Christendom but also than Judaism or monotheism. The papal *nuntii* as the first ambassadors disappear from the horizon, they are overshadowed by figures of much older ambassadors and diplomatic agents in the Near and Far East.

Mr. Laserson mentions a fragment of an Egyptian papyrus, published in

1912, which shows the inviolability of diplomats recognised around the year 1100 B.C. The "general Soviet doctrine," he says, "is not inclined to support the traditional evaluation of the Universal pacifying role of institutional Christianity." Only good can come from pushing back the narrow Western cultural frontiers. Civilisation is not a modern product and the roots of Western culture spread much farther East than Greece and Palestine. We welcome the Soviet disposition to revise and re-evaluate "theories and dogmatic concepts in the light of the newest archeological and historical findings in the Orient."

Much valuable information about the Russian Communistic régime is being published in the U.S.A. and it is but meet that the Indian public should be educated in it. The Communist Party of India will do a disservice to their own country by over-emphasising the good points of the present Russian government and minimising and even suppressing its numerous weaknesses and defects. Whether Communism of the Russian type will suit India is a very fundamental question to be decided not on sentimental grounds but by the light of clear thinking based on knowledge. The study should not be one-sided. Even if India desires to be Communist it should not be merely imitative of the Russian; it must be enlightened Communism, which implies that India has learnt from the defects and weaknesses of the Russian endeavour.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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GREAT IDEAS

[Comparatively speaking, Ben Jonson is appreciated only in a restricted way by the idealist and the mystic. This is perhaps due to the fact that his *Discoveries—Timber or Discoveries made Upon Men and Matters* is very little read. In compiling this book of aphorisms he not only used his own observation and imagination but also used thoughts adopted and adapted when his mind was tranquil and his mood concentrated and receptive to great thoughts. Ben Jonson died on 6th August 1637 and so this month may well be appropriated to reflect upon a few selected aphorisms from that volume.—ED.]

Wisdom without honesty is mere craft and cozenage.

I am glad when I see any man avoid the infamy of a vice; but to shun the vice itself were better.

If we would consider what our affairs are indeed, not what they are called, we should find more evils belonging to us, than happen to us.

There are many that, with more ease, will find fault with what is spoken foolishly, than can give allowance to that wherein you are wise silently.

The worst opinion gotten for doing well should delight us.

Ill fortune never crushed that man whom good fortune deceived not.

He knows not his own strength, that hath not met adversity.

No man is so foolish, but may give another good counsel sometimes; and no man is so wise, but may easily err, if he will take no other's counsel but his own.

The order of God's creatures in themselves is not only admirable and glorious, but eloquent: then he who could apprehend the consequence of things in their truth, and utter his apprehensions as truly, were the best writer or speaker.

I have considered our whole life is like a play: wherein every man, forgetful of himself, is in travail with expression of another.

I have discovered that a feigned familiarity in great ones, is a note of certain usurpation on the less.

THE PATH OF NON-VIOLENCE

[Almost at the same time we received two articles on the subject of Gandhiji's Satyagraha : they are independently written and present two distinct view-points.

The first is written by **Shri G. R. Malkani**, the Director of the Indian Institute of Philosophy at Amalner, a clear thinker with whose work our readers are familiar.

The second is by **Shri N. B. Parulekar**, who has done useful, practical work in the cause of peace and whom we welcome as a new contributor. He is the author of *Let Us Win the Peace* and is an active and enthusiastic worker of " The Bombay Peace Brigade. "

We present these two points of view which need to be reflected upon more than discussed.—ED.]

I.—THE LIMITATIONS OF NON-VIOLENCE

We in India are on the eve of independence. But we cannot retain this independence if certain false notions persist in the minds of the leaders of political thought. The Indian National Congress is largely dominated by Mahatma Gandhi ; and Mahatma Gandhi has made of *ahimsā* or non-violence not only the highest kind of religion, but also a political principle of the greatest efficiency. It appears to us that it is nothing of the sort, and that this exaltation of the principle of non-violence involves some confusion of thought, in respect of both religion and politics.

We can understand that a person may be so mentally elevated that he regards no one as his enemy. He has, so to say, effaced his own individuality. The world is to him kith and kin. If any one is hostile to him, he shows love to him as to an erring brother. Love has great potency, and can subdue the wild

animal, not to speak of human beings. But human love is necessarily limited and finite. It cannot achieve everything. It is only a theoretical belief that if love is infinite or sufficiently strong, nothing can stand in its way. In actual practice, it can achieve only limited results.

All that we can say is that, given proper material, it can often do wonders. It can disarm a bitter enemy and win him over. If we can show an enemy that we are never offended no matter what he does to us, he is soon tired of doing any injury to us and surrenders to our love. But, once again, we emphasise the phrase " given proper material. " If the enemy employs only harassing tactics, there is at least time in our favour. Our continued suffering without protest or thought of retaliation may impress him, and he may soon desist from his persecution and even reciprocate our feelings. Such

conciliation can be permanent and lasting as no other conciliation can be. Ill-will is replaced by good-will.

Again, we have to assume that the enemy is not lost to all considerations of humanity, and that his religion does not make him think that the pain and the suffering of the Kafir are of no account whatsoever and that he is obeying the behests of his religion when he kills the Kafir. Religious fanaticism is the worst type of fanaticism. You can never argue with a religious fanatic or impress him in any way. Granting, however, that there is no man but is a human being at heart and that even a granite heart could be impressed, nothing whatsoever can be done to a fanatic through love if he is out, not for harassing tactics, but for outright destruction and the imposition of his will. If he has closed his mind to argument and works on the single motto of "Sword or Koran!" he allows us absolutely no time to win him through our suffering. He would give hell to any one who raised his voice in protest or made any gesture of opposition.

It has sometimes occurred to us, in all humility, whether even Mahatma Gandhi, the prophet of *ahimsā*, could show any result in such a situation. There have been several occasions when he could have put his philosophy to the test, but unfortunately (or, as I should think, fortunately), he has not availed himself of them. When the Hurs of Sind were being suppressed, he protested against the employment of violence

against them. But the world would indeed have been convinced most definitely about the efficacy of this weapon, if his non-violence could have succeeded where violence did not. Similarly in the case of mob-fury in some of the worst riots of recent times, we have had no ocular proof, and we think that none is possible. Where Mahatma Gandhi has succeeded, the material was relatively good.

We shall now take a different line of argument, also suggested by Mahatma Gandhi. This argument takes the form of the question, What if you fail? You may get killed, but you will have served a great cause. We brush aside the question, which is quite pertinent here, whether any of us want to get killed in this way. But what cause should we have served by getting killed in meek or non-violent protest? We have in the above circumstances no opportunity of prolonged suffering through which we could so much as start satyagraha. Whether we were true satyagrahis or not would not be known even to ourselves. Our satyagraha would not make any news. The proper word for it would be "slaughter." There is no scope for satyagraha where reason on the other side is lacking and where there is a pure and unadulterated exhibition of naked force. We might console ourselves that we at least would have died bravely and with no enmity in our heart, and that the advertisement of newspapers is a modern evil which is best avoided,

But let us not delude ourselves with the idea that this kind of satyagraha has any kind of efficacy; and by efficacy we mean "power to touch the heart of the enemy and make him relent." There are occasions where force can produce an understanding which nothing else can.

In the present case, we shall have died without proving the social value of satyagraha. We shall have served no social cause. We shall at best have sacrificed ourselves in the fires of fanaticism in order to give ourselves the spiritual consolation of saying: "What if we die! Is life worth living without love and non-violence?" But then let us not speak of non-violence as a social or a political weapon. It is at best a spiritual weapon in the hands of a holy person who cares not for the goods of life, and who is content to depart when his religion demands it. It is expecting too much of normal social beings with social responsibilities and when the honour of womenfolk is at stake, to demand that they should behave like such a holy person, or that any amount of preaching can make them love their enemies and entertain no bitterness in their hearts in the face of the worst kind of atrocities. Non-violence is a *religious ideal for the individual*; it is not a *social or political weapon*. We deceive ourselves, if we think otherwise.

But is non-violence even the highest form of religion? It is not so unconditionally. Hinduism is not a religion of non-violence, nor is Islam.

Non-violence has been specially preached by Buddhism, Jainism and Christianity. But the Christian and the Buddhistic nations have observed it only in the breach. No nation could live with non-violence as its only weapon. A nation is not made of men with no real interests in the world. It has to meet active violence from other nations, and it cannot effectively meet it without active preparation to meet violence with violence. This violence on the political plane is quite consistent with the highest form of spiritual life and thought.

In the *Gita*, Arjuna gives the very arguments which an ardent satyagrahi would give: "They are my kith and kin, my elders and gurus for whom I have respect—how can I kill them? What shall I do with all this worldly greatness by killing those very persons who are dear and near to me?" etc. But Sri Krishna called all this talk cowardly and unmanly. The duty of a Kshatriya is to fight for a righteous cause, unmindful of the result.

Violence can be a duty; and it is quite consistent with the highest form of spiritual insight. Does not Sri Krishna say that the real spirit, the *ātman*, can never be killed, and that nobody ever kills or is killed? Knowing all that, on the plane of action, we cannot get away from our duty however irksome or unpleasant it may be. We have to do our duty without any desire for the fruit, simply because it is a duty. Sri Krishna goes even so far as to say

that he had already killed all those people who were arrayed on the other side, and that if Arjuna thought that *he* could do anything he was really mistaken. All things that are ever done are done by the will of God. He is the only real actor if there is one. We mistakenly take the credit and the discredit to ourselves.

If we rise to that level, violence does not appear so heinous a thing. God attains His ends in various ways. We are only His instruments. We do not see far. We see only our duty. This we must do in the spirit

of dedication to the cause of righteousness, and not by way of self-aggrandisement. If the integrity of society requires violence, let there be violence. Where persuasion would do and violence is unnecessary, let there be persuasion. But let us not make a religion of non-violence. It is only a one-sided religion. The higher religion is that which does not preach resort to violence, but which is not afraid of violence where it alone is indicated in the strange and variegated forms of human idiosyncrasies and human relationships.

G. R. MALKANI

II.—MODERN DILEMMAS

Every human being is longing first for peace, and secondly for freedom from want of the necessities of a care-free life, and also from harm and unjustifiable interference. To make such conditions possible, a universal peace, which can come only from the establishment of the brotherhood of man, is the recognised prerequisite. How such an ideal world can be brought about is the question that has been vexing the minds of all thinking men. The means to attain this ideal that are being suggested, after mature consideration, by practical philosophers differ fundamentally from those that easily appeal to most persons. Over what the right means are, wordy wars are being waged. The greatest difficulty appears to be how to change the structure of society and the relations

between nations—governments—as that is the first step without which no progress towards the above ideal would be possible.

We are meanwhile facing at every stage of our so-called advance more difficult dilemmas and we are baffled as to how to solve them. No sooner do we think that we have at last found a means to get out of one, than another more monstrous one crops up. Our dilemmas have eaten up almost all our energy and capacity which would otherwise have helped us to promote our well-being and happiness. But most of us do not yet appear to be prepared to take half as much trouble to go to the source from which this unbroken chain of dilemmas springs.

The attitude of most of us is not far different from that described by

Tolstoy in his historical story. For celebrating his coronation, King Nicolas II announced the free distribution of sweets and drinks to the poor. People rushed from all parts of the country to take advantage of it. Everyone tried to reach the place of distribution in advance of the other that he might not miss his share. Many were trampled to death in the *mêlée* that ensued. Those who survived began accusing, not themselves for their foolishness or madness, but some the King for announcing that kind of a celebration, others, the management and still others, the police for failing to maintain order!

Such occurrences are common. Even after bitter consequences, we refuse to see the wrong basis of our conduct and beliefs and fail to reform them because we cling to our old habits and take them to be the only practical ones.

If we reflect, it will occur to us that almost all our modern dilemmas spring from the wrong basis of our conduct, our attitude of violence. The great thinkers have pointed this out to us. We have also lately begun to pay lip sympathy or, better to say, lip approval to it. At least since the end of the first great world war, most of us have begun to clamour for disarmament, but how to bring it about has remained a dilemma. We are practically unanimous in our demand that future wars must be prevented and that a powerful International Authority must come into existence to settle disputes between the Nations. But

we do not yet see any clear signs of the emergence of such an authority or of the atmosphere guaranteeing security against any future war. To solve this dilemma the best brains are still fully absorbed without any promise of success.

If we but care to find the real root cause of this vexing situation we will not fail to trace it to the wrong basis of our conduct and beliefs. It must dawn upon us that we have deliberately ignored the simple and obvious basis of human conduct revealed to us by the seers and prophets and that if we but faithfully follow it and persuade our fellow-beings to do the same, these dilemmas can be prevented at the source. This is no other than "non-violence" in thought, word and deed. But for centuries we have believed that the way of non-violence is all right for saints but is not practical for worldly people.

Gandhiji reintroduced the doctrine as the basis of human conduct. He has experimented and developed it on a very wide scale for the last nearly fifty years and demonstrated its boundless potentialities in all fields of human activity. Still the hypnotisation of many of us by our long-formed beliefs has been so thorough that up to this moment the practicability and the efficacy of non-violence are being questioned from different points of view even by some highly learned persons. Some others who dare not challenge the doctrine outright, in view of the concrete results achieved by Gandhi-

ji's grand-scale experiment, would yet describe its limitations.

"Indeed it is difficult to see," they argue, "how a person can practise absolute non-violence except in an ideal world. We only want to emphasise that non-violence and universal love can be an ideal only with the Sanyasi. Even Yogis and Sanyasis fall far short of the ideal, for a being with the sense of having a body to feed and maintain in health will not be able to be always fully non-violent. The very processes of growth imply violence or destruction or death of some living thing or other. A healthy body implies the ability to kill inimical germs. Even at a generous estimate seventy-five per cent. of mankind are at heart predominantly Tamasic and Rajasic. Greed, anger, lust and violence are the warp and woof of their being. Therefore the Tamasic and Rajasic forces have to be effectively neutralised by counter Tamasic and Rajasic forces, if what is valuable in civilisation is to be saved. The use of violence in maintaining a righteous cause is a virtue."

If these arguments are taken to be the unchallengeable last word in the code governing human conduct, then mankind cannot hope to escape the formidable dilemmas that are every day confronting it and the ideal world will ever remain a day-dream.

First, therefore, we must, once for all, come to an irrevocable decision as to whether it is at all within the power of man to bring an ideal

society into existence. Or whether, because we are after all imperfect human beings, we are destined to remain for ever imperfect and all our struggles towards perfection, if we make any, are going to prove to be nothing better than running after a mirage. If thinking persons come to a unanimous conclusion on this point, one way or the other, it will then be easy to decide upon the goal to be pursued and the means for achieving it.

It can safely be assumed that thinking persons in general will not be prepared to admit that it is absolutely beyond the power of man to bring about the ideal world, or the ideal society. But most of them cannot give up the idea of the means to which they have long been accustomed, and when new means are suggested they are prompted to rule them out as impracticable. They are keen to attain the goal of an ideal world, but how they fail to understand that such an attempt as theirs is like boarding a train bound for Madras and yet hoping to reach Delhi, I, for one, cannot imagine!

It is recognised human psychology that a revolution in public belief takes place very slowly at first, just as an empty pot lowered into a well takes in water very slowly in the beginning but, when it becomes sufficiently heavy with the water already taken in, it gets filled in no time. The fact that more and more people have begun seriously to think about the potentiality of non-vio-

lence is an indication that non-violence is sure shortly to become a universally accepted creed.

Let us now critically examine the arguments against non-violence that are being even now advanced, including those quoted above. Can we expect an ideal society or an ideal world to fall from heaven? In other words, must an ideal world first come into existence for a man to be able to lead an ideal life? Or is it only an increasing number of men leading ideal lives that is going to convert the existing world into an ideal one? It has been proved beyond the shadow of a doubt, by ample historical evidence and also logically, that counter-violence has not succeeded and will never succeed in neutralising violence. The last war, like previous wars, was fought to end all wars, but has produced the atom bomb, creating one more dilemma—how to control it?

Who is to decide, and how, what a righteous cause is? And, once you use violence for the so-called righteous cause, who can prevent you, and how, from using it for other than a righteous cause? If you try to answer these questions, the fallacy of these arguments will be self-evident.

As far as present governments are concerned, they are machineries of violence, supposed to derive their power to use violence from the lawful consent of the ruled. This is inevitable so long as society is violence-minded. To prevent or check violence in society, govern-

mental violence is considered to be the lesser evil. But it is after all an evil and universally admitted to be such. It is also universally admitted that, because of the existence of this evil in our midst, the greater, all-destructive evils, wars, spring up as its inevitable climaxes.

We must not forget this. We must also not forget that mankind is unanimous in denouncing wars and is anxious to remove all possibilities of their recurrence. If wars are considered unavoidable evils and regular features of human life, then matters will stand on an altogether different footing. But are we going to consider the law of the sword the final deciding factor in any dispute? If so, then, as is admitted, the natural outcome will always be that those who are better armed will win; "the stronger will always get the best of the affair, and the weaker will have often to go to the wall irrespective of the justice of their cause," and might will establish itself as right. Will the "righteous cause" have any meaning under those circumstances? Whatever one considers to be one's rights, if one is able through the use of force to get them, will have to be accepted as a righteous cause!

It is being claimed that violence has all along held sway; that the moral basis of non-violence has always broken down in this imperfect world; that non-violence has to be preserved at the point of the bayonet; that Christ's insistence on non-violence, love and peace have not

found many followers in Christian lands ; that, although Islam is said to be a religion of peace, it is doubtful if the adherents of any other religion have been addicted to such unrestricted violence ; that precept and practice have seldom kept pace with each other and that even Buddha, Christ and Chaitanya have been able to influence their enemies but slightly. These and countless other such claims that are being made are worthless as evidence that mankind is incapable of pursuing the path to perfection. They only prove, if anything, that men in general have chosen to commit a continuous default by failing to abide by the law of their own being. It is no wonder therefore that they are undergoing the punishment for that breach.

To prove the impracticability of non-violence either for common people in their worldly affairs or in some fields of group life, such as economics or politics, the authority of the Vedanta and the *Gita* even is sought, in the belief that it would be held to be unimpeachable. As the doctrine of non-violence has its origin in the religious injunctions, how can such an authority be had ? The fun of the matter, however, is that these critics of " non-violence " have no alternative to so misinterpreting the teachings as to suit their own meaning. The following quotations are given :—

The soul is never born, nor does it die. It is eternal and is not killed. Weapons do not destroy it. Any work

or occupation suited to one's nature, whether it involves violence or not, will be a means to freedom, if it is done in a non-attached spirit. He who does the duty ordained by his own nature incurs no evil provided he develops non-attachment.

What a gross misinterpretation it is to say that these quotations permit violence ! These and similar arguments are in the nature of the Devil's quoting scripture to defend his actions. One will not fail to notice in these quotations that the most essential condition, in which no blame can be attributed to a person resorting to violence, is that the performance must be " in a non-attached spirit. " To detach from the context this prerequisite condition of reaching a state of non-attachment and to tell a man of passions that there is scriptural authority for him to practise violence, is an utter distortion of the scriptures. When a man reaches a state of non-attachment, his actions are not prompted by any feeling of enmity, hatred, revenge or violence and he incurs no sin for what he does because he does not remain conscious that he himself is the doer. The state of non-attachment and non-violence are practically synonymous. The realisation of the soul as being eternal, not subject to birth or death and immune from destruction by weapons, is the highest state of human perfection which it is the only mission of human life to reach. By mere theoretical knowledge of it, can we kill a person

and yet hope to escape the sin ? Let us see what the *Gita* actually has said :—

Hold alike pleasure and pain, gain and loss, victory and defeat, and gird up thy loins for the fight ; so doing thou shalt not incur sin.

He who is free from all sense of " I, " whose motive is untainted, slays not nor is bound, even though he slay all these worlds.

As the critics of non-violence acknowledge the authority of the above scriptural statements, they obviously believe man capable of the effort to reach such perfection. How is it then that they deny his capacity to act non-violently ?

Is there any necessity for advocating violence ? Is that not a brute instinct easily exhibited by man ? Are we to perpetuate our imperfection by making provision for it ? Man does not possess the power to give life to the dead. What authority has he, therefore, to put a person to death ? Again, " Man is not capable of knowing the Absolute Truth and therefore is not competent to punish. " We often revise our opinions. How can we say with certainty what is absolutely justifiable and how can we use violence for its achievement ?

The whole trouble with the critics of non-violence is that without any serious effort to remove the deep-rooted beliefs from the minds of the mass of average men, they expect immediate and solid results from the superficial influence Gandhiji's non-violence movement has exerted on

the mass mind. Are not the results visible even from the superficial observance of non-violence, and that too by a comparatively small number of persons out of the vast population of India, enough to indicate to any unbiased observer the boundless potentialities of the practice ?

If by beating a drum we are able to prepare lakhs of men to commit slaughter, why should we consider it impossible to prepare an equal number to practise non-violence, which guarantees well-being and peace to all ? Is it difficult to convince the people that whatever good one does to another without selfish motive never goes in vain ? Can we not impress upon them that whatever thoughts they send out return to them with redoubled force ; that when they wish well to others, even to their enemies, the thought-forces of wishing well invariably return to them ; that the sword of forgiveness is " the soft heart-piercing non-metallic weapon " and is proof against evil ; and that we must not do to others what we wish others should not do to us ?

Even for impressing people with the utility of a product, continuous advertisement and practical demonstration are required. Similarly, enough and continuous preaching and practice of non-violence are necessary if ever larger numbers of people are to be made to understand its value and to take to it. It is the only effort worth making. For centuries we have glorified the bravery of the sword, individual competition

and the accumulation of riches, all three of which are in effect the negation of regard for our fellow-beings. If we are really honest in our intention to solve our present dilemmas, to prevent future wars, to bring about the universal brotherhood of man and an ideal world in which all mankind can live in harmony and happiness, is it not incumbent on all right-thinking persons all over the world to join together for propaganda for making the people non-violence-minded, by glorifying acts of utmost regard for one's fellow-being, of love even of one's enemy and of the bravery of selfless sacrifice for the good of others? This change in the basis of human conduct is in turn the basis for changing the existing structure of society and also the existing relations between nations.

When we keep before our eyes the highest ideal and mankind is persuaded to try to reach it, all will succeed at least in approaching much nearer

to it. That is how unity will automatically be brought about. Tolstoy has said that it is not necessary for one man to run after another to bring about unity; let everyone move towards the light and all will come together.

When violence is thus removed from society, the governments which are today institutions of organised violence will no longer be necessary and society can reach an ideal state of anarchy—not in the sense of chaos, but in the sense that without the help of any government men can manage their affairs harmoniously. In the intervening stage the reign of non-violence will facilitate the coming into existence of an International Authority. Let all our intellect, energy and efforts be directed towards making world-wide propaganda for non-violence as the only worthy basis of human conduct; and all the evils from which society is suffering today will vanish.

N. B. PARULEKAR

MALAVIYAJI

We are glad to learn that a Committee has been set up for the purpose of publishing an authentic biography of Pandit Madan Mohan Malaviya, the illustrious founder of the Benares Hindu University and one of the makers of modern India; for his life, crowded as it was with acts of selfless service to the country, will be an abiding inspiration to the people. The Committee, of which Professor Trilochan Pant of

the Benares Hindu University is the Secretary, has requested, therefore, all those institutions, associations and organisations with which Panditji was connected and those individuals who knew him intimately, as well as the editors of the periodicals and papers in which articles on him appeared, to co-operate with it in its project by sending all the available pertinent biographical material to the Secretary.

WHAT RELIGION SHOULD WE TEACH OUR CHILDREN ?

[**Miss Margaret Barr**, whose book *The Great Unity* has recently gone into the second edition, writes here on her favourite theme, so important for all who aspire to build a better world. The unity of knowledge is a fundamental and no branch thereof can be neglected in our educational curricula without peril to the whole. The Knowledge of religion as a Science, in both the theoretical and the applied sections, should be imparted and the development of the subject should follow treatment similar to the one given to any other subject. If the Hindus of today had known the beauties of Islam and its influence in the social sphere, the cry of Pakistan perhaps would never have been heard. Equally true is it that the ignorance of Muslims, not only the illiterate but also the educated, about Hindu religion and philosophy has narrowed their views, tarnished their patriotism and deflected their loyalty to sectarian channels. In the future India, as in Pakistan, the problem of religious education for the young should occupy the prompt and careful attention of the legislatures.—ED.]

The question of religious instruction for children is always before the public mind, and it would seem that the majority who have any views on the subject incline to one of two camps.

On the one hand are the secularists who feel that the harm done by religion throughout history so far outweighs the good, that the best thing would be for us to wash our hands of it completely and by leaving children entirely without religious instruction, leave them free either to live out their lives untouched by religion or to evolve a faith for themselves when they reach the age to do so.

On the other hand are those who believe that their primary duty in life is to proselytise for the faith to which they happen to belong and who consequently make the most of

every opportunity that comes their way for influencing the unformed and pliable minds of children and young people.

If a tree is to be judged by its fruits (and how else can it be judged ?) it would appear that both of these attitudes are tragically wrong. For surely the absence of any religion is one of the root causes of the materialism, selfishness and restlessness which prevail throughout the world at the present day. Whereas communal conflict, intolerance and bigotry are some of the fruits of the dogmatic, proselytising attitude.

Let us look a little more closely at both of these. The secularist argument is plausible and cogent. It is difficult to deny that religion has been either the cause or the pretext of many black chapters in human history and will continue to

be a very dangerous rallying-cry so long as the masses remain either ignorant and superstitious or bigoted and fanatical. Therefore, say the secularists, let us be rid of it once and for all ; and if, as the religious people claim, religion has any intrinsic value or importance, it will rise again from the ashes of the old faiths in the hearts and minds of people who have been left free and unprejudiced in childhood.

Such a theory rests on the assumption that religion is in a class by itself and differs radically from all other activities of the human mind. And it is in conflict with educational theory in all other branches of knowledge. We do not say that, if Mathematics and Science have any intrinsic value, people will discover them for themselves in adult life without any teaching when young. Doubtless, in the future as in the past, if these subjects were left untaught, an occasional rare mind, a Euclid, a Galileo, a Newton, would arise to make the discoveries all over again. But because the average human being is not a gifted creature like these, does that mean that Mathematics and Science have no value for him ? How much of the knowledge which is put to daily use in the healing of the sick by the average practitioner would ever have been acquired by him without guidance and teaching and the knowledge of the findings of his predecessors ? And even in the less specifically rational and more imaginative activities, such as Art and

Music, surely it is only the very greatest who can achieve anything without instruction and in utter independence of all that has gone before, if indeed anybody ever can.

And in religion also, though it is true that saints and mystics cannot be made by teaching any more than musicians and artists can, it is also true that the lives of ordinary, average people can be enriched and ennobled by contact with religious genius just in the same way as by contact with the world's great works of art and music and literature. It would seem, therefore, that the secularists are insisting upon an unwarranted impoverishment of the educational environment when they press for complete secularisation.

The people in the other camp, on the contrary, believing that religion is the most important thing in life, leave no stone unturned in their endeavour to persuade or compel everyone to join their particular organisation and profess their creed. By them also, though in a different way, the accepted canons of educational theory are discarded. In all other subjects it is the aim of education to teach children to think for themselves and to understand the things that they study, tracing the development of a subject step by step. But in religion what matters is the acceptance of truths miraculously revealed in a book which under no circumstances is to be submitted to the ordinary processes of rational criticism but is to be venerated blindly as being

entirely different from all other books, the *ipsissima verba* of God.

Surely it is possible to find a middle path between these two extremes, one that shall neither disregard nor contradict the findings of enlightened educational theory.

The secularists are right in demanding that children's minds be left free and unprejudiced. But is it not possible to give them an introduction to the study of religion, as to Natural Science and Geography, without either fettering their minds or filling them with prejudices?

The other camp is right in asserting the tremendous importance of religion and the harm that is done by leaving it out of a child's education. But that does not mean that religion should be presented to the child mind as something wholly different from all the other things he learns, something which he must just accept blindly and on no account question or seek to understand.

It is true, of course, that no amount of teaching can give religious experience to either child or adult, any more than it can create a poet, an artist or a musician. But it is also true that even the least gifted can derive great inspiration from the achievements and example of the great. It is also true that children are by nature hero-worshippers and, if encouraged in their early years, can grow up to revere those who are great in spirit above those who are merely great in martial prowess—the warriors and conquerors of history's sorry tale. And

people taught to know and love, not one only but all of the world's great spiritual leaders, will have a far better foundation on which to build their own religious life than those brought up in either the secularists' or the dogmatists' camp.

It would seem, therefore, that in approaching the question of religious instruction for children, certain basic principles should be kept in mind:—

First, that the capacity for clear, honest thinking is one of man's greatest and rarest capacities and that, no matter what the subject of their study, children should be encouraged to develop this capacity to the utmost and to be as honest in their doubts and questionings as in their beliefs and acceptances. Such honesty will not lead them astray but will help them to sift the gold from the dross and to distinguish between superstition and faith.

Second, that, great though thought is ("the light of the world and the chief glory of man" as Bertrand Russell has called it) it is not man's only gift, and in the study of religion, as of other subjects, imagination, idealism and reverence should also be allowed full play. Encourage children, by all means, to think and reason and ask questions about the tenets and teachings that have come down from past ages, but let them be encouraged also to love and revere the great souls who have set examples of unselfishness and tolerance and devotion and courage, of love for God and their fellows. For it is only such love and reverence that can

awaken in them the desire to explore for themselves the path which those great ones trod and to test for themselves the truth of their religious message.

What then is the answer to our question, "What religion shall we teach our children?" Far be it from the present writer to attempt any final or dogmatic answer. And before attempting even a tentative one, let me first reiterate and stress some negative points that must never be lost sight of.

First, that we should not confine our teaching to any one of the religious and theological systems of the world. Second, that when teaching children we should avoid everything controversial. And, third, that the teacher should remember always that, strictly speaking, he cannot teach religion at all; that what he is will always speak more loudly than what he says and that the utmost he can hope to do is, by his own example and by the inspiration which he can put into his teaching, to make his pupils want to embark upon the quest for themselves.

Having made these points clear, the writer's own answer as to what the content of the teaching should be can be summarised very shortly:—

For young children, suitable stories, both scriptural and traditional, from all the world's religions.

At the next stage, outlines of the lives and teachings of the founders of the living religions, and perhaps even of the founders of some relig-

ions no longer living, such as Akhnaton of Egypt.

At the next stage, studies of outstanding passages in the world's sacred books.

Trees (and religions) must be judged by their fruits and, since no one of the world's faiths can claim a monopoly of good fruits, children should be taught the facts about them all, in order that they may grow up free from the bigotry and superiority complex that cripple the minds of those whose early instruction is narrow and dogmatic.

In other words, they should be taught, not just this or that particular religion, but the perennial, universal truths which are at the root of all. And since it is useless to expect that teaching such as this will be given in the home, it would seem that all religious instruction given in schools should be along these lines. *So long as school instruction also remains in the hands of people whose chief concern is to proselytise for one particular faith, just so long will children continue to grow up either with narrow, exclusive notions about religion or with no interest in it at all, as at present.*

It is unfortunately true that at the moment there are almost as few teachers as parents with the necessary interest and knowledge to teach in this way, but that is a fault that can fairly quickly be remedied if the matter is taken in hand by training centres and colleges and insisted upon in all State and State-aided schools. We teach citizenship as a

matter of course these days, but who can be said to have had an adequate course in that subject if he has been brought up in ignorance of or with distorted ideas about the religion and customs of his fellow-citizens? When the State takes the matter up and insists on teaching religion as

impartially and thoroughly as it teaches other subjects, there will at last be some hope of doing away with the rivalry and bitterness and misunderstanding that at present rend India in pieces and cast such a dark cloud over a future otherwise bright with hope and promise.

MARGARET BARR

WORKERS AND WORK

There are echoes of William Morris in Shri J. C. Kumarappa's monograph "The Philosophy of Work," recently published under that title with two other valuable essays by the All-India Village Industries Association at Wardha. But there is also an important contribution of the writer's own. Morris's was a cry in the wilderness of complacent nineteenth-century industrialism. Since his appeal, catastrophe has twice overspread the world. Industrialism is less complacent today. Has suffering made it also more receptive?

Shri Kumarappa pleads for the recognition that the well-being of the worker is the proper end of work. Culture should be a natural unfoldment through work, not something imposed from without. Work should develop the worker's intelligence, his character and his artistic sense. He must be able to see the social aspect of his contribution.

The creative element—"the germ of growth"—and toil are harmoniously blended in work of the right type, as are the constituent parts of a balanced diet. They are both essential. The

selfish attempt to split work into its constituent elements, to take the pleasure for oneself and to impose the toil on others leads to slavery—whether the chattel-slavery of ancient Greece and Rome or the wage-slavery of modern days. It turns, he says, the routine part of work to drudgery and makes of its play part, indulgence. And it leads inevitably to the concentration of power, with all its evils.

Division of labour up to a certain point, Shri Kumarappa concedes, is in the interest of efficiency but it becomes unwholesome when carried beyond the point where a man's work allows no intelligent interest, no scope for his initiative.

Shri Kumarappa declares that human progress is being checked by industrialisation and standardisation. By ignoring the fact that the providing of material needs is not the sole or even the highest end of work,

we may be gaining the whole material world but we are undoubtedly losing our soul. Is it not time we called a halt and took stock and adjusted our mode of living and working to cultivate that which is highest and noblest in us?

PROSELYTISM IN FREE INDIA

[For years Gandhiji has been pointing to the fundamental weakness in the proselytising religion whose missionaries have reaped in India a harvest so disproportionate to the great efforts made. To him the sole criterion, he said, was whether the missionaries were spreading "the perfume of their lives." If they had spiritual truth, it would transmit itself, as the rose transmitted its own scent, without a movement. "All I want them to do is to live Christian lives, not to annotate them." The denationalising effect of conversion to Christianity, which he has pointed out and which **Mr. Anthony Elenjmittam** brings out here, carries in it the seeds of the destruction of official Christianity as a power in India, seeds which, as Mr. Elenjmittam makes plain in this article, will inevitably bear their fruit when India is free. That which the world needs is a change of heart and not a change of label. In all religions there is underlying truth as also superficial falsehood or superstition. The wise man is he who accepts the common truth they hold and rejects the unique claims and private fallacies of all.—ED.]

In 1932 the Report of the American Laymen's Foreign Mission Inquiry was published—*Re-thinking Missions*. The Report is worth studying, because it is the most liberal and universal approach to Christianity *vis-à-vis* the historical non-Christian religions. There is not the slightest trace of clerical bigotry or ecclesiastical obscurantism in it. It is a Laymen's Report, an American Report, and hence, free, positive and realistic.

The aim of missionary enterprise, the Report says, "is to seek with the people of other lands a true knowledge and love of God, expressing in life and word what we have learnt through Jesus Christ, and endeavouring to give effect to His spirit in the life of the world." The missionaries are advised not to try for the impossible, *viz.*, the uprooting of

other religions, but to seek "continued co-existence with Christianity" of all other religions, "each stimulating the other in growth towards the ultimate goal—unity in the completest religious truth." The Report further proclaims that all men are seekers after truth and that all religions, including Christianity, have much to learn from the others. The Report adds :—

All fences and private properties in truth are futile; the final truth, whatever it may be, is *the New Testament of every existing faith*.

The Report is remarkable for its breadth of vision, its insight into religious truths, and, above all, for its all-embracing sympathy and really catholic outlook.

The Report attracted but a few thinking minds. Practically it fell flat, became a voice in the wilderness,

in the midst of the overwhelming majority of the official Christian churches who are enticing the poor and ignorant of this land to their sectarian creeds. But now that new horizons are being opened up, the call to re-think the position of the proselytising missions of Church officialdom becomes more urgent. A thinking Christianity in India has become a pressing problem. India—psychologically and in the conscience of the civilised world already free—will be recognised as such by the British Government by June 1948. Will the Christian churches be free by then ?

The denationalisation process that has undermined humanity in the Indian Church is so great an evil that it outweighs all the educational or literary advantages the country has derived from the white missionaries. Leaving aside the living and Oriental Christ, they preached to us the mechanism of the church officialdom, a Christ clad in swaddling-clothes or imprisoned within steel dogmatic walls. The missionaries denationalised us all ; demoralised many and deadened creative enterprise among the poor fish caught within their net. The people of the Khasia Hills are today neither Indians nor the jovial, simple hill tribes that they were prior to the missionary trade in that blooming part of Assam. In India throughout, all those Christians who follow the leadership of the official Churches of the West, are cut off from the nationalist forces on the one side,

and from the redeeming grace of the Oriental Christ on the other. The bigger the Church, the greater its power to grind down originality and spontaneity of thought and action.

All that is worth while and really useful in the Western churches has already been accepted and embraced by representative Indians like Ram Mohun Roy, Gandhi and Tagore. We have accepted what is worth while in the religions of the West, not because of, but in spite of, the Christian missionaries. The official bureaucrats of the Churches are far removed from the heart and soul of the Christ of Palestine and the cultural heritage of India ; they also stand poles apart from the Gospel of " Jesus and Him crucified." How many among the missionaries can say with Jesus : " The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head " ? How many among them have had that living experience of God in Christ, of Christ in God, which St. Paul and other early missionaries experienced ? How few missionaries can say, " Follow me ; I am a follower of Christ " !

The Indian Christian community is cut off from the taproot and therefore from natural growth. The Indian Christian groups are like branches cut off from the Vine of Life, which will wither away in time. They claim superiority above their own countrymen and their exotic scriptures are raised above those sources of the *philosophia perennis*,

which have formed what is best in the lives of representative Indians. This indictment is not limited to the missionaries' neglect of our Vedas and Vedanta alone, but covers almost the whole range of social, moral and political life as well. This denationalisation can hardly be compatible with the demand for the nationalisation of foreign elements in this Awakened India.

With the exception of so few missionaries that they can be counted on the tips of the fingers, neither the white missionaries nor their brown acolytes have really understood the spirit of India's cultural heritage. Sadder still is the fact that they have not understood the eternal message of Jesus of Nazareth, whose God-realisation made him great with a sort of divine kinship. The ecclesiastical officialdom is tied with the vested interests, with much of political bargaining and diplomatic manœuvring, a condition which will have to end if Christianity is to give a lead and light to benighted humanity.

Wiser brains both in the East and in the West have made suggestions along these lines that alone will really bridge the gulf between East and West. But the officialdom of the Churches has failed to heed this warning. They are suffocating ; no daring leadership has ever come from Church officialdom. It is the thinkers and mystics that have given vitality to the Church and have brought the message of the Gospel to the world at large. The history

of so-called heresies is the history of individual adventurers and solitary martyrs who have sacrificed their life in quest of creative truth, which all great prophets have realised in themselves and proclaimed to the world as the saving gospel and the redeeming message. The "Gnostic heresy" was nothing but *Jnana marga* in Western garb. The "Arian Heresy" was nothing but monotheism and stern asceticism reintroduced into the polytheistic and self-indulging official Church. The Roman Church has branded Luther as the arch-heretic, Luther, a valiant fighter for human freedom against the machine-minds of the ecclesiastical profiteers. The papal theologians defined the modernist thought in the Catholic Church as the "compendium of all heresies." Yet for one acquainted with the comparative study of religions and philosophies, men like Alfred Loisy and George Tyrrell were the most catholic minds within the Roman Church, citizens of the world on the same level as a Vivekananda or a Rabindranath in India. Even with the keys of the kingdom the Roman Church cannot shut the gates of immortality or shut out perennial inspiration from the hearts of those who have had direct experience of God.

Do I then advocate a clean sweep of Christianity in India? Not a clean sweep, but complete adaptation and integration. The Christian West today needs missionaries more than India, China or Japan, who

have more spiritual resources to redress their past and to build up their future. Although we inveigh against the ignorance and the superiority-complex of the Christian missionaries, we still can pray that they may be forgiven for having built up the city of Cæsar in the name of the City of God. Those churches that grew in India as a by-product of British imperialism will have to quit their privileged position with the quitting British. The mighty ecclesiastical bureaucrats must tumble from their thrones. Let those who would remain adapt themselves to the national needs and adopt India as their country.

Wiser brains in this, as in every other century, have pointed out the way to wed the East with the West. The missions have discarded that way. Christian missions will grow freely only in so far as they understand this irresistible urge to unity and the changed outlook in India and the world.

Will Christian missions continue to proselytise in a free India? The answer is clear. There can be only free Christianity in a free India. All the exotic plants will slowly but surely die out. The Church of England will better thrive in England than in India. The Church of Rome will be relegated to Rome and an Indian Church, truly national but with an international significance, be formed. In centuries gone by the missionaries have enticed many "natives" with offerings of Western dress and teaching them a little

English. The trading with religion must end in India with the ending of British rule.

The time has come for Indian leadership in everything concerning the vital problems of the Indian people, whether the citizens of new India are labelled Hindus, Moslems or Christians. The changing of labels, called conversion, will have no meaning in a free India and an enlightened world. Only the deepening of racial, national and human consciousness is needed. Then a Catholic from Italy, an Anglican from England and a Lutheran from Germany will join hands with their soul-mates from Hindu India, Moslem Arabia, Shintoist Japan or Confucianist China. Differences and quarrels are only on the surface. On deeper levels all religions meet. Mutual help in realising the common God of all through the way best suited to each will be welcomed. But mere re-labelling and denationalising of Indians by Western missionaries and their Indian clerks will be resented and resisted by a free and responsible national government of India.

The Indian genius is essentially free and, loyal to our religious traditions, we can hardly brook religious authority from outside. The official Christian churches are essentially based on the authority of either Bible or tradition or both. The Indian religious genius is creative; whereas the official Christian churches are mechanical, authoritarian and spirit-stifling. It is for this reason that most representative

Indians have shown disinclination towards proselytism. When the Foreign Government goes, the foreign capital of the missionaries also will greatly weaken, which will affect the churches' pomp and show. With them much of the aggressive superiority-complex also will fade away. The official churches have only bad omens from everywhere even before the quitting of the British. How much more when representative Indians will be entrusted with the task of running their country, of preserving what is lasting in their national heritage and of enhancing and integrating it with what is lasting and worth while in all civilisations! So, missionary activity in its official sense will prove uncongenial and un-Indian in a politically and economically free India, in a spiritually and morally awakened India, however welcome in a spiritually regenerative and redemptive sense, in a way compatible with the Indian genius and Indian self-respect.

ANTHONY ELENJIMITAM

COLOUR PREJUDICE

That practice must be squared with profession if the latter is to carry any weight is brought out by Frank S. Loescher in *Pathways to Understanding: Overcoming Community Barriers to International Cultural Co-operation* (Pamphlet 15, The Edward W. Hazen Foundation, Haddam, Connecticut). Race attitudes in the United States are of world importance today, when international understanding is so essential, and the crowding of foreign students to America's shores offers a golden opportunity for promoting it.

That American racial practices and the tendency to think of other peoples as inferior are directly opposed to the basic ideal of American life must be admitted. As Mr. Loescher writes, "the dichotomy between the American creed and the American deed cannot

be hidden."

White Americans sooner or later will find out that people of colour are a majority of the world's population and that the United States cannot go on perpetuating anachronistic customs and at the same time try to sell democracy to the world.

Mr. Loescher urges frank admission of "our national sin." Its recognition as such must precede effective American participation in the "gradually developing world effort to eliminate discrimination based on race, colour or creed." That effort will not be served by creedal-prejudice-ridden India's or ideology-bound Europe's taking a "holier-than-thou" attitude towards the weakness of our American brothers. It is for the men and women of all countries to declare an all-out war on prejudice of every stripe.

HOLLAND'S CONTRIBUTION TO EUROPEAN CULTURE

[How much the poorer culturally the world would be without the contribution of the smaller nations is brought out again in this article by **Arnold D. Lissauer**, who since the war has served as London correspondent of a group of Dutch newspapers and as the editor of a weekly which started underground during the last war. He shows again, as has been previously shown in our pages in articles on Hungary, Belgium and Switzerland, that quantity and quality are quite independent factors. The world, bemused and overawed by size and numbers, will do well to substitute the criterion of cultural achievement in assessing worth.—ED.]

Dutchmen often humbly apologise to foreigners that their country is only very small. That is indeed the case, when we refer to its geographical size and its nine million inhabitants. They are, however, wrong when they mean by the word "only" that from abroad the Dutch nation is looked upon with a certain degree of pity, because of its physical smallness.

The world has heard much of the Dutch achievements—the never-ending struggle against the water—the dikes and bridges, the reclaiming of the *Zuiderzee*—Holland's in so many respects magnificent work in the overseas territories and finally its fight against the unbearable German occupation.

But the Dutch are not merely a people of technicians, merchants or soldiers. They are religiously, spiritually and culturally a highly educated people, many of whom know three or four foreign languages. The country's smallness was, after all, an advantage for the individual

development of the people. The Dutch never knew the adoration of force, displayed throughout history by the big nations. They fortunately never became a militaristic power, although their navy conquered many overseas areas on behalf of a flourishing Dutch trade. But the fighting was not the main concern of the Hollanders, because it was always counterbalanced by a peaceful spirit of constructiveness.

So Holland became one of the most modern and progressive nations in the world and its way of life was and still is an example and an inspiration for others.

Its geographical situation, between Germany, England and France and its flatness meant an invitation to the outside world, not for conquest, because its rivers and waterways were, even in the last war, as difficult to overcome as the Alps (!), but for a positive human intercourse. In the same way as the large rivers, the Rhine and the Maas, carried their fertile silt to Holland's shores, the

minds of its population were constantly stimulated by the ideas which prevailed over the frontiers. By this productive confrontation Dutch culture and philosophy got a unique opportunity to develop and they found their way all over the world.

This explains that, although Holland is "only" a small country, its contribution to European and world culture is amazingly large. Culture never exists *in vacuo*. It is always interlocked with economic and social activities.

Leaving aside the older times, in which there was a living unity between the greater part of the European peoples under the Church of Rome, and turning to the most important period of the Renaissance, the actual beginning of the modern conception of life and of the national differentiation, the Dutch character was challenged to the utmost degree by the Spanish invasion in the sixteenth century. The eighty years' struggle against Philip of Spain, whose great-grandmother, Mary of Burgundy, because of her marriage to Maximilian of Hapsburg, had brought the Low Countries—now the separate kingdoms of Belgium and Holland—under his crown, made the Dutch love freedom more than ever. The new religion, Calvinism, which came into shape in the same period, was another factor which promoted the consciousness of their own individuality, although it restricted by its contempt of all earthly things the development of culture, or tried

to do so. The revolt against the Spanish invaders and their terror was successful in the Northern half of the country, which became an independent state.

The main feature of the Dutch way of thinking was the dignity of the human individual and this is the basis of the Netherlands culture with its spirit of freedom and independence. Moreover, Holland became the classical asylum for all those who were persecuted elsewhere, such as the Spanish, Polish and German Jews, the French Huguenots and the Flemish Protestants. Among them were many great scholars and spiritual leaders such as John Locke, Descartes and Spinoza. Books, which at one time were forbidden in other countries, were printed in Amsterdam and other centres. The great Dutch humanist Erasmus, a close friend of Sir Thomas More, was the product of Dutch tolerance. His ideas about world peace influenced the whole of Europe and they are still of high importance in our day.

In the period following the Spanish war Holland was, it may be said without exaggeration, the very centre of European culture and civilisation. Its language was even understood far beyond the Dutch borders.

The world still owes its gratitude to the famous Hugo Grotius, the founder of international law. A new relationship was growing in international affairs. Foreign countries were no longer exclusively considered as potential enemies, but as

members of the world family. His importance may not be underestimated, because they who understand the course of history are convinced that his ideals will be translated into reality in the years to come.

Holland's "Golden Century," as the seventeenth is called, was a most exceptional period of wealth and culture such as hardly any other country has known. Enormous amounts of gold and silver poured into the Dutch territory as a result of its world trade. At the same time we see a tremendous development in cultural achievements. This clearly demonstrates that always a certain degree of economic welfare happens to be a condition for the flourishing of cultural life. Artists got orders by the hundreds. Never has there been another time in Western Europe that people enjoyed life so much. After the slumbering Middle Ages they awoke and discovered a new world of bright colours, of human beings, of the beauty of Nature, of wide seas and exotic lands. Science discovered the laws of Nature, the planets, the stars. Whoever mentions Dutch culture always first thinks of the art of painting, for which the Dutch seemed to have a special ability. The works of the Dutch Masters, with their own character, belong to the treasures of mankind. It was Holland's bright colours and atmospheric condition, with the wonderful effects of sunlight, that especially invited pictorial expression.

The self-conscious citizens of the wealthy merchant and intellectual class not only wanted to have their portraits painted or to enjoy pictured scenes from daily life and of Nature, but also sought objects and paintings, furniture and other forms of applied art for investing their capital. The cultural standard of a people always can be judged from its objects of use and so it must be admitted that the Dutch, also in modern times, have a very highly developed culture.

In the age of the Renaissance men had turned away from the merely religious concentration of mediæval times. And it seems that there were hardly enough means to express their heightened feelings.

The art of painting in Holland dates from the Middle Ages, when frescos were made on the church walls, but as a result of the damp climate most of these have disappeared. The art of glass painting played an even more important rôle, as was the case with the weaving of tapestries. Famous was the painting of book miniatures, which preceded those on cloth.

In the fourteenth and fifteenth centuries Dutch painters were invited to the French courts. In that period the Dutch paintings already showed their own character. The Dutch painters were more realistic than their contemporaries. They already made use of a certain degree of perspective and displayed a fine contrast between light and shadow. Huibert and Jan van Eyck are re-

garded as the founders of the Dutch art of painting, but it is difficult to separate the Northern and Southern art of those days. The Northern paintings show a more exact reproduction of the landscape and their colours are brighter than those of the South.

In the fifteenth and sixteenth centuries the most important centres of painting were Amsterdam, Leiden and Haarlem. Many painters from the South went to Holland as a result of the Spanish War.

Rembrandt Harmenszoon van Rijn, often regarded as the greatest Dutchman of all time, was a painter of superb genius. His way of expression, especially the contrasts between dark and light, the golden light, his approach to the soul of men, is up till now incomparable. The way in which the painters of those days created this deep and moving atmosphere is lost. Their technique, apart from their creative power, was a monopoly of the seventeenth-century masters, who were able to express the dynamic element in the art of painting. Rembrandt's paintings, etchings and drawings are of monumental dramatic greatness.

Other famous masters were Franz Hals, Jan Steen and Johannes Vermeer. The last in his pictures of home life reached Rembrandt's level. Jacob van Ruysdael was the greatest painter of landscapes of all time. The art of painting of the Golden Century still exercises its influence as a source of inspiration. One of the greatest masters of modern times is

Vincent van Gogh (died 1890), who together with the French painters Cézanne and Gauguin brought new life into the European art of painting. There are still numerous painters in Holland. Among them is Queen Wilhelmina herself.

As important as painting was the art of wood-carving as displayed in the most beautiful church interiors. As regards pottery we only have to remember the Delft-blue ceramics still being produced.

Calvinism unfortunately was in many respects a drawback to the magnificent cultural development of those times, because it frowned upon the graven image. Because of it also music declined from its seventeenth-century greatness. Many Protestants were opposed to the use of organs in church ceremonies. The greatest Dutch composer, the father of organists, Jan Sweelinck, preceded the rise of Calvinism. Music flourished in the beginning of the fifteenth century, when Dutch musicians gave performances far abroad. Dutch choirs even went to Rome and Florence. The most famous composers of those days were Dufay, Ockeghem, Obrecht and Josquin. Many of their works influenced even the highly developed Italian music. Several times new techniques were introduced by Dutch musicians and it is said that they invented counterpoint. It is funny to notice that in some churches organ playing was only allowed after the service in order to keep the people out of the pubs! House music, as the paint-

ings show us, was practised to a large extent. In modern times Holland with the famous Amsterdam Concertgebouw Orchestra and its former conductor Willem Mengelberg, who became a world celebrity, is a centre of music again. Composers such as Bernard Zweers and Alphons Diepenbrock are well-known abroad.

One of the most important of the modern sculptors was the late J. Mendes da Costa.

The other cultural achievements of modern Holland are still impressive. Among them architecture, as also the design of technical constructions such as river bridges and modern factories, takes a high rank. Many modern architects found their inspiration in the old art of Egypt, Persia, Babylonia and Assyria. The Amsterdam Bourse by the most famous modern Dutch architect Dr. H. P. Berlage opened a new era. Other modern architects are Dr. P. J. H. Cuypers, the creator of the National Museum in Amsterdam and the Central Station in that city, K. P. C. de Bazel and M. de Klerk. W. M. Dudok is the builder of the famous Hilversum Town Hall. They all make use of bricks, which are a product of the Dutch soil.

The city of Amsterdam is a real open-air museum of old and new architecture. A great achievement was the building of beautiful workers' quarters, which are among the finest of Europe. Fortunately Amsterdam was hardly affected by the war. Its seventeenth- and eighteenth-century merchant palaces

along the tree-shadowed canals are irreplaceable. So are the seventeenth-century Town Hall, which now serves as a Royal Palace—the Queen's residence is in the Hague—and the numerous clock towers, all built by famous architects. In all small towns of Holland you find the traces of the former prosperity in the form of nicely shaped façades, weigh-houses, warehouses, gates and churches. The Gothic cathedral in Bois-le-Duc ('s Hertogenbosch) is a monument of fantastic richness of details. The magnificent Renaissance Town Hall of Middelburg was seriously damaged in the war. Holland's bridges are in many cases also the work of architects and belong to its cultural assets.

Dutch literature forms also an important aspect of the arts but, owing to its language, is limited to Holland, Belgium, the Indies and South Africa, although many books have been translated into English, French and German, and some into Russian and Spanish.

Two writers have had an influence throughout Europe and beyond, namely, Multatuli (Eduard Douwes Dekker was his real name), who in the second half of the nineteenth century introduced a new way of writing and was the first to protest against the Dutch colonial régime in the East Indies; and the great religious-socialist woman writer Henriette Roland Holst, who at seventy-six still takes an active part in the contemporary spiritual and political life of Holland. Henriette

Roland Holst, poet and essayist, belongs to the circle of "Friends of India." With Gandhi she believes that Western civilisation ought to understand the life and thoughts of India, because it needs so much the spiritual values of the East.

Troelstra, the founder of Socialism in Holland, was a Frisian poet.

In the "Golden Century" the scientific development was as tremendous as the cultural one. Boerhaave was such a famous physician that it was sufficient to put on a letter: "Boerhaave, Europe."

The period counted many inventors and discoverers of the first order. Zacharias Jansen invented the microscope, Hans Lippershey the telescope, Anton van Leeuwenhoek discovered bacteria, infusoria, blood corpuscles and sperms. Christiaan Huygens was the inventor of the pendulum clock and Simon Stevin invented a sailing carriage, discovered the parallelogram of forces and found practical use for the decimals.

Holland produced several outstanding theologians who displayed an original mind, such as Geert Groote (fourteenth century), Wessel Gansfort (fifteenth century), Adriaan Florisz, who became Pope (fifteenth-sixteenth centuries) and tried to improve the Roman Catholic Church, and Menno Simons (sixteenth century), the founder of the Anabaptist church.

Philosophers numbered only a few, such as Geulincx (seventeenth-century, rationalism) Hemsterhuis (eighteenth century, the so-called

enlightenment philosophy), Van Hemert and Kinker (nineteenth-century, Kant), van Heusde (Plato) and J. van Vloten (Spinozism).

Among modern thinkers of unusual greatness and influence were P. J. Bolland (Hegel) and Tj. de Boer, an international authority in the field of Arab thought. H. J. Pos connected the phenomenologist philosophy with the science of languages. Others are G. Heymans, the creator of psycho-monism and his brilliant pupil Leo Polak, who was murdered by the Nazis.

During the German occupation not less than 200,000 men, women and children, half of them of Jewish origin, were massacred. Among them was a high percentage of eminent scholars and artists, who played such a significant rôle in the resistance movement. This loss can never be made good.

Other scholars of world fame are the Nobel Prize winners Lorentz, Zeeman, Van der Waals, Kamerlingh Onnes (all in Physics), Van't Hoff and Debije (Chemistry), Einthoven and Eikman (Medicine) the latter being the discoverer of the anti-beriberi vitamine. The lawyer Asser won the Nobel Peace Prize. The great botanist Hugo de Vries (died 1935) originated the mutation theory.

Summarising, one is entitled to say that Holland's contribution to European culture and world thought is of the utmost importance, especially when the country's smallness is taken into account. Throughout

the world the voice of the Netherlands is heard. It always appeals to constructiveness, common-sense,

freedom and peace, without which Dutch culture as an indivisible part of Holland's life cannot exist.

ARNOLD D. LISSAUER

THE WHY OF THINGS

When a scientist asserts that "the why of things is the cardinal scientific problem," as C. Judson Herrick, Professor Emeritus of Neurology of the University of Chicago, does in "Seeing and Believing" in the March *Scientific Monthly*, he has turned towards metaphysics. He pronounces both traditional idealism and traditional materialism scientifically untenable, holding that the validity and the primacy of neither subjective nor objective experience should be denied.

Not only, he believes, are all vital activities directed towards some end, but even in the inorganic realm "there seems to be an end to be achieved and an orderly process directed toward that end."

The meaning of any natural thing or event cannot be fully grasped or explained scientifically until we discover its relations to the other components of the orderly flow of process that we call our cosmos.

Cosmic events taking a spiral course, discoverable directive trends make prediction possible. He sees the task of science as being to discover the laws of the natural order and "to show how to adjust our human affairs in accordance with them." What he calls "the

mechanism of this apparent teleology" he maintains

is intrinsic to the natural system in operation; it is not imposed upon it from without. This is what we mean by saying that it is natural, not a mystic thaumaturgy.

If by "mystic thaumaturgy" he means some miraculous performance, or external intervention, every thinking man will agree, though some might quarrel with his choice of terms. But a mechanistic explanation is ruled out by his admission of inward impulses for external acts. "Every purposeful act," he writes, "is motivated and directed by affective and rational mental acts." Surely if, as he says, "all natural processes are interrelated in an integral orderly system" analogy requires that the visible cosmos must be similarly worked and guided from within without.

To ask "the why of things" is ultimately to seek the source of the primary impulse of the evolutionary process and the informing, ever-present moving-power and life-principle taught by archaic science. For it is only metaphysics, embracing psychic and spiritual nature as well as physical within its ken, which can make modern science an integral whole.

I MEET ANANDA K. COOMARASWAMY

THE TWENTY-SECOND OF AUGUST

[S. Chandrasekhar's article is most appropriate for publication in this issue, for the great savant celebrates his seventieth birthday on the 22nd of August. His views on numerous topics such as Pakistan and Maharajas, Gandhiji and Nehru, Indian students in the U.S.A. and American Indologists, ancient castes and modern progress will be read with more than ordinary interest. We salute this great son of Mother India and wish him the joy of a true contemplative after his return to this country.—Ed.]

A BIOGRAPHICAL NOTE

Dr. Coomaraswamy, who is well known here, in Europe and in India only in scholarly and learned circles, has consistently shunned publicity and the American craze for personal exhibitionism. Though he has been living and writing in the United States for the last thirty years, he is not as well known as any cheap politician—Indian or American—who may champion the cause of India, or as the author of an average best seller, because Dr. Coomaraswamy speaks and writes with such care, precision and scholarship that his utterances are like terse mathematical formulas, far beyond the comprehension of even the intelligent lay reader, not to speak of the uninformed but articulate politician. And even those scholars that know about him or have read his writings know very little about his career or his background. Yet some knowledge of his background is necessary for the understanding of his thought. Most students of Coomaraswamy's writings may not know that his middle name is Kentish and that his mother was British. Ananda Kentish Coomaraswamy was born seventy years ago this month in Colombo, the son

of Sir Muthu Coomaraswamy, the first Hindu barrister and a scholar in English, Pali and Sanskrit. Unfortunately Sir Muthu died before his son was two years old and the young Ananda was brought up in England by his British mother. He received his education first at Wycliffe College at Stonehouse in Gloucestershire and later at the University of London from which institution he obtained the degree of Doctor of Science in Geology. At twenty-two he began contributing articles to learned periodicals and at twenty-five he was appointed Director of the Mineralogical Survey of Ceylon.

It was while working in Ceylon that he discovered the tragedy of the imposition of Western culture and "civilization" on Oriental life, arts and crafts. Since then Coomaraswamy has described, defended and championed the cause of Oriental arts and crafts which were fast disappearing in the face of Occidental, machine-made, mass-produced cheap manufactures.

From 1905 to 1917 Dr. Coomaraswamy travelled extensively both in Europe and the Orient, observing and

studying the tragic results of the inevitable impact of twin cultures. When in 1917 he was appointed Research Fellow in Indian, Iranian and Mohammadan Art at the Boston Museum of Fine Arts, Dr. Coomaraswamy had already become well known as an outstanding scholar in studies pertaining to a dozen fields and coun-

tries ranging from ancient Greece and India down to the human problems of modern Asia and Europe. Since 1917, Dr. Coomaraswamy has written and lectured, expounding all that is truest, noblest and best in the world's great religions, philosophies and arts. He is the author of more than sixty books and monographs.

On reaching Boston, I telephoned the Museum of Fine Arts for Dr. Coomaraswamy, but was told that he had not come to the Museum that day because of a slight indisposition. On phoning him at his residence, he said he was sorry that he was not feeling well, but was kind enough to suggest that we go for a drive and have a discussion in his car, if I promised "to ask no biographical details," for Coomaraswamy is one of the most modest of men.

I had met Coomaraswamy once before when he delivered a most learned lecture at the New York Metropolitan Museum of Art to an admiring but lost audience, but on seeing him again I was reimpresed by his slim and stately figure of six feet two inches, his crop of flowing white hair, clear olive complexion, prominent nose and short grey beard—a combination of Mahatma Gandhi and Bernard Shaw. While Mrs. Coomaraswamy (Doña Louisa Coomaraswamy), his brilliant Argentine wife, who is a linguist and a scholar in her own right, sat at the wheel, Dr. Coomaraswamy and I discussed various things.

As that morning's newspapers were full of Pakistan—it was a few days before Mountbatten announced the plan for partition—I asked Dr. Coomaraswamy what he thought of it. "I suppose partition is inevitable," he said. "Perhaps it would be better if India were divided into a number of independent states or entities for the present, if a sufficient number of subjects were reserved for the Central Government. As for a corridor between Eastern and Western Pakistan, it is simply fantastic and impossible. Looking at our Moslem problem objectively I must say that Moslem grievances are not legitimate. It is largely a British creation and we have become ready victims. Partition is a step backward, though we may not be able to avoid it now. To me the whole tragedy is that Jinnah is not a real Moslem. Were he a real Moslem he would recall the past centuries when the Hindus and Moslems lived together peacefully and the times of Dara Shukho. Were Jinnah a cultured Moslem and not a Western-educated Mussalman, he would not clamour for this vivisection."

tion. Look at Maulana Abul Kalam Azad. He is a real Moslem and well versed in the Moslem spiritual heritage and a scholar of world renown. He has no quarrel with the Hindus.

"The Hindu-Moslem question is a political problem. It is not a religious problem; it seems so only to the superficial Americans. Jinnah is a Moslem only in name. The Hindu-Moslem problem is a cultural problem only in the sense that Indian Moslems are not educated as are the Persian Moslems."

I asked Dr. Coomaraswamy whether after partition the Moslems might not return to a united India, having discovered that Pakistan was no real answer for grievances—real or imaginary. "Perhaps," he replied, "if somebody like Azad, who understands Islam, can lead the Moslems, there may be a possibility of a unified India. Even Jinnah might find that the economics of Pakistan is simply suicidal. Pakistan or no Pakistan, I hope they make the archæological survey of the present Government of India a kind of a central subject, undisturbed by these plans for partition."

"What about the Princes?" I wanted to know.

"I am not against the Princes." Dr. Coomaraswamy was emphatic. "Ask them to live up to our traditional *Rajadharma*. It is true that we have only a few Indian Princes living up to the classical ideals of monarchy, like the late Maharaja of Mysore. My plan would be to let the Indian Princes rule, so long as they

behave themselves, judged by the canons of Indian rulership. And if they don't come up to the mark, why, just throw them overboard. The trouble with the Indian Princes today is that they do not know their responsibilities, because they are not educated in their own culture. Once the British leave they will not have to pretend to be Anglo-Indians. If they behave as true Hindus or Moslems they can establish successful and popular administrations."

We then discussed the recent piece of legislation of the Madras Government permitting Harijans to enter Hindu temples. Dr. Coomaraswamy was in favour of the legislation, though he added that nobody in India understood the real and classical significance and objectives of the Hindu caste system.

"If anybody understood this institution he would know that *every Hindu is born casteless*. And a man can be a Brahmin only if he has proved himself to be one. According to this definition, I wonder whether there are many Brahmins left in India. Caste is not to be based on birth—was never intended to be so,—for if one becomes a trader he must be called a Vaishya. I would like to see, not the abolition of caste, but the intensification of caste in this direction. In this sense, only the discoverer of truth, the creative artist and the teacher can be Brahmins, and not the Brahmin cooks, the Brahmin clerks, and all the other so-called born Brahmins." If I under-

stood Dr. Coomaraswamy aright, he stands for the abolition of caste *as it is today*.

He deplored the abolition of the departments of philosophy and humanistic studies in Indian colleges and universities, as well as the great importance given of late to technological studies. He said he was shocked to find that not even ten per cent. of the Indian students coming to the United States on Government of India scholarships were pursuing cultural and humanistic studies. "Every student seems to be studying chemical engineering. I suppose they will make India a storehouse of explosives!"

"I have met several Indian students," he continued, "but they seem to bring nothing to this country, not an iota of Indian culture. They are ignorant of their own country's heritage. They wake up only after coming here and then they learn it is too late to learn or understand their own culture. How can these students understand India? They are like unorganised barbarians, coming to the United States trying to learn the American trick, which is beneath contempt. *I am against the concept of raising the standard of living endlessly. There will never be a possibility of contentment. Life is larger than bath tubs, radios and refrigerators. I am afraid the higher the standard of living, the lower the culture.* Why, more than fifty per cent. of Americans have never bought a book in their life-time and the Americans have the highest standard

of living in the world! Literacy is not education and education is not culture."

I asked Dr. Coomaraswamy whether he was against raising India's percentage of literacy.

He drew my attention to his recently published book, *Am I My Brother's Keeper?* in which he has dealt with this subject on pages 21, 27, 31 and 32.

We next discussed the profound ignorance of even fairly educated Americans about Indian affairs, not to speak of the abysmal ignorance of the average American. I asked Dr. Coomaraswamy what he thought of the handful of American scholars who teach Sanskrit or head departments of Oriental studies in certain large American universities. To be specific, I asked him what he thought of American scholars like William Norman Brown of the University of Pennsylvania, J. C. Archer of Yale University and others at Harvard, Columbia and California. "They are all able scholars," Coomaraswamy admitted, "but American Indologists are only philologists, and to them Indic studies are not a living experience. For an American to teach Sanskrit, or to do research in Indic studies, may show a love for quaint things or, what is even worse, be just a calling. *What this country needs is a department of Oriental studies in every college and university, staffed by scholars to whom Oriental studies are a living experience and not just an academic discipline.*"

I asked him what he thought of

the need for a cultural *attaché* in all of our embassies and consulates, now that we are organising for the first time the Indian Foreign Service and opening embassies and consular offices in the major countries of the world.

"It is very important," Dr. Coomaraswamy replied. "Like France and other countries, we need a cultural *attaché* in every embassy, and the men who are sent for this work ought to be men who are Indians, first and last, and yet capable of being citizens of the world. I hope Pandit Nehru does not overlook this."

Speaking of Pandit Nehru, he observed, "Nehru is the man of the hour and of the moment, because we have been caught unawares and unprepared, and he speaks a language that the West understands; Gandhi, despite all his errors, is the man of the age—our age. Gandhi is great because he has dared to speak of non-violence in a time of violence, of peace and brotherhood in a time of degradation and human destruction. He has spoken of man's highest inner quality, and though we, who are of limited vision, cannot expect to follow him, we cannot refrain from admiring and even worshipping him—a man who is showing us a way which cannot perhaps be followed until mankind is tamed. We in the West want Gandhi's India and no other. Don't think that by imitating us in the West, monkey do as monkey see, you are doing anything but monkey

tricks. The greatest tribute I can pay the Mahatma is that he is *the only unpurchasable man in the world.*"

Lack of space prevents me from recording completely here even a few of the views and expositions of Dr. Coomaraswamy on various subjects. But I must mention that he thinks very highly of Nandalal Bose, Jamini Roy, Baba Herur, and Stella Kramrisch, in the realm of Indian art. He paid a glowing tribute to Stella Kramrisch's recent monumental study of *The Hindu Temple*. It is difficult to do justice to Coomaraswamy's views on art in this brief article, for he has written about art, not just Oriental art, in the last four decades with such mastery and understanding. He expounds the traditional philosophy of art as exemplified in the traditional arts and crafts from the classical Oriental and medieval European times. "What is the purpose of art?" one might ask. His answer is simple. "Effective communication, as ever." "But what can works of art communicate?" "Let us tell the painful truth," retorts Coomaraswamy, "that most of these works are about God, whom nowadays we never mention in polite society!"

Our discussion turned briefly to music and Dr. Coomaraswamy was glad to be assured that the harmonium is coming into disrepute in India. He said, "Apart from its being the least musical instrument, it also has the misfortune of being an alien-manufactured and Indian-imported commodity." Dr. Coomara-

swamy continued, "The veena and the thambur are not only instruments of good musical standing, but are also of Indian manufacture. If India would regain her soul she must go back to her classical art, music, handicrafts and dance, above all to her sages and her scriptures. We need more Radhakrishnans, Bharatan Kumarappas and Das Guptas, men who can understand and expound the spirit and culture of ancient India."

Regarding the problems raised by the contact between East and West, Dr. Coomaraswamy has a great deal to say. On that point too he has fully expressed his views in his recent publication, *Am I My Brother's Keeper?* on page 66, *et seq.*

In a word, the British attitude towards India has been like their attitude toward the Irish, "appointing British schoolmasters who knew no Irish to teach pupils who knew no English." In other words, at best, the whole attitude of the West toward the East has been, "We are both serving the same God, you in your way, I in His."

As we drove back to Dr. Coomaraswamy's country residence in Needham, Massachusetts, he told me he would be retiring next year from the Museum and that he was planning to return to India after an absence of thirty years, to settle down and to enter into what he called his "vanaprastha and sanyasa ashramas." I asked him where he was likely to settle. "Perhaps at

the foot of the Himalayas or in Tibet; some spot where I shall be least accessible."

I asked the Doctor whether, after having lived thirty years in Boston, accustomed to all the myriad comforts and conveniences of the American way of life, he would not find life in the Himalayas difficult? He answered, "These comforts are beneath contempt! Look at this house. I don't have a radio because I can't stand one. The longer I have lived in the United States the more Indian I have become, and therefore I shall be happy when I settle down in India."

As Mrs. Coomaraswamy showed me the Doctor's large, well-furnished, book-littered study upstairs, I noticed that his library contained books in some dozen languages. Mrs. Coomaraswamy explained that the Doctor worked every day, including Sundays, from seven in the morning until ten in the evening, permitting himself very little relaxation.

In the midst of innumerable paintings, sculptures, bronzes, books and manuscripts, almost hidden away, were two typewriters. Pointing to them, Mrs. Coomaraswamy explained, "That is the Doctor's, and this is mine." I saw a pile of typed manuscript next to her machine and Mrs. Coomaraswamy added that she was completing a large book on the history of Indian thought, which she hoped to finish before she accompanied her husband to India.

As I went downstairs to bid Dr. Coomaraswamy good-bye and thank him for sparing me his time, he asked whether I had studied Plato's *Republic* and Marco Pallis's *Peaks and Lamas*. I said I had read the *Republic* but not *Peaks and Lamas*. He showed me a copy of the book and described it as "one of those very rare books which it is al-

most impossible to overpraise." And as for Plato's *Republic* he advised, "Read it again."

Mrs. Coomaraswamy further explained the Doctor's views with a zeal and understanding befitting an ardent disciple, as she drove me to the station where I was to catch the train back to New York.

S. CHANDRASEKHAR

FREEDOM OF THE PRESS

That thirteen disinterested men of standing should indict the press for failure to meet society's needs should carry more weight than charges brought by individual critics; and they leave no doubt of their conviction that "the preservation of democracy and perhaps of civilisation may now depend upon a free and responsible press." Mr. Kenneth Stewart, analysing in *The Saturday Review of Literature* of 5th April the report of the Commission on Freedom of the Press, recently published in the U.S.A., finds it disappointing in that it diagnoses without prescribing adequate remedies. The Commission charges the press with failure to accept its full responsibility and to provide an open forum for diverse views, and also with obscuring the normal and the significant by emphasising the novel and the sensational.

The American press is largely in the hands of gigantic business units and its monopolistic structure is recognised as a greater menace to its freedom than Government regulation, though the Commission recommends the repeal of legislation against revolutionary expressions that do not incite to violence.

Mr. Stewart is dissatisfied with the Commission's having dealt so largely in generalities. They have found personal forces at work to monopolise men's minds, but "do not point the finger," though a conspicuous example, Mr. Stewart shows, is offered by the "increasingly evangelical tone" of *Time*, in spite of its purporting to be a strictly factual record, offering no editorial opinion so labelled. In this connection, one of the Commission's most important and widely applicable findings is that "the identification of fact as fact and opinion as opinion and their separation as far as possible" are as important as reportorial accuracy.

Much of what passes for public discussion is sales talk. . . . Sales talk should be plainly labelled as such; whether for toothpastes or tariffs, cosmetics or cosmic reforms. . . .

It should be recognised as an unethical journalistic practice to smuggle propaganda past the reader's defences disguised as an uncoloured statement of fact. The misleading caption should have no better standing than misstatements.

Here in India we are witnessing the press passing into the hands of money-making business men. The Swadeshi Government now at work should watch this unhealthy development if it does not want to become a paw of big capital's cat.

NEW BOOKS AND OLD

A GREAT INDIAN POET *

No literature worth the name can ever develop on sound lines without being purified in the fire of criticism. Disinterested evaluation of a poet alone can grant him a long lease of life. Some of us, lovers of Oriental literature, are so intolerant that we cannot tolerate any views different from ours. We attribute all sorts of motives to the critic even when his criticism is balanced and fair. Dr. Sinha has the generosity to state that "above all this book is a plea for toleration of views."

This point of view the readers of this book and the admirers of Iqbal should bear in mind and judge the book in the light of this noble ideal.

Since the demise of Muhammad Iqbal a large number of appreciative articles and books in both English and Urdu have been published but none of them is sufficiently critical and free from preconceived notions and religious predilections. Not one writer has tried to estimate Iqbal's literary, poetical and philosophical works critically and disinterestedly. Dr. Sinha, ex-Vice-Chancellor of the Patna University, a veteran journalist of about fifty years standing, a statesman and a scholar of vast learning and deep erudition, has devoted a good deal of his time, labour and energy to collecting all possible material regarding Dr. Iqbal's life and poetry, philosophical knowledge, religious tendencies, political views and, last but not least, his deep and abiding

interest in Islam and its influence on the civilization of the world. The resourcefulness and vigilance with which he has managed to lay his hands on every article on, or obituary notice of, the poet, published either in India or in England, is marvellous.

He seems to have read and utilized almost all the books that have been published on Iqbal, in Urdu as in English. He has studied Iqbal's complete works in both Persian and Urdu critically and carefully. He has made use of them in a fair and frank manner. He has taken every possible care to furnish authentic proof for every statement he has made and for or against the position he has adopted in arguing and developing his theme. We do not know of another scholar and critic who has taken so much pains in presenting every possible point of view held in various quarters.

Dr. Sinha has made sufficient room for difference of opinion, which he is ever ready to welcome. In order to maintain his right to say frankly and fearlessly what he honestly thinks in regard to Dr. Iqbal and his message he has given us a scholarly and valuable book. It would serve as a model for researchers in the field of literature. It is a magnificent performance.

Having stated the right of every critic to express his opinion fearlessly, we presume Dr. Sinha would welcome some of the points of view which the

**Iqbal : The Poet and His Message*. By Sachchidananda Sinha. (Ram Narain Lal, Allahabad. Rs 8/-)

present reviewer considers it his duty to place before him and other readers.

Iqbal has a permanent place in Urdu literature. His poetry has a special appeal for one who knows Islamic history, religion and philosophy. Being a true and devout Muslim he did his best to awaken interest and pride in the higher teachings of Islam. His one aim was to unite the Muslims of the world. His desire was to consolidate the disintegrating elements in Islamic society and to inspire the Muslims to rise again as the prosperous and victorious people which they were at one time. He had a deep-seated conviction of the vitality of the teachings of Islam which, according to him, did not a little in elevating and civilizing semi-barbarous races and placing them among the first-rank people of the world.

Iqbal may not be acclaimed an Indian poet of the rank and prestige of Tagore and others ; he may not occupy an enviable position among the Persian poets of today and may not have influenced their trend of thought. This much is certain, however, that his inspiring poems have played no inconsiderable part in infusing in the mind of the rising generation of Muslims natural pride in their cultural and spiritual traditions. No Muslim who reads his poems intelligently can help being deeply impressed and inspired by them.

Iqbal's writings have done not a little in reviving the Islamic cultural tradition and filling the Muslim's mind with fervour and zeal for its ideal. This is no small service to a large number of people professing the Muslim faith. He had a definite message to convey to his co-religionists and to the world at large, which he did well in his own way.

Iqbal was not only a didactic poet but also an inspirational one. Assertive every daring thinker always is. So was Iqbal ; but he never was aggressive or polemic in his appeal. Maybe his sphere of influence was limited, and yet it was sufficiently far-reaching. There is not the least doubt that the Indian Muslims and almost all the Persian-speaking people were greatly impressed by his message. He had also the good of humanity at heart, as some of his poems reveal.

It is acknowledged by literary critics that he was richly endowed with poetic gifts ; the flight of his thought was high, his diction pure and sublime, his boldness of conception and his imagery were original, fresh and charming ; he really deserves to be placed in the first rank of Indian poets.

In many quarters Iqbal is admired as a philosopher also. It is true that he studied philosophy in Europe and was well-acquainted with Eastern and Western philosophical thought ; but he cannot be looked upon as a creative philosopher in the sense that he contributed anything substantially original. One cannot help agreeing with Dr. Sinha's criticism that Iqbal was tied down to the dogma of Islamic theology to such an extent that he could not encourage free-thought, or think out a problem independently. Iqbal looked upon Plato, in the words of Mr. Anwer Beg, as " the leader of the old herd of sheep," and Mr. Surwar reminds us that the poet was a deadly foe of Platonism. If this was the fate of Greek philosophy at the hands of Iqbal, says Dr. Sinha, one is not likely to be surprised when told by Mr. Beg that the poet " equally depreciated Hindu and Buddhist philosophy." That

may well be taken for granted, for is not philosophy the result of free-thought, and did not Iqbal declare in one of his poems that "freethinking is the invention of the Devil"?

It may be added that no attempt should be made to prove Iqbal a philosopher-poet. He was essentially an Islamic poet who tried his utmost to emphasize the Islamic point of view and to spread the message of the true spirit of Islam to the Muslim world. One who has avowedly pinned his faith on any religious dogma cannot possibly indulge in free-thought and give expression to his views freely.

But Iqbal, like so many other poets, although professing the faith of Islam implicitly, was moved by the prevailing mood at different times when he gave expression to his poetical musings. If this changing mood be accepted as a psychological fact, one should not accuse Iqbal of holding divergent views and giving expression to contradictory theories. Occasionally he wrote poems which were patriotic, at other times he harped on pan-Islamic brotherhood and at yet other times his sobering reflections were revealed on humanism and universal idealism.

It is said that Iqbal should not have resorted to Persian and neglected the claim of Urdu as a vehicle of his poetic thought. It may be remembered that Iqbal's mother-tongue was Punjabi and that he learnt Urdu in the same way as he learnt Persian. As already stated, Iqbal had a definite mission in life and that was the resuscitation of true Islamic ideals, awakening the Muslim world to the recognition of its ancient glory and inspiring the Muslims to march forward in the name of God to attain worldly honour and prosper-

ity. If he had confined himself to Urdu he would have appealed to a limited number of Muslims in India and his message would not have travelled beyond the borders of India. One of his main objects in adopting Persian as the medium of poetic expression was to appeal to a wider circle of Muslims and to convey his message to a large number of his co-religionists in different parts of Asia, Afghanistan, Iran, etc. Once he wrote to Sir Ali Imam, with whose help and encouragement he was able to publish his famous book *Asrar Khudi*, as to why he had taken to writing in Persian in preference to Urdu. The reason was that just stated.

Dr. Sinha has rightly pointed out that Iqbal was not in active sympathy with Islamic mysticism. As an admirer of Rumi he could not have disbelieved in the mystical lore of Islam but he ardently desired to revive Islamic virility in its pristine purity. One of the effects of mystical life is to dry up man's ambition for worldly progress and advancement; and if Iqbal had promulgated Islamic mysticism the Muslims of his day would not have been ready to muster their courage, to pool their resources and to be up and doing in the field of action.

Iqbal did not claim to know modern Persian as well as the Iranians do. He had no ambition in that direction. His Persian poems may not be up to the mark so far as the idiom and diction of modern Persian are concerned. But it cannot be denied that he had a good command over the classical Persian through which he made himself understood by all Persian-knowing people.

There are many other points in this book with which one does not agree; there are some with which one cannot

help agreeing. Enough has been said to show that there are certain aspects of Iqbal's teachings which should have been presented in a better light. What is given us in this learned thesis is enough to show that Iqbal's poems and writings are not above criticism and that they should be studied with an

open and unbiassed mind. Dr. Sinha's services to this aspect of literature cannot be sufficiently praised. It is an exemplary literary effort which needs emulation. We heartily felicitate him on the accomplishment of this great task.

M. HAFIZ SYED

Hinduism and Modern Science. By M. A. KAMATH. (The Author, Planters' Lane, Mangalore. Rs. 4/8).

Muslim Contribution to Science and Culture. By Mohammad Abdur Rahman Khan. (Muhammad Ashraf, Kashmiri Bazar, Lahore. Re. 1/8)

In the tense atmosphere prevailing in the country it is good for one's mental balance to pause and consider what the other community has done for fostering the common culture. These two books, by authors who are not well known, draw our attention to what the ancient Hindus and Muslims contributed to the common pool of human knowledge. Dr. Kamath looks at the origin and development of Hindu civilisation through the eyes of a medical practitioner. He discusses Hindu social organisation, daily practices, religious ideals and rituals, yogic discipline and the conception of final liberation, with enthusiasm rather than with critical insight. Quotations from original sources are given in an abundance out of proportion to the expository and evaluatory parts of the book. We may not agree with the author in his whole-hearted approval of certain social institutions, for instance, the caste system. We welcome, however, his modest attempt to broadcast the Hindu spirit of tolerance,

catholicity and universality.

The Hindu has never burnt any heretic, in fact he has never looked upon anyone as a heretic. His land has been the land of Freedom for all religions. . . . A Hindu will readily part with a piece of land for the building of a mosque or a church as he thinks that man must grow by his Dharma.

These words need incessant repetition at the present moment. The author of the second book has taken pains to ferret out the "Arab" sources of medicine, mathematics, chemistry, biology, mechanics, history and philosophy. It is refreshing to find him acknowledging the indebtedness of the Arabs to the ancient Hindus in the realms of mathematics and astronomy. Sometimes extravagant claims are made, as, for instance, the claim that the Arabs were the first nation to use charts for maritime navigation! All told, however, this tiny monograph is sober in its presentation of Muslim claims to science and culture. But the author's vision is oriented towards the West, as he is all the while speaking of what the Arabs have contributed to the advancement of Western culture. This outlook is to be regretted because, had he presented the contribution of Muslims to Indian culture, he would have rendered a greater service at the present moment.

P. S. NAIDU

KAHLIL GIBRAN'S PHILOSOPHY *

The wisdom of the Ancients—of all countries and of all ages—is the proud common possession of mankind though unfortunately the modern man, panoplied in the glittering pride of his own superficial accomplishments and upstart pretensions, is often indifferent to the voice of ancient wisdom. But that voice asserts itself every now and then through some poet, philosopher or prophet, through men whom Carlyle characterizes as "the fire-pillars in this dark pilgrimage of mankind who stand as heavenly signs, ever-living witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied possibilities of human nature." These hold aloft the burning torch of wisdom to help the mortal follow the path of light. To this noble band belongs Kahlil Gibran—though he is not so universally known and read as he deserves to be.

Kahlil Gibran (1883-1931) was born in Bsherri, Mount Lebanon. At a very early age he published several books and contributed prolifically to leading Arabic journals. Towards the close of his life, due to persecution at home, he settled in the U.S.A., and began writing in English. Soon these books and the English renderings of his Arabic writings were read by millions of eager men and women who hailed him as "the Dante of the twentieth century" and as the savant of the age. These two books are translations of Gibran's Arabic originals and are typical of his ripe wisdom and fearless expression.

Tears and Laughter was written when

the author was scarcely twenty years old, and very appropriately does Gibran call it the "first breeze in the tempest of my life." It contains, couched in beautiful poetic prose, the musings of Gibran on some of the serious complexities of existence, such as Love, Fortune, Life, Death, Soul, and also philosophico-poetical reflections on rain, poets, waves, flowers. In all these is spread for the reader a rare feast of advanced thought, in the form of parables at times, and always simple and highly nutritious to the spirit. The keen metaphysical probing, the wise understanding of the intricate phenomena of life, and the tremendous philosophical significance exhibited by Gibran elicit our unstinted admiration. Who would not be set thinking when Gibran declares: "It is my fervent hope that my whole life on this earth will ever be tears and laughter"? He realises the value of both for he knows that they are naturally and inextricably intertwined in human life as well as in the life of flowers, waves and clouds. What is specially praiseworthy is the universal sweep of Gibran's mind, the lucid perception of his inner eye, and the delicate and allegoric wisdom of the ancients which seem to be his birthright.

Spirits Rebellious, first published nearly half a century ago, deals with three definite problems—of love and marriage (in "Madame Rose Hanie"), of social, legal and political injustice (in "The Cry of the Graves"), and

* *Tears and Laughter* and *Spirits Rebellious*. By KAHLIL GIBRAN, both translated from the Arabic by ANTHONY RIZCALLAH FERRIS and edited by MARTIN L. WOLF. (The Philosophical Library, Inc., 15 E. 40th St., New York City. \$2.75 each)

of religious bigotry and priestly arrogance (in "Kahlil the Heretic"). On its first publication, the book created a sensation among state and church officials, and was publicly burned in the Beirut market-place. The book is a powerful cannon-shot aimed at the citadel of all types of tyranny and orthodoxy—social, legal, political, religious. In the name of tradition and conventions the worst types of offences are perpetrated by those in power against the ignorant and illiterate masses. And, when people like Madame Rose Hanie or Kahlil the Heretic stand upright to protest, they are misunderstood, misrepresented, maltreated and persecuted. Nevertheless, the spirit of such martyrs is unbroken, and they continue to hold the light for others. The three parables are a passionate plea of Gibran for the eradication of all meaningless customs,

codes and conventions that stifle human freedom; for a recognition of the dignity and self-respect of the poor and the downtrodden; for the tempering of authority with love; and for the upholding of truth and justice at all costs and against all odds. And, indeed, the plea holds good even today.

Both these soul-stirring volumes are beautifully produced, and I would not hesitate to make the suggestion that The Philosophical Library of New York seriously consider the publication of a uniform edition of all Gibran's works. In doing so they will surely be rendering an inestimable service to aspiring humanity. For Kahlil Gibran is a writer who takes his stand with Socrates and Tagore, a sentinel at the outposts of human consciousness, one whose speech is song, whose wisdom is light, and whose word is revelation!

V. N. BHUSHAN

The Essence of Buddhism. By DAISETZ TEITARO SUZUKI. (The Buddhist Society, 106, Great Russell St., London, W. C. 1. 1s. 6d.)

Dr. Suzuki's Command Address to H. M. The Emperor of Japan on April 23rd and 24th, 1946, here translated by himself, is, Mr. Christmas Humphreys explains in the Preface, the first of several lectures by experts in their fields arranged "to provide the Emperor with information on various aspects of Japanese life with which his previously secluded position had made it difficult for him to become familiar." This is a most remarkable address. As clear as universal mysticism can be made to the intellect, it lifts a veil from that which lies within, above and beyond the reasoning mind.

Professor Suzuki shows the physical and spiritual worlds to be both real but interfused.

The ocean of non-distinction expresses itself in the waves of distinction, and distinction is possible only in the ocean of non-distinction.

For him who awakens to the spiritual world of non-distinction, the world of multiplicities itself becomes the Pure Land. The spiritual man moves naturally, undisturbed by outward circumstances, self-forgetful, free. "...our own self is a self only to the extent that it disappears into all other selves." The Buddhist aims at self-perfection to be able to help others,

and this is the essence of the great Compassion. Yet perfection in helpfulness is only reached when the helping has become un-

conscious. So long as one is conscious of helping others this very consciousness interferes with the flow of the great Compassion, and only when Compassion flows while drinking tea and walking in the street will even drinking tea and walking in the street be the actions of the great Buddha heart of the All-Compassionate One.

Lack of understanding of the Great Compassion, which flows from the

Great Wisdom, and *vice versa*, is common to totalitarianism and individualism and may make even modern science "a misery to mankind":

...even democracy, of which we in Japan have lately heard so much, must, if it is to succeed, be founded upon it....

E. M. H.

The Double Image. By RAYNER HEPPENSTALL. (Secker and Warburg, Ltd., London. 8s. 6d.)

In this study of four contemporary French Roman Catholic writers Mr. Heppenstall describes himself as a "curious outsider." Such an angle of approach does not promise any particular intimacy but it has at least the negative advantage of ensuring to some extent against prejudice. Mr. Heppenstall is neither for nor against the faith of Roman Catholics. He is concerned only to reveal its literary effects in the work of three novelists and one playwright. The chief effect would seem to be an incitement to extremes. If liberal bourgeois culture drained human life of tragic reality, Catholicism, in these writers at least, preserved it with a large mixture of melodrama. Mr. Heppenstall writes of "the deformed genius of Bloy, the dreadful, turgid and effortful talent of Mauriac, the narrow violence, the lightning illumination, which is neither genius nor talent but atavistic clairvoyance, of Bernanos and, of Claudel, the talent with the amplitude of genius." The chapters which he devotes to each of them reinforce at length on the whole these descriptive summaries. But to what extent Bloy would have been obsessed with destitution-poverty or Mauriac

with sin, or Bernanos with the idea of the scapegoat, whether they had been Catholics or not, it is impossible to say. Certainly their religion intensified these predispositions. Indeed Mr. Heppenstall believes that "within the pattern of Christianity, only sin, despair and heresy release the imagination." This is an overstatement. But a sincerely Christian novelist must obviously see human life as a redemptive mystery or even as a crucifixion in one way or another. He may, of course, as Mr. Heppenstall suggests, cultivate a secret doctrine in conflict with the official teaching. But if he is a Roman Catholic, it is likely to bear the outward stamp of authoritative dogma. And though intensity of a kind is gained by viewing life within a prescribed religious framework, the work of all these writers, with the possible exception of Claudel, reveals not only a certain creative bias, but often an unhealthy distortion. Imaginative truth easily declines into sensational extravagance in a writer who for any reason is prevented from combining the force of personal interest with a profound disinterestedness. This is certainly borne out by Mr. Heppenstall's account of these writers. He has not written, on his own admission, a profound or searching book and too much of it consists of summaries of plots. But it is often suggestive and pleasantly vivacious.

HUGH I'A. FAUSSET

Chapekar Commemoration Volume. (Marathi). (S. R. Tikekar, Secretary of the Chapekar Commemoration Committee, Saraswat Bank Bldg., Bombay 4. Rs. 6/.)

This volume in Marathi is in honour of Shri N. G. Chapekar on his completion of fifty-one years of devoted services to Marathi literature. Although Shri Chapekar has consistently written in Marathi, all his writings, which comprise some fifteen volumes on a variety of serious subjects ranging from economics to the study of a Hindu sub-caste (the Chitpavan Brahmins) and from accounts of pilgrimages to a sociological study of life under the Peshwas, mark him out as a research scholar of great erudition and balanced views, in no way inferior to those who choose to present their studies in English. His *magnum opus* "My Village—Badlapur" (in Marathi) is a unique work in a modern Indian language, giving a complete picture of all the traditions and activities of all the communities in that village, complete with a systematic record of all the relevant facts and figures.

The volume contains papers by thirteen friends of Shri Chapekar. Though it is not possible to give even a brief account of these in such a short review, a few salient ones may be mentioned. Shri S. R. Tikekar's paper is a refreshing study of society in Kumaon in the United Provinces. After briefly alluding to its traditional history, in which Maharashtrians are reputed to have played some part, he gives information, gathered directly from the priests, of the feasts and festivals observed throughout the year by the

Brahmins in Kumaon. One is surprised to note that some of the social customs, in that far-away tract bordering on the southern slopes of the Himalayas, closely resemble those current in the Maharashtra. Prof. D. D. Vadekar's learned paper on the Psychology of Personality shows incidentally how his Marathi equivalents for technical terms in Philosophy and Psychology can be successfully used without detriment to the treatment of the subject. Prof. K. P. Kulkarni's lengthy paper is mainly concerned with a somewhat detailed account of the methods of teaching in Ancient India, some of which bear comparison with those propounded by modern Western educationalists. Shri K. B. Gajendra-gadkar's paper points out how the Customary Law of the Hindus was, even in ancient days, liable to be modified from time to time with the changing conditions and for the good of society. Shri C. G. Karve's paper, based on original documents, gives glimpses of some social practices of the lower stratum of society and the judicial decisions thereon under the Peshwas.

The prefatory essay by Professor Vadekar is an eloquent and warm appreciation of the literary and social activities of Mr. Chapekar. While it gives an admirable portrayal of Mr. Chapekar the man as he appears to his admiring friends, Mr. Chapekar's own paper which closes the volume gives some inkling of the ideas and ideals that move the inner Chapekar. One wishes that it were more personal and less generalized.

The printing and get-up of the volume are quite pleasing.

N. A. GORE

Blake: A Psychological Study. By W. P. WITCUTT. (Hollis and Carter, London. 8s. 6d.)

The author has applied the key of Jungian psychology to unlock the door to Blake's symbology and, like other keys, it serves to reveal several correspondences but it will not serve for a satisfying interpretation of Blake. Jung, of course, admits of super- as well as sub-conscious levels to the human mind and the treatment of Blake from these two aspects by Mr. Witcutt is a thoroughly sympathetic study. He shows Blake to be a most valuable guide to one desirous of understanding his own states of consciousness. Mr. Witcutt remarks that Blake is the only one of the poets who has ventured far into the inner regions of the unconscious and yet remained sane, able to report what he had seen. Why did Blake return in peace from that *terra incognita* where so many stumble and fall? Maybe in the answer lies a clue to a deeper understanding of Blake in which his symbols would yield a meaning pertaining to the higher tetractis of man and not merely to his fourfold lower nature.

According to Mr. Witcutt's application of Jung's psychology, Blake's "Four Zoas" become merely the fourfold division of the "psyche" into intuition, thought, feeling and sensation, and their "Emanations" and "Spectres" simply aspects thereof.

Surely this is to reduce the "Mighty Ones" to a fraction of themselves. These "Zoas" are to be found in all the great scriptures and refer to Universal Man, as well as to their correspondences in the human being. That the fall of man so-called does not take place till Night VII in *Vala* shows that the preceding visions of the separation of the Zoas had reference chiefly to spiritual and cosmic manifestations anterior to the appearance of dual-sexed humanity. As Blake shows, sex is only a terrestrial differentiation. To give spiritual reality to sex was to Blake the real Fall; in fact to speak of the psychology of sex is a misnomer, and only shows how far the term has been degraded in its meaning. Real psychology should be the science of the soul, into which sex does not enter. The redemption according to Blake comes when life is seen with the Divine Imagination and spiritual identity free from sex is realised. This explains why Blake was able to live out his full and happy life in humility and simplicity, able to control his pride and lower nature because his fourfold vision, as he wrote his friend Butts, enabled him to see not merely past the physical objects but also past their images in the lower psychic world of supersensuous perception and to reach to the spiritual prototypes beyond.

J. O. M.

ENDS AND SAYINGS

*“ ends of verse
And sayings of philosophers.”*

HUDIBRAS

Since we last wrote on the 1st of June a very quick change has taken place in the political scene of this great country and the tragedy of “division” of the one truly indivisible has taken place. We agree with the view expressed by Sir S. Radhakrishnan in his speech at Madras on the 2nd of July.

Anyway the partition is a fact and we have to approach it in a comradely spirit and make the best we can of the situation into which we have been led either by the weakness of the Congress, or by the intransigence of the Muslim League, or by the subtlety of the British.

How is the comradely spirit to be manifested and what is implicit in making the best we can of the unfortunate situation created? The primary concern of those who can rise above political animus and ambitions and who take a moral view of history will be to refuse to be swayed by the partition and to continue to regard themselves as Indians whatever their domicile. In the Indian Union there are everywhere large numbers of Muslims as there are in Pakistan’ Hindus and others and we must continue to regard all as Indians.

We must try to remove from our minds and hearts the forces which create minority problems. Communalism has been allowed to do great mischief in the past and so has religious creedalism, which must, however, be exposed in its true colours and *called a weapon for murder and bloodshed*. Muslims and Hindus are of one race

and blood and so are Indian Jews and Christians and Parsis; Sikhs like Jains also are of that race and blood. The culture of India has within it the heritage derived from the Turkish, Moghul, Iranian, Afghan and other comrades. Neither the Indian Congress nor the Muslim League nor the British Quitters can perform a miracle and take away from the blood, the mind and the heart of peoples their Indian-hood, however many be the dominions and “sthans” they or any one else may carve out. Our primary concern, therefore, should be to keep alive in our countrymen from Karachi to Calcutta and from Allahabad to Trivandrum, the intuition that they are sons and daughters of one Mother.

Has the non-violent and satyagrahic revolution started by Gandhiji in 1918 in this country failed? Has it contributed much or anything to the changes which are now taking place? At first sight it looks as if the Indian National Congress face to face with violence has failed. That Gandhiji was not fully supported by the Congress in his plan and policy of 29th May is an open secret; that in spite of the rejection of his methods and views Gandhiji has, so far, chosen to shepherd the Congress membership implies that he has still hopes of carrying with him in his non-violent way of life a fair-sized minority if not the vast majority of Congressmen. In the Indian Union the Moral Force of Culture, which

compels brotherhood *in actu*, must be given its full expression and Congressmen, Hindus, Muslims and others, must set an example in unity and solidarity among themselves. The rulers and administrators of the Indian Union must show in practical application the power of the Gandhian ideology, which is of supreme value not only for India but for the world at large. We doubt not that whatever happens Gandhiji will continue to carry forward the revolution of which he is the author and creator, and to support him in that task is to undo the evil of vivisection. Let political and economic planning be inspired, guided and executed by Moral considerations and Soul principles.

We write this on the American Day of Independence. The Promoters of the Revolution of 1776 did their work for their own country and for Humanity. A profounder revolution, not in Indian but in World history has been taking place and it must continue its motion till we have once again our country, a united whole, crowned by the Himalayas and washed by the waters which meet at Cape Comorin, part of the One World from which war has vanished and in which prosperity, born of peace, abides.

4th July, 1947.

At the first meeting of the Senate of the newly-started Sind University, held June last, at Karachi, Professor Haleem, the Vice-Chancellor, observed rightly in the course of his speech (*The Daily Gazette*, 25th June):—

A complete divorce between secular and religious learning has affected adversely our national character and even the development of Muslim and Hindu culture. It is high time to rectify this error and to frame courses

(of studies) which would enable Muslims and Hindus, as well as members of the other communities, to be conversant with the great teachings of the faiths they profess. Studies of this kind, it may well be hoped, will tend to develop more harmonious personalities than our seats of learning have been producing for some time past and to diminish that extreme individualism which has become the bane of modern society.

Indeed, the glaring omission of real unsectarian instruction in the curricula of our schools and colleges has all along tended to make the students egocentric and ambitious and thus deprived them of an opportunity to cultivate the virtues of compassion and charity. And the sad results of this mistaken policy of our educationists are only too painfully evident in the present-day schisms and sectionalisms which have brought about the most regrettable division of modern India. However, even now it is not too late to bridge the gulf between the worldly and the spiritual, in our lives as in our labours, by stressing the truth of all life's being one in more than one sense. But particular care will have to be exercised in framing the courses for instruction in Religion so that the points of common agreement among the various faiths, and not the differences, which are usually superficial, are emphasised and integrated in the minds of the young. In this way alone will the latter begin to perceive the underlying unity of mankind and, collaterally, to develop a spirit of mutual affection and esteem, best expressed in acts of altruistic service.

"Other civilisations were destroyed by barbarians from without. We breed our own." Thus Chancellor Robert M. Hutchins of Chicago University in

Peace Aims Pamphlet 41 (National Peace Council, London). In *The Atom Bomb and Education* he describes the new barbarians, many of them sharp-witted, technically skilled, even learned in specific disciplines, but lacking that "mastery of a system of ideas" which is culture, having "no conception of the nature of the world or the destiny of man" because isolated by private preconceptions and fractional views.

"The motto of contemporary economic life is 'Get all you can.'" Instead of combating this doctrine, fatal to world government which "can live and last only if it institutionalises the brotherhood of man," contemporary education denies the value of comprehension of the whole and offers special techniques that confer advantage in the struggle with fellow-men.

The "fundamental problems of our time are philosophical," but the prestige of philosophical studies is declining. A truly liberal education ought, among other things, Mr. Hutchins suggests, to impart understanding of "the ideas and ideals which have animated mankind"; ability to distinguish between good and bad, true and false, beautiful and ugly; knowledge of the ends of life and the purposes of organised society; and training "to become a member of a community which shall embrace all men." Integration, unification, synthesis, order and intelligibility, these are among the aims.

He tests the relevance of education by its potential contribution to the necessary world change in the minds and hearts of men, the "moral, intellectual, and spiritual revolution" which, if civilisation is to be saved, has to "match the scientific, technological, and econ-

omic revolution in which we are now living."

To try to get all we can, to breed more barbarians, to regard one another as so many animals, rational or not, will lead us inevitably to the final catastrophe.

But the revolution he demands "is necessary, and therefore possible."

There are many examples of the intimate fusion of West and East in the medieval medical field, thanks greatly to the Moslems, declares Leonardo Olschki in "Medical Matters in Marco Polo's Description of the World," a reprint from the *Bulletin of the History of Medicine* (Supplement 3, 1944) which reached us recently. There was Orientalism in medical literature before Marco Polo's travels in the late thirteenth century. From antiquity, most of the "superstitions" about herbs, drugs and balms as well as stones, minerals and gems had been of Oriental origin.

Marco Polo, a layman writing for laymen, gives "only indiscriminate and occasional details about curative methods and superstitions" in the East, where, as in medieval Europe, medicine was an occult science. He deals more with China than with India. He describes accurately the symptoms of sufferers from the goitre still prevalent in Chinese Turkestan and astutely ascribes it to "some quality in their drinking water."

In South India he observed a custom stimulating to the salivary glands and supposed "to be very good for the health," though followed mainly for the pleasure "of gratifying a certain habit and desire."

People there continually chew a certain leaf called *Tembul* which the lords and gentle-folks have prepared with camphor and other aromatic spices, and also mixed with quicklime.

He ascribed the Brahmans' "capital teeth" to the chewing of that invigorating herb, and their alleged longevity not to the fabled "elixir of life," which he also mentions, but quite simply "to their extreme abstinence in eating."

He mentions also "a stuff called *Tamarindi*," as in use as a purgative by "the pirates of Gozurat," described as a kingdom on the West Coast of India.

He lists many drugs and where they are produced and exported, without describing their medicinal properties, but sometimes connects them with attractive stories.

The East has valuable medical lore today, handed down from ancient times. Some of it has already found its way into Occidental practice. We have no doubt far more of it will do so when a more open-minded attitude prevails among the orthodox medical profession of the West and especially of India.

Dr. Bharatan Kumarappa, a member of a prominent Indian Christian family, recently issued a strong appeal to the Hindus to return to the Univer-

salism of the Upanishads as the only way to unity and brotherhood in India. In *Bharat Jyoti* of 15th June he reminds his countrymen that not all the blame for India's disunity can be laid at Britain's door. Both major communities too readily fell victims to the Government's divisive policy. India's traditional genius for tolerance and assimilation was betrayed in the interest of narrow sectarianism. Dr. Kumarappa sees the Muslims' demand for a separate land as the reaction to the caste Hindus' shrinking from contact with them.

In such exclusiveness is the seed of discontent and disruption which the political opportunist can use for his own ends. So long as the seed remains, the plant can be grown with a little nurturing.

In the philosophy of the Upanishads there is no room for invidious distinctions between man and man, because all are recognised as embodying the Ultimate Reality.

If only this had been kept in mind by the nation through its long history, India would have been the greatest force for peace and reconciliation in the world.

But caste, as the rigid hereditary frame it has become, is a divisive force. "We cannot cling to caste and yet clamour for the unity of India." Happily it is not yet too late to revolutionise "canons of conduct and bring them in line with the Universalism of the Upanishads."

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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GREAT IDEAS

[On the 7th of this month the entire Hindu world will celebrate the Natal Day of Krishna, the Master who gave us the *Bhagavad-Gita*. Below we extract a fragment from His life as recorded in the *Shrimad Bhagavata*.—ED.]

Uddhava, the wise, minister and friend of Krishna, was charged in these words by his Master to proceed to Vraja, to Gokula :

" Friend, oblige me. Go to Vraja. My kin and companions feel lonesome. Convey my love to Nanda, Yasoda, Rohini. Next, give my message to the Gopas and the Gopis and give it so that their suffering due to separation from me is removed. Do that for me, O amiable Uddhava. "

Thereupon Uddhava repaired to Vraja. When Nanda and the others saw him, they welcomed Uddhava as if the servant was the Master himself.

Nanda said : " Does Krishna remember us ? Does He speak of His calves and cattle ? Does He recall Vrindavan sometimes ? And the Mountain Govardhana ? Will He, will He come to us for a while ?

We are His kinsmen, are we not ? We repeat and remember Krishna's exploits ; we recapitulate them all, one by one ; and more—do we not talk about His sportive, side-long glances ? And how He laughed and made us laugh ? And all His tricks of speech ? And when we do that our work goes slack ! Ah ! true our work goes slack, but our minds ? We become full with His Life when we behold the places where He sported, the forest and shore where His Feet wandered. We become full, full of Him. "

Then Uddhava said : Nanda !, Yasoda !, you are blessed ones ; do not feel pain ; Krishna will come—nay, has come. Like fire within the wood, He is within your heart. He has overcome the sense of separation ; because He has no " I," no " my," no " mine " ; He has no one especially dear to Him, and none to whom He is inimical ; He is equan-

imity embodied and, therefore, He does not see anyone as superior or inferior. Nanda !, Yasoda !, Krishna is not the son of you two only. He is the son of all, father of all, mother of all, Master of all—Why ? How ? He is the Inner Soul of everyone. ”

Having visited the home of Krishna's kinsmen, Uddhava proceeded to the Gopis ; all of them flocked round Uddhava and exclaimed : “ He has sent you to His parents ; we are lonely and have only them to look at. We feel so lonely that we can hardly remember anything else. ”

Then Uddhava said with a benign smile : “ You dear people, you are persons who have achieved your purpose. Do you not see that you are the persons whom the whole world worships ? Your minds have become one with the Master ; your offering has been accepted by Him ; your mind is His ; He is there. By a variety of ways, by devotion, by study, by sacrifice, by prayer, and

in other ways you have sought the Master ; you have secured His Grace. I have brought a message from Him for you. Listen to His own words. They will make you happy. He has instructed me to repeat to you this ; listen now :—‘ I am your Master, beloved of you. To your sight I am very far away. This should spur you to use your mind, thinking about me. And when you do that you come close to me, you feel me, you know me and you aspire to realise me all the time, continuously. [Mortal minds forget their dear ones when those dear ones are present ; but mortal minds long for the absent kin, absent friend, absent lover. Therefore, I am within you but not within your sight. Make your minds receptive, let your minds absorb me and you will be with me, as I am with you now. ’ ”

After delivering this message, Uddhava took leave of the kin and companions of Krishna at Vraja and returned to the Master at Mathura.

KRISHNA ! KRISHNA !

The dawn had drunk deep
Of the spirit of silence ;
So like a toper of truth
She lay listless.
Not a leaf stirred ; not a bird sang.
And yet her bosom
Heaved happily in rhythm.
Involuntarily my soul called out,
“ Krishna ! ” “ Krishna ! ”

The nightingale burst into song.
The dawn awoke
And the out-spread boughs shed tears,
When the wandering wind
Touched them into music.
The sun rose,
The door of the house opened,
And out came a child,
And my soul, in ceaseless joy, said,
“ Krishna ! ” “ Krishna ! ”

GURDIAL MALLIK

SHAKESPEARE, THE MASTER-BUILDER

[The many-sidedness of Shakespeare's genius is attested not only by his works but also by the spontaneous homage he evokes from men of every calling, every race. The range and extent of his knowledge are only less remarkable than the depth of his insight into human nature and his consummate literary skill. His legal and medical knowledge, for example, are so wide that it would be an interesting study to go through his works for evidence of his acquaintance also with the engineering field. **Mr. Thomson King**, an American engineer, writes of him as the Master-Builder of word structures. There is a level on which the arts merge. Madame de Staël well called architecture frozen music; and in such plays as Shakespeare's best the architectonic and the dramaturgic blend and the lost canon of proportion used in the mighty structures of antiquity is recalled by the perfect balance in plot development which the master playwright only can achieve.—ED.]

He had as large a charter as the wind :
His monument shall be his gentle verse
He built a fortified residence against
The tooth of time and rasure of oblivion.

I have been asked to write of Shakespeare as an engineer, but I think the request was made because I am an engineer of sorts; not because Shakespeare was any sort of engineer. He was a master-builder, but his materials were not those used in engineering. They were more vital, more enduring. He built for all mankind and for all time structures of words made imperishable by their meaning, by harmony, by beauty that is a joy forever.

He created characters that live today, that will be loved and hated as long as man continues to climb the upward path, so long as he can feel and think of love and hate, of triumph and despair. Above all he created dramas, those colourful tapestries woven of the threads of human life and character, whose patterns

truthfully portray with infinite pathos and understanding the struggle and travail of our lives, the eternal conflict between good and evil. He attained a pre-eminence that is unique among the creative artists of the world.

If it were possible to assemble a jury composed of persons familiar with all the creative art of all the world and ask them to vote for the greatest name in sculpture, in painting, in music, in dramatic poetry and the other great divisions of art, I believe there would be a great diversity of choice, except that the selection of the greatest name in drama would be unanimous. I hope the noble and sympathetic Euripides would be given second place, but for first Shakespeare would have no rivals.

Let us try to examine very briefly the foundations upon which this assurance of pre-eminence rests. What is it that infuses, inspires and lifts the work of Shakespeare above that of other great writers? What do we know of the man himself? If we begin by asking if he was born a perfect and inspired writer the answer is a clear and positive no. There are many faults to forgive, particularly in his earlier work. When he was learning his craft he frequently violated the three great fundamental ideals every writer must remember: Brevity, clarity and euphony. There are times when he is rhetorical and diffuse. The two long poems and the earliest plays would never have raised him above his great contemporary, Marlowe. During his apprentice period he was experimenting, developing his faculties, testing his genius. The assurance of the master craftsman in the fullness and perfection of his powers came later.

If we ask how this master worked, the scanty records of his life can tell us next to nothing. Perhaps the most revealing bit of evidence comes from Ben Jonson, who tells us that it was said of Shakespeare that he never struck out anything he had written; he adds that it might have been better if he had done so. Whether this amazing statement is true or not, it is certain that he must have written readily and rapidly. In about twenty years he produced two long poems and one hundred and fifty-four sonnets, and wrote or

collaborated in the writing of at least thirty-seven full-length plays, if we count the parts of *Henry IV* and *VI*. If we would know more we must find it in his work itself.

It has been said, and it is a true saying, that Shakespeare was a mirror in which men might see themselves and all nature. In a sense this is true of many great writers, and especially of Shakespeare, but it is not the whole truth or the key to an understanding of his greatness. The simile is too passive. Others have described and depicted both man and nature with fidelity and exactitude. The man who is supremely great in any form of art must be more than a mirror or faithful recorder. The master-builder must be an originator, a creative genius. He sees more in nature and in life than the ordinary man, and through the magic of his art he makes what he sees visible to ordinary mortals. This is the essential difference between a good photograph and a portrait by Rembrandt.

In the building of word structure and the creation of characters Shakespeare showed tremendous creative power and rare originality. When he began to write, the makers of plays among the Western nations were still dominated by the ideas of the great writers of Greece and Rome. Tragedy and comedy were separate and distinct and never the twain should meet. A tragedy was unrelieved by any lighter interlude. In his earliest period Shakespeare wrote, or at least collaborated in a

play that is all stark tragedy without one iota of the other side of life. It is *Titus Andronicus* and his worst. It is so bad that we wonder how it can be his work, yet the evidence seems conclusive that he wrote at least a good deal of it. I think the reason it falls so far below his other work is that he was trying to imitate the style of others. His genius was benumbed and subordinated. The play is wooden, lifeless, drab and terrible.

Very early he broke the shackles of the classic tradition and disregarded the oracles by showing tragedy with interludes of comedy. His feeling for and fidelity to life were so great that the older method seemed unnatural. He began to write of life as he saw or imagined it. He followed no man or fashion whose dictates were foreign to his genius. His building of drama is characterized by a glorious originality and freshness. As the Parthenon and the Taj Mahal have been the inspiration of architects and the despair of imitators through the centuries, so the word buildings of Shakespeare have stood the supreme tests of time and change, to enthral us today with matchless grace, dignity and beauty.

In the work of all great writers, teachers and philosophers we find something transcendent, almost divine, in the master's knowledge and portrayal of human nature, coupled with very human qualities. "Gods for they knew the hearts of men; men for they stooped to fame." Frequently Shakespeare gives us the

whole summation of a character or a situation in one unforgettable brief sentence. Old Lear, hopeless, witless, broken in body and spirit by "the slings and arrows of outrageous fortune" hears Gloucester ask, "Is't not the king?" The question strikes something submerged, but still alive; for a moment memory and pride return and he replies, "Aye, every inch a king." In those five words we see what he has been, what manner of man he was, with a clarity and an intensity that no elaborate description by a lesser man could produce.

The builder of words and drama, to an even greater extent than the builder in stone, must choose his materials from the common mass available to all. The grace and dignity of the completed edifice, the beauty of workmanship, come from the brain and skill of the architect and builder. The combinations of words, of sound and sense, the creation and delineation of character by words and actions, are found in the mind and imagination of the writer. In this respect Shakespeare is the superb, supreme prodigal of all time. There seem to be no bounds to his fancy, no exhaustion of his coinage of expressions, so apt and pertinent that they have become the heritage of every man, and are used every day by thousands without an idea of their origin. How many who say "To make assurance doubly sure" know they are quoting *Macbeth*? Who says "And none so poor to do him reverence" with the thought

that he is quoting Antony ? It is this quality that fills us with continuous admiration and amazement. We read and reread him all our lives and in the end can say "Time cannot wither, nor custom stale *his* infinite variety !" In each play he pours out such a wealth of thoughts and observations, such wisdom and fancy that one feels the treasure-house must have been emptied, but the next is equally rich with jewels of fancy and the refined gold of wisdom.

This master-builder of drama, otherwise the most original of writers, did not invent the plots of his plays. He preferred to use incidents from history, the old chronicles or old stories and plays. He has not told us his reasons, he was not interested in autobiography. Perhaps it was because there was no such thing as a new plot. The basic emotions and situations in human relations are limited in number. The details, the way they may be presented and described are of infinite variety. Perhaps his audiences could better understand and appreciate plots of which they had some previous knowledge.

So he took the plots and principal characters of his historical plays from Holinshed's *Chronicles* and Plutarch. For non-historical plays he drew on Boccaccio and others who had in turn taken them from earlier sources. He took these plots and characters as a great sculptor takes a block of marble that other men have taken from the quarry and hews and shapes it into a statue

of beauty and meaning to adorn a stately capitol or temple. Let any person of understanding read Plutarch's story of Antony and Cleopatra and then Shakespeare's. The bare bones of the story are in Plutarch, but the life, the interest, the passion, the beauty and the pathos are Shakespeare's. Compared with his writing, Plutarch's "Is as moonlight unto sunlight, as water unto wine." It is not the stone of the building, or the plot of the drama that compels our interest and admiration ; it is the design and workmanship of the master-builder.

The range and scope of Shakespeare's power to picture and express covers all that man has felt and thought. He is no pessimist, but Macbeth, amid the ruins of the ambitious schemes for which he sold his honour and his soul, utters the most pessimistic words ever spoken.

" Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day,
Till the last syllable of recorded time ;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief
candle !
Life's but a walking shadow, a poor
player,
That struts and frets his hour upon the
stage,
And then is heard no more ; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing. "

After the black despair of this, consider Romeo's description of the dawn full of the freshness of the morning :—

" It was the lark, the herald of the morn,
No nightingale : look, love, what envious
streaks

Do lace the severing clouds in yonder
east:
Night's candles are burnt out, and jocund
day
Stands tiptoe on the misty mountain
tops."

He knew the well springs of human
conduct and pictured all sorts and
conditions of men and women, who
live forever in his plays:—

The generous spirit of Antonio,
The cunning avarice of the envious Jew,
Who would feed fat the ancient grudge he
bore.

The simpering, effeminate Osric,
Old Sward, rugged, sharp and few of
words.

Bitter remorse that only death could end
Of him who loved not wisely, but too well
His Desdemona, innocent and sweet
To the last gasp of truth and loyalty.
The wanton, wily serpent of old Nile,
The chaste and noble matron Brutus loved,
Adonis cold and Venus hot with lust.
The pompous statesman, tedious old fool,
The soul of wit, who jested as he died.

All lovers of Shakespeare desire
greatly to know more of the man
himself, but they are always baffled;
we have no private papers, no
memoirs, not a letter. The plays
tell us nothing directly. The son-
nets may be more revealing, but
we are never quite sure whether he
is really writing about himself or
about an imaginary character, or
perhaps an imaginary self. Then
there is the impenetrable riddle
as to why he seems to have cared
nothing about the correct publica-
tion of his plays. The master crafts-
man knows that his work is good;

almost invariably he is intensely
anxious that it should be preserved
for posterity without mutilation
or alteration. During Shakespeare's
life-time many quarto versions of
single plays were published. They
abounded in errors and omissions.
So far as we know he made no effort
to have a single play printed as his
own correct and authentic work. It
was not until seven years after his
death that two of his fellow players
collected his works and published
the Folio. In this respect he had
something in common with several
great teachers who, though they
felt they had a vitally important
message for the world and could
write, so far as we know, left no line
of writing. We think of Christ and
Socrates.

So we come to the end of a brief
study of Shakespeare as the Master-
Builder. After three hundred years
of the most comprehensive and
searching study, comment and
criticism, what he built in words and
drama stands firm-based and fair
for all the world to see. The man
himself will remain forever an
enigma.

From the dark backward and abysm of
time

He brought the master spirits of each age,
That eyes not yet created might o'er-read
In states unborn and accents yet unknown.
His words compel attention like deep har-
mony.

The rest is silence

THOMSON KING

THE DOG, THE FERRY-MAN AND THE DEVIL

[**Mr. Sadath Ali Khan** of the Hyderabad (Deccan) Public Service has had varied experience at the B. B. C. in London and contributing to British periodicals. From 1939 to 1945 he "saw a good deal of the war and its repercussions upon society." In this essay he has confined his consideration to Western views, ancient and modern, on the after life and especially on hell. Other religions than the Christian also have their hells and purgatories. And the concepts of heaven of the modern Spiritualists as of uneducated Christians and Muslims are equally materialistic if less unpleasant. If, as all religions teach, the human soul always receives according to its deserts, must not post-mortem dreams be in terms of correct beliefs or of illusions held or created by oneself during life? And where can the reactions from man's evil deeds be justly reaped save in the field where they were sown? Is not earth-life the greatest of all hells?—ED.]

It is a strange reflection that man should describe with sadistic delight and cruel satisfaction the sorrows and sufferings rather than the felicities of life hereafter. Perhaps the knottiest problem since the day when Cain slew Abel has been the problem of death and of life after death. Some of the most acute brains and most imaginative minds have in the past tried to paint the existence beyond the grave in a language which can hardly be called temperate. Dante knew the topography of hell as well as if not better than the streets and byways of his native Florence. But what amazes one is why the sorrows of the *Inferno* have been described so vividly at such painful length rather than the luxuries and spiritual happiness of the soul in heaven. The reason is perhaps that there lurks in the human mind a deep-rooted desire to inflict

pain not only upon others but upon one's self, thus "making fear longer than life" as Plutarch so succinctly puts it.

In the story of Circe's enchanted palace Homer tells us how Odysseus visited the world of the dead and saw there his dead mother who had been alive when he sailed from Ithaca. He inquires about her fate and wonders what lingering disease has brought her there. She answers giving him news of his home-land and of his aged father who, she says,

"has given up sleeping in laundered sheets and blankets on a proper bed. Instead, he lies down with the labourers at the farm in the dust by the fire and goes about in rags. But when the mellow autumn days come round he makes himself a humble couch of fallen leaves anywhere on the high ground of his vineyard plot. There he lies in his misery nursing his grief and yearning

for you to come back, while to make things worse old age is pressing hard upon him. That was my undoing too; it was that that brought me to the grave."

On hearing this sad news of his parents, filial love wells up within Odysseus and he stretches his hands to embrace his mother. "Thrice like a shadow or a dream she slipped through my arms and left me harrowed by an even sharper pain."

Now Odysseus was known in Ithaca for his wisdom and cunning and he had in his time tricked many a monster successfully but, alas, here he is made to play the fool and to chase vainly the shadow of his dead mother. How deeply the wise Odysseus must have felt the humiliation! Later, having interviewed a host of spirits, he meets Achilles "who in stature and in manly grace was second to none of the Danaans." Odysseus comforting him speaks of the glory and fame of former days, but the hero who had fought with such distinction on "the windy fields of Troy" finds little consolation in the memory of old times.

Speak not soft words concerning death to me,

Glorious Odysseus: rather had I be
A thrall upon the acres to a man,
Portionless and sunk low in poverty,
Than over all the perished day below,
Hold lordship.

From this it would seem that Achilles was not having a very enjoyable time in Hades after all! Indeed how could he find comfort in a place where "the dead live on without their wits"?

The tortures and sufferings inflicted upon Orion, the great Hunter, Tityous, son of the earth, and Tantalus who suffers the pangs of eternal thirst seem commonplace and mild when compared with the sorrows of Dante's *Inferno*. The fate of the classical dead seems rather sad than horrible. Hades is a dull place like a reformatory where spirited children pass their days uneventfully. Imagine Tom Sawyer or Huckleberry Finn in a reformatory, living a life of eternal boredom! The humanism in Homer and the poetic rhythm and grandeur of his story capture the heart and the imagination of the reader. The dead in Hades are not so very dead. Even after departing from the world of affairs and the hurry and bustle of life, they take an intelligent interest in those whom they have left behind.

"The mourning ghosts of all the other dead and departed passed round me now, each with some question for me on matters that were near his heart."

The catalogue of horrors in Dante's hell is too long to be quoted here. The feverish imagination of Gustave Dore has left for posterity the illustrations of Dante's poem. The *Inferno* abounds in references to the political squabbles of the day and Alighieri, whose malice has a very sharp edge to it, has thrown in blackest hell not only those of his contemporaries who opposed his political and religious inclinations but also, it seems, some of his friends

and acquaintances. We come across, among the blackest souls in hell, Farinata, Tegghesario, Arigo, not to speak of Framcesca de Remini, Cardinal Ubaldini and Dante's own tutor Brunetto Latini, who are treated with scant consideration. Besides, Dante's *Inferno* is of considerable zoological interest. It is teeming with a large population of animal-monsters of all varieties who mechanically perform their unsavoury duties. There is Cerberus with triple gullet, "his beard" greasy and black, and red his eyes, and belly big and fingers clawed. He is called the fierce and monstrous animal—a very noisy, clamorous monster placed there to punish the gluttons.

The administration of hell is well planned, the classes of sins and the distribution of the damned are defined with great care. In Canto XI we are told that because God loathes fraud more than any other sin therefore the fraudulent are placed beneath and assailed with greater pain. Thus Dante has punished all the importunate tradesmen and crafty money-lenders of Florence at whose hands he certainly did suffer.

In the matter of sheer torture Dante has not much to learn from the Nazis. The *Inferno* is, as someone has suggested, a vast mediæval kitchen where the devils practise their culinary art with grim determination. The Tuscan poet has even invented a place, neither hell nor no-hell which is infested by hornets and wasps. Here he has placed those whom he despised :—

Wretches who never were alive and who were slowly stung upon their bodies nude by hornets and wasps that thither flew.

In the last analysis it seems quite clear, regardless of the beauties of Dante's poem, the width of the canvas upon which he painted his great picture and the force of his imagination, that two basic but very human emotions were the main factors in the conception and execution of his work, namely, personal animosity and intolerance. It is the lot of the mute and the unimaginative to hate in silence but hate becomes a great creative force in men of genius. The idea that God is love and that the act of forgiveness is "divine" seems a huge jest to the reader of the *Inferno*. There is no reprieve, no respite from eternal punishment; the devils presumably are never in need of a holiday and no one can persuade them to take a day off from their grim occupation if they do not wish to do so!

Milton's hell has been made familiar to generations of school-children by the indefatigable toil of editors and commentators such as Verity, Browne and Wright. Such is the malignity of Milton, says the good Dr. Johnson rather severely, that hell grows darker at his frown. In spite of what the genial Doctor has said, Milton's *Paradise Lost* with all its "ever burning sulphur," "doleful shades" and "fiery deluge" is in a sense less physical and the spirits of evil are less corporeal than in the *Inferno*. There is real, convincing sorrow—not purely physical

—in the speech of Belial during the great debate—

... Thus repulsed, our final hope
Is flat despair ; we must exasperate
The Almighty Victor to spend all his rage ;
And that must end us, that must be our
cure—

To be no more. Sad cure ! for who would
lose,
Though full of pain, this intellectual being,
Those thoughts that wander through
eternity,
To perish rather, swallowed up and lost
In the wide womb of uncreated Night,
Devoid of sense and motion ?

This seems like an echo from Shakespeare.

Ay, but to die, and go we know not where ;
To lie in cold obstruction and to rot ;
This sensible warm motion to become
A kneaded clod ; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling region of thick-ribbed ice ;
To be imprison'd in the viewless winds,
And blown with restless violence round
about
The pendant world ; or to be worse than
worst
Of those that lawless and incertain
thoughts
Imagine howling :—'tis too horrible !
The weariest and most loathed worldly life
That age, ache, penury and imprisonment
Can lay on nature is a paradise
To what we fear of death.

Claudio, that windy rogue, expresses in picturesque language the fear of death. The references to classical and mediæval aspects of hell in this passage are worth noticing.

But not all descriptions of hell are either so terrifying or so melancholy. The terrors and tribulations of an after life have been wholly lost on some eminent writers and poets ; others have found consolation in the fact that as only children between

the ages of seven and twelve and idiots of all descriptions will go to heaven, there will at least be good society in hell. This notion cannot entirely be discredited. The names of some of the most distinguished personages in the history of the world appear in the list of the damned, who are made to suffer eternal pain or only *ennui* in the Inferno.

Rabelais gives a very jovial account of hell in *Pantagruel*. It is, indeed, extremely refreshing to come across this piece of healthy vulgarity after the sad and sombre descriptions of hell. The account of Inferno given by Epistemon is too interesting to be left out. He said "that he had seen the devil, had spoken with Lucifer familiarly and had been very merry in hell and in the Elysian fields affirming very seriously before them all that the devils were boon companions and merry fellows." The punishment meted out to the damned is as interesting as it is novel. For once, they are put to work and are not allowed to pass the slow hours of eternity either in boredom or in ludicrous suffering. Alexander the Great spends his time mending and patching old breeches and stockings, Xerxes is a crier of mustard, Cicero a fire kindler, Pope Alexander a rat-catcher, Cleopatra a crier of onions. So, it seems, great Lords and Ladies and Princes of the blood eke out "a poor, scurvy, wretched living there below," but on the contrary the niggardly philosophers who walked in rags on earth appear attired in

shining raiment. Diogenes (perhaps the reader will recall this excellent philosopher who passed his days lying in a tub) wearing a rich purple gown and with a golden sceptre in his right hand; Epictetus gaily dressed in the French style sits in the company of handsome ladies frolicking, drinking, dancing and making good cheer. The only pain which is inflicted on a large number of the inmates of the Inferno, says Epistemon, is "a certain disease" which those who did not get it in this world would get in the other.

Shelley, in his poem "Peter Bell," has also made irreverent fun of the

tortures and stench of hell, offering thereby a contrast to other hells of literature.

Hell is a City much like London—
A populous and a smoky city;
There are all sorts of people un-done
And there is little or no fun done;
Small justice shown and still less pity.

Here, in the end, is the incomparable Wordsworth in a half-serious, half-jesting mood : --

It is a party in a parlour,
Crammed just as they on earth were
crammed,
Some sipping punch-- some sipping tea;
But, as you by their faces see,
All silent, and all 'damm'd'!

SADATH ALI KHAN

LEADERSHIP

The responsibility of leadership rests not alone upon those recognised as leaders, since each in the measure of his equipment and capacities shares it. There is none so humble or so isolated that he exerts no influence on others. But formal leadership of the right type is a pressing need today.

An extensive outline on "Leadership" by Raleigh M. Drake of the Mary Washington College at Fredericksburg, Virginia, U.S.A., classifies leaders according to degree and kind of contact with those led, by methods of selection and by their interests and type of dominance. He finds of the utmost importance to social progress an increasing number of leaders of "wisdom and high social morality," serving as guides and counsellors, working for the betterment of their own groups' position without exploiting others. Mr. Drake discusses the part

which environment plays in the production of leaders, who to some extent both are products of the times and make the times. He also analyses factors in leadership from physical to psychological and mental qualities. It is discouraging but not surprising, in our day of blind leaders of the blind, to find intelligence taking rank after energy, strength, power, verbal ability and self-assurance among the qualities prominent in most leaders, with understanding of human nature and prestige bringing up the rear.

Mr. Drake might well have made more of the force of conviction as the source of enthusiasm in both leaders and followers. The quality of both leadership and following largely depends upon the depth and nature of the convictions shared and upon the level of the appeal, *i.e.*, whether to self-interest or to altruism and whether for material benefits or for such moral and spiritual principles as tolerance, justice and universal brotherhood.

PARENTAL FEELING—IS IT LESS TODAY ?

[If, as **Miss Elizabeth Cross** believes, the natural fondness for children in the normal adult, to say nothing of the normal parent, has suffered a decline in recent years, the fact constitutes a threat to the very basis of society—the home. Where is the explanation to be sought ? So drastic a modification of emotional instinct cannot be wholly due to changes in food habits, though these may play their part. May the change, if it is fairly general, not be laid even more at the door of the ferocious selfishness encouraged by over-emphasis upon the separated individual and his “rights” in a world where unity remains the fact, however denied, and self-sacrifice the condition of self-fulfilment ? Religion, with its teaching of the primacy of individual salvation, science with its emphasis upon material well-being, and the political, social and economic thinking that sets that interest of the nation or the group above the commonweal—all these must share in the indictment which Miss Cross brings in this article.—ED.]

Are people becoming less fond of children than they were in the past ? Some would put it more strongly and say that, as a general rule, British folk are becoming distinguished for their dislike of children. There is much evidence that points this way, even leaving out the shocking cruelty revealed in the Curtis Report. For instance, there is the difficulty in finding rooms or a house for a family with children. The moment a baby is expected also young parents may expect from their landlady a notice to quit. The landlady is not entirely to blame, for she has found that babies mean trouble in lots of ways. The other lodgers complain and, in addition to this, she may find herself landed with a lot of extra work when the parents go out at night leaving their baby to her mercies.

Many parents behave extremely well to their children but this moral

behaviour is very often more the result of a sense of duty than the expression of natural parental feeling. Many parents fuss over their children, examine their reactions, worry them with overmuch attention, nearly always because, in their hearts, they don't really like them at all and wish they hadn't to bother with them. At one time this dislike of children seemed to be the prerogative of the middle classes (the upper classes didn't count so much as they very rarely looked after their own children anyway) but now it seems as if the main bulk of the population is affected. Children are hurried off to school the moment the teachers can find room for them, often they walk a long way at an extremely early age, while their mothers are not particularly busy at home. Midday meals are provided at most schools and no one grudges this to the children in the least but

it can be taken as just so much more evidence that the school (and the teachers) are becoming more than ever a second home. The teachers must now take on the job of training in table manners as well as in the more general character training that has become more and more their lot.

One result of this shedding of responsibility is that children behave worse at home, know their parents less well and so become more unpopular with the average adult. Very few parents today seem to know how to take care of their children; they must have advice on the simplest problems, not only in the matter of general psychology but in general health and matters of upbringing. The truth is that parents and children see so little of each other that they are almost strangers. The kindly parents are apt to become more and more easy-going, allowing the children far too much latitude and so helping them to become general nuisances (and drawing a breath of relief when they are packed off to school), while parents of the other type alternate between bribes and slaps, and they, too, do their best to see as little of the children as possible; witness the long queues of children outside the cinemas, especially on the special days for children.

In fact it is quite a surprising sight, and one that is but rarely seen anywhere but in the remote countryside, to watch two parents and their children out for pleasure together. Here in this tiny village you can sometimes see mother and children

and the family dog, setting off for a picnic, or to go to meet father coming home from work. You may also see them going out on a Sunday for a picnic, or father taking the children out on bicycles. In the towns you may see mothers out with very young children (in prams), shopping, because they cannot leave them. You rarely see older children with their parents and there is a constant demand for "sitters," that is, people who will sit in at home and listen for the children so that the parents can go out together in the evening, while the less responsible do not bother about "sitters" but just go out and leave the children. (Many tragedies, such as the children's being burnt to death, have resulted.)

This is not meant as a condemnation of parents or of the average adult, who often feels very strongly that children must be taken care of and safeguarded from harm. In fact there has rarely before been so earnest an interest taken in the welfare of children, as most educated and intelligent Westerners realise that the future of the world lies in the hands of today's children, and that unhappy, insecure children mean trouble tomorrow. No, it is merely desired to draw attention to the fact that we seem to have lost our parental feeling. This "parental" feeling, for want of a better name, should surely be present in every normal adult, whether he or she be a parent in reality or not. The normal adult should feel kindly

towards young things, human or animal. The average adult animal, dog or cat or other creature, has this kindly feeling and will put up with a lot of trouble and nonsense from all young things. The average dog stands no end of rough treatment from the human baby, and few big animals will hurt a young one. What is more, the adult should find pleasure in watching and helping young things, whether they belong to him or not.

Some of us do still find this pleasure, but as a general rule we might say that, so far as pleasure is concerned, children are just not wanted today. They are a nuisance, they get on our nerves, they get in the way, they make too much noise, in fact we haven't room for them in our machine age.

How many people (including parents) enjoy making toys, dressing dolls, for children? How many would ask children to a party, to a picnic, for a ride, because they enjoy their company? Yet those of us who had some experience of childhood, however brief, before the 1914-1918 war must remember being made quite welcome by a host of grown-ups who had no possible reason for wanting to see us beyond the fact that they, quite inexplicably, liked children. Our parents, too, all say that they were welcomed by *their* own parents, aunts, uncles and adult friends. My mother, when a child, was always out visiting grown-ups as well as childish friends, she was taken for rides in the doctor's dogcart, out in

boats by bachelor uncles and so on. I, too, had a host of grown-up friends, and can remember a constant succession of social occasions in which adults and children seemed to mix happily—picnics, walks, visits to tea and so on, to say nothing of shopping excursions, when the shop-people were so kind. These people liked children, there was no doubt about it.

What has caused this gradual decline in kindly feeling towards children? It had begun many years ago, but has been accentuated sharply during the past decade. There may be many reasons but one theory seems to be of peculiar interest and well worth further investigation. This is the idea that our whole personalities are changing owing to a change in our food habits. There can be but a brief reference to the idea in an article of this length, but for those who are at all interested I do most heartily recommend a fascinating book, *Thoughts on Feeding* by Dr. L. J. Picton, published by Faber and Faber. This book includes the Medical Testament of Chester's Local Medical and Panel Committee. This comprehensive book gives us, in a most convenient form, a very great deal of information on the effect of feeding habits on personality as well as on health. There are references to the work of Sir Albert Howard and very full accounts of many scientific experiments dealing with food values and nutrition in general. What is more, the author gives evidence that should

convince any disinterested reader, on the vital importance of reformed agriculture. He shows just how important is the proper cultivation of the soil and how fertilisers affect growth and the food value of the vegetation. He shows too how improper cultivation of the soil affects animal health and, consequently, human health.

It is clear that improper feeding habits (and the use of devitalised and processed foods which are lacking in vitamins, etc.) can cause infertility in animals and man. This infertility, in the last stages, means a complete inability to breed. It is also quite possible that improper feeding can effect our whole emotional outlook, and that, although we may still be able to have children, yet the desire for them is absent and the normal reaction towards them is lacking. The normal adult should be ready for children, although in many circumstances prevented from having children of his or her own, and an adult attitude of mind would show kindly feelings towards young creatures in general.

If our whole personality is altered through wrong feeding it is perfectly reasonable to suppose that our emotional attitudes will be affected first of all. The emotions are, surely, part of our more elementary, or bodily heritage. We may build up an elaborate moral code, which will prevent us from any crude behaviour in the way of cruelty, whereas those less educated are more apt to break down and exhibit their fundamental

feelings, but it is becoming increasingly clear that these fundamental feelings of dislike rather than affection or tender regard towards the young are becoming more widespread. Our food habits have been changing very rapidly during the past years, more particularly when it comes to our cultivation of the soil. Food today is more and more cultivated by the use of artificial fertilisers, vegetation is becoming more and more a prey to diseases and parasites which are in their turn combated by chemical sprays. In fact, the whole balance of nature is being tampered with.

Remarkable yields of this and that quantity are recorded but little is said of the nutritional *quality* of these yields. Those who criticise this " Progress " are too often branded as cranks, and yet even those who feel that mechanisation in farming is necessary begin to feel, vaguely, that something is wrong somewhere.

No one will deny that the quality of the food we eat affects our bodies, so why cannot we go a little further and consider its effect on our minds and personalities ? Many behaviour problems might be solved if we went back to the fundamentals of right living which must, logically, depend on correct food habits. It is worth thinking over in the hope that more light may be shed on this problem by those who are in a position to watch different peoples. Incidentally, in the book on feeding, Doctor Picton gives an example of rats fed on a diet used by the Sikh people,

and shows how excellent the results were. It would be interesting to hear, from a first-hand observer, how the Sikhs feel towards their children and just how their family pattern is formed.

ELIZABETH CROSS

A NOTE ON THE ABOVE

[Miss Elizabeth Cross's reference in her closing paragraph to the Sikh diet and its possible bearing on the problem she has been considering above prompted us to seek the reaction of a prominent Sikh educationist, **Principal Teja Singh** of the Khalsa College, Matunga, Bombay. We print his views below.—ED.]

The article of Miss Cross has left me unconvinced. The evidence she produces for the indictment of parents for their lesser clinging to their children shows only a transformation in the care they bestow on them. This is the age of the child and its welfare. The test of civilisation used to be the care for women. Now it is the care for children. In Russia the State has taken over much of the duty towards children which used to belong to parents. The same thing is happening in other civilised countries, where the child's upbringing is no longer left entirely to the idle coddling of parents but society in general has begun to share this grave responsibility.

Childhood is no longer considered an age of stupid nothingness, to be whiled away in embracing and kissing, but is looked upon as a period of the greatest importance. Nobody ever studied childhood and its problems so carefully as now. Even

Shakespeare did not know what to do with children. His little Mamilluses, Macduffs and Edwards talk like grown-ups. Even biographers of saints and prophets make them talk in childhood like wise adults. To most of them childhood is totally denied, as if it were a stage of life noted for nothing but puling and whimpering. Good and great men are supposed to have had no childhood. Guru Nanak and Buddha are given no childhood. It is omitted from the story of Christ. Coleridge says that he never had any childhood, and what unhealthy manhood he had as a result !

It is only recently that the child has come into his own. He is endowed with his own personality, claiming our attention for his own sake, and getting his due as a being at least as significant as any grown-up. This is the reason why his nursery, his pram, his school, his picture-books and his play have acquired so much importance. This

is the reason that the task of his upbringing—as that of a prince—has grown beyond the capacity of his parents and is being entrusted more and more to a well-equipped school, which to serve its true purpose must become a second home. It is not that the parents have become less fond of him; only his care has become more involved and more responsible, and requires to be placed in more expert hands.

I agree, however, with Miss Cross that in some cases *in the West* there is some wearing off of affection in parents on account of changed conditions in modern life. Too much poverty and squalor do not encourage affection. Well-fed and healthy children invite more love from grown-ups.

Food does have something to do with the formation of the mind. In old Hindu books food is divided into *Satvic*, *Rajasic* and *Tamasic* kinds. The *Satvic* or true kind of food promotes healthy feelings and thoughts, and the *Tamasic* or dark kind of food gives gloomy and vindictive

thoughts. In this way food plays a great part in developing or retarding our affections.

The Sikh food is supposed to be the most nourishing kind of food in India. It consists of wheaten bread, butter, lassi (a preparation of churned milk) and vegetables, varied now and then with meat. It gives good health and plenty of healthy normal affections. The Sikh parents love their children, and the modern conditions have not diminished their love. Only mothers do not want to have many children, and they take care to space them properly, so that they may have health enough to look after them. Still more daughters die among them than sons, who seem to have more care from their parents. Mothers bestow much attention on the toilette of their sons, who are decked out like girls and are taken out with great pride. Educated parents, however, are as fond of their daughters as of their sons. Only their love is less foolish and more wise.

TEJA SINGH

NEW BOOKS AND OLD

BUDDHISM AND VEDANTA *

It is with great pleasure that we recommend Mr. Jennings's great work on Buddhism to the public. He has sifted the essence from the chaff, and presented the teaching of Buddha more or less in the words of Buddha himself. This teaching is not divorced from the life of Buddha. What Mr. Jennings has presented is the living Buddha, moving among men and himself living what he taught. Even an outsider, of a different persuasion, cannot fail to fall in love with this historical Buddha, and come under the influence of his austere and yet most human and kindly personality. The book may truly be said to be patterned on the Christian Bible where the life of Christ and his teaching are intermingled and reinforce each other. Only there is nothing supernatural or miraculous to lend a false halo to the completely human Buddha.

Buddha is touched quite in a human way by the suffering, disease, old age and death inherent in all life. He seeks deliverance from this. This is for him the problem of all problems. He has no guide or guru. He does not believe in any scriptural revelation or a supernatural being like a personal God. His only guides are reason and the earnestness of his own purpose.

He seeks deliverance, not only for himself but for all life. When the light

dawns upon him, he can no longer sit quiet and enjoy a kind of personal blessedness. He goes out to teach and to deliver. For him all life is one. His message is essentially ethical, not metaphysical.

The things which knowingly I have not announced to you are more, and those which I have announced are few.... [The former] are without profit, are not concerned with the essentials of the holy-life, and do not lead to detachment, to absence of passion, to cessation, to tranquillity, to highest knowledge, to full enlightenment, to Peace.
(p. 555)

Mr. Jennings has tried to construct, on the basis of the sifted Pali texts, the consistent teaching of the real Buddha in his Introduction and the various appendices. His views appear most plausible. He distinguishes ancient Buddhism from later accretions by a simple test,—there is no individualistic karma in the former. Neither is the individual reborn (which is the view of popular Hinduism), nor is his karma communicated at the time of his death to another individual who may be said to step into his shoes (which is the view of later Buddhism). The karma is not annihilated either. The good and the bad consequences of what we do continue inexorably, and they may be said to infect the body politic or, more generally, humanity at large.

* *The Vedantic Buddhism of the Buddha.* A Collection of Historical Texts translated from the original Pali and edited by J. G. JENNINGS. (Geoffrey Cumberlege, Oxford University Press, London. 42s.)

It is all the world...that suffers or gains by the deeds, words and thoughts of every fleeting individuality that manifests for a brief life-time the phenomenon of separate being. (p. 573)

There is such a thing as collective karma. This view of karma follows necessarily from Buddha's teaching that there is no permanent soul—the doctrine of *an-atta* (not-Self). All individuality is transient and of the nature of the not-Self.

Whether Buddhism in its denial of rebirth and its insistence upon collective karma is a kind of reformed Brahminism, as Mr. Jennings suggests, is, however, another question. Buddhism does not deny personal responsibility for our actions. If there is such personal responsibility, then personal self-identity is a necessary presupposition. The Hindu doctrine is more consistent in this respect. The personal self-identity may not be real, but only illusory, and yet it is a necessary presupposition for the sense of moral responsibility.

According to Vedanta, there is a confusion of the Self and the not-Self (*cit-acit-granthi*). The real Self or *ātman* does not act and is not reborn. But through our ignorance or error we transfer to it the attributes of the transient individuality or the ego; and, with this false attribution, there arises the *appearance* of individual responsibility, individual suffering, individual rebirth and individual liberation. In truth, all such language is delusive. We cannot, therefore, agree with Mr. Jennings's statement that "the illusionist or idealistic view of life is that of a refined egoism searching for its own purification." (Introduction, p. xvii) We have not reached the truth if we

retain any trace of egoism, however refined.

The title of the book suggests that there is something in common between Buddhism and Vedanta. This is an important point which has been brought out by Mr. Jennings. Buddha was not an atheist. He disbelieved only in a personal and finite God. Mr. Jennings says:—

The somewhat puzzling and difficult word *amata*, which occurs in various parts of the Canon, may perhaps be rendered "the impersonal (Eternal)." It is this impersonality which remains when the personal, superimposed upon the impersonal, perishes. As one reads the Suttas one becomes conscious that in Gotama's theory the Soul, though individually it is transient, is essentially divine.... (p. 506)

In other words, Buddha does not deny the reality of what we call in Vedanta "Brahman," the Absolute.

[Where] no origination is perceived, no decay is perceived, no separation from the steadfast is perceived,—these are the three signs of the unity of the uncreated.... When thou knowest the destruction of individuality thou knowest the uncreated, O Brahman. (p. 578)

Buddha went further. He even identified, although only indirectly, the unity of all life and being with the Self or the *ātman*.

When one regards all material-form whatsoever...and thinks "This is not mine, this I am not, this is not my permanent self," then one regards it with right insight as it really is. (p. 522)

The implication is plain that the changing and the transient is not my real self. The real self can only be that which is unborn, unchanging and eternal. Lastly, it may be noted that the joy of liberation is something very positive. Nibbana is not negation or nothingness. The one who is liberated

knows that "closed is individual existence, lived is the holy-life, done is what ought to be done, there is nothing beyond this state." (p. 70) With a slight difference, these are the very words in which Vedanta describes the feelings of one who has attained to *mokṣa*.

The similarity between Buddhism and Vedanta is thus very striking. So much is this the case that Sri Sankaracharya is even regarded as a concealed Buddha. But there is an important difference about the *way*. That individual and finite existence is the root cause of all the sorrow and pain of life is common to both systems. But how can this individuality be eliminated? According to Vedanta, the cause of it is mere ignorance; and ignorance can only be cancelled through right knowledge. Thus *knowledge alone is the way*.

According to Buddhism, ignorance is only the first hurdle. We wrongly take the separate individual for a permanent self that is born and reborn, while in fact it is impermanent and of the nature of the non-self. This ignorance leads to craving (*taṇha*), the craving for sense-pleasures, the craving for individual existence, the craving for super-existence, etc. It is this craving that leads to sorrow. What we need therefore is not only knowledge, but also ethical or altruistic activity based upon that knowledge.

This method of Buddhism may appear more reasonable to some people, as it does to Mr. Jennings. But it involves, in our opinion, an inadequate understanding of Vedanta. It raises the whole question of the *realism* of Buddhism. Ethics does require a realistic metaphysics—the world is real

and so are other individuals. But is such metaphysics consistent with the ultimate monism, which is the common ground between Vedanta and Buddhism? *Māyā-vāda* or the theory that the world is illusory may be repugnant to practical-minded people and to common-sense. But the rejection of it reduces the ultimate monism of Brahman to a myth. Certainly a monistic or non-dualistic reality cannot exist *side by side* with a real world and a real multiplicity. We cannot have it both ways, a real unity and a real multiplicity. Mr. Jennings says:—

Buddhism, which is often regarded as based on the Sāṅkhya philosophy, is rather a development of both Vedanta and Sāṅkhya, being both monistic and realistic in that it accepts the reality of the visible universe and finds a fundamental unifying force in it. (pp. 583-4)

This is to reconcile the irreconcilable. There is no middle position between Sāṅkhya and Vedanta, and if Buddhism stands for such a position, it is self-condemned.

An important question arises, why has Buddhism been driven away from its homeland? Because it was unorthodox? But Jainism was unorthodox too; and yet Jainism continues and thrives on the Indian soil. Mr. Jennings has given a reply which is somewhat evasive. Where Hinduism has encountered other religious philosophies in prolonged conflict, he writes,

the reasoned self-transcendence of Buddhism has been overcome by the disciplined hierarchy of caste and by the fervour of monotheism. With other opponents it has met and compromised. (pp. 582-3)

That Hinduism has triumphed because of its caste system and its consistent monism, is not the whole truth. We ourselves can only attempt a guess.

Unlike Jainism, Buddhism combined the most orthodox ideas of the Upanishads, teaching the non-dualism of reality, with unorthodox ideas about the method of liberation. This tended to produce confusion in people's minds and a lack of faith in the scriptures. Small wonder, then, that the concealed foe was mercilessly exposed and was ultimately driven out from the land of its birth.

Buddhism was a product of the soil and grew out of Hinduism. It accepted the general ideas then prevalent, and then proceeded to change them. It accepted the karmic theory and then modified it out of shape. It accepted the ultimate unity of being, but it was not disposed to carry this belief to its logical conclusion and confused it with a realistic outlook upon things. There can be nothing but

praise for Buddhism's high and noble ideals of altruistic conduct, and its preaching of love, kindness and compassion for all living beings; but its over-emphasis upon the eightfold path or the method of ethical activity challenged orthodoxy and brought about a revolt and a reaction.

Mr. Jennings has shown real appreciation of both Hinduism and Buddhism, with a certain leaning towards the latter. This is quite intelligible when we compare the wholly rationalistic outlook of Buddhism with the transcendentalism of a revealed religion like Hinduism. But whatever the merits of the two systems, Mr. Jennings's work has been most painstaking, accurate and thorough. He has done a distinct service to the cause of Buddhism.

G. R. MALKANI

A PHILOSOPHY OF HISTORY *

The very fact that an abridgment of Professor Toynbee's bulky *Study of History* has been thought desirable is evidence of the response which this monumental analysis of historical growth has found everywhere.

Like everything in our time, historiography is passing through a revolution of outlook and approach. The nineteenth century had approached history as a mainly descriptive discipline, from the angle of national politics, which in most cases meant those of the European nations. Since then the approach and outlook have widened immensely. European history has grown to world

history, comprising all nations and races down to the "primitives" of the jungle and of prehistoric periods. The conception of history has expanded from political action to economic and social problems, religious, artistic and literary manifestations. Historical methods developed from sheer description to analysis with the methods evolved in each of these individual fields of research. Earlier or later these discoveries and re-interpretations, dispersed in innumerable specialized studies, had to find another synthesis.

The last decades have, therefore, seen a series of much-discussed attempts at

* *A Study of History*. By ARNOLD J. TOYNBEE. Abridgment of Volumes I-VI by D. C. SOMERVELL. (Geoffrey Cumberlege, Oxford University Press, for the Royal Institute of International Affairs. 25s.)

a "philosophy of history." Such synthetic interpretations are, of course, not new; they go back to Burckhardt, Marx, Hegel, Voltaire, Montesquieu, Bossuet, Macchiavelli, Ibn Khaldun; but notwithstanding many excellent observations these lacked breadth of outlook and of approach. Quite a school of historians had therefore discouraged the resumption of such an interpretation of history as unscientific, because, unlike physics or chemistry, historiography has no opportunity to check the analysis of such complicated processes by simple experiments. The very postulate of a restriction to completely certain results, however, is unscientific because science never knows an ultimate certainty. It knows at best merely a maximum probability, a working hypothesis, correct within its limits, but always pregnant with illimited undiscovered vistas. Modern natural science has achieved amazing discoveries originally merely postulated as working hypotheses, and history can become an analytic science only by the same procedure, provided, of course, the unavoidable gradation between unquestionable facts, probabilities and possibilities is never lost sight of.

It is characteristic of all these new syntheses that they are in terms of world civilizations. The nation has proved too small and ephemeral a unit, race a protean bastard of feudal prejudices, and mankind one organic unit, an inarticulate colossus defying a more than superficial analysis. Of the various constructions attempted, Kroeber has not progressed beyond a statistical analysis of phases of development. Spengler and his follower H. Piper have apprehended behind that periodicity

of phenomena a rigid, inexorable destiny imposed on the individual civilizations, and have forced their interpretations in order to demonstrate that iron mechanism driving each of them in lonely isolation.

Though accepting the same periodicity of historical types, Toynbee is far from such a mystic fatalism. Not isolation, but interaction, not fate, but challenge and response, not rigid curves of evolution, but all the variety of success and failure, of arrest after temporary success, of successful return after failure. The laws of history lie in man's own soul, in his creative reaction to the problems confronting him; tragedy lies in man's own creation, the growing social structure which earlier or later defies adaptation and breaks up into an imperialism of the dominant minority and a "church" of the proletariat, both seeds for another civilization to come. Thus Toynbee's interpretation of human history becomes a picture of the working of ethic forces, a vindication not of the morality of the obedient child or citizen, or of the saint and ascetic, but of creative responsibility and maturity. Aware of all the tragedies and horrors of history, it is, in the last instance, a philosophy of optimism and acceptance of life.

Though most fascinating reading, Toynbee's first six volumes dealing with the genesis, growth, breakdown and disintegration of civilizations, fill more than 4,000 pages full of learned footnotes and appendices; and yet they represent hardly more than a third of the stupendous work envisaged by him. How many people can afford the leisure to work their way through such an encyclopedic survey? Mr. Somervell's

careful abridgment, which has the approval and blessings of the author, cannot be applauded enough. For both a too limited, superannuated outlook on history and inability to make sense of the recent revolution not only in Western civilization, but also in the

cultural life of other races with which it has come in contact, are among the principal psychological reasons of the crisis of our time. A modern mankind needs also a new conception in time and space of human civilization. May this book serve that end !

H. GOETZ

Modern Islam in India : A Social Analysis. By WILFRED CANTWELL SMITH. (Victor Gollancz, Ltd., London. Revised Edition. 15s.)

To write history without assumptions is nowadays recognized as neither possible nor interesting. This present book is definitely written from a point of view. I am a Socialist with pronounced ethical convictions; and I believe in the scientific method.

In his "Definition of Terms" the author states clearly "the main conscious assumptions" from which he starts. In the propaganda-fed world of today this scrupulous honesty cannot go unrecognized; the author adheres to it from the first page to the last; he does not hesitate to criticize any person or any movement, or even a phase in the development of one person or one movement. Even the great Iqbal does not escape the author's penetrating "Social Analysis." His analysis of social, political and religious trends in modern Islam in India, from the days of Sir Sayyid Ahmed up to the winter of 1945, is objective and dispassionate, and therefore exact; it is sympathetic, without being in any sense partisan. Very definitely this is one of the few recent books of intrinsic merit which must be read carefully by any one who really wants to understand the background of the sorry spectacle that is India today. The first part of the book deals with "Intel-

lectual Movements" in favour, respectively of : (1) contemporary British culture ; (2) Islamic culture of the past ; (3) a new culture of the future : Progressive ; and (4) a new culture of the future : Reactionary. The second part deals with various political movements, from Pan-Islamism and Communalism to the new "Islamic Nationalism." Especially valuable is the author's interpretation of the interaction of Muslim movements with contemporary non-Muslim movements. In the third part is given a very brief account of "Some Organized Theological Groups." This may well be dilated upon in the next edition in view of the fact that the hold of such groups on the Muslim masses is still tremendous.

The author has had the inestimable advantage of close contact with Muslim youth and Muslim intellectuals of all shades of thought and has brought his undoubted powers of close observation and shrewd analysis into full play in this remarkable book. In fact he has done a signal service to the cause of dispassionate understanding of the contemporary situation in India, and its appreciation in the wider context of the present explosive world situation, yet pregnant with idealistic possibilities. More careful proof-reading, by the way, is called for in the next edition.

A. G. CHAGLA

DARK CHAPTERS IN THE HISTORY OF THOUGHT*

The bibliography at the end of this book lists over four hundred books on the subject of witchcraft, and its contents suggest that the author is familiar with the contents of as many. That is the first impression one receives from this erudite exposition of that mania which seized the people of England in the days of Queen Elizabeth and continued to inflame dark passions and dethrone sound judgment for four hundred years.

Witchcraft may have two parents, namely, the dogma of a personal devil as author of all evil and a contender with God for supremacy in the Universe, which is the central thesis of the Manichæans' co-eternal Satan; and, for other begetter, that lust which seizes man in the mass to satisfy his appetite for cruelty under whatever social, political or religious cloak may offer.

With the latter aspect of witchcraft this author is not concerned, for he is preoccupied with the historical aspects of witchcraft and concerned to measure the rôle of the mania in the articulation of the Great Rebellion.

Since witchcraft has ceased to influence events outside a few remote villages where the evil-wisher is still to be found, the caster of spells and the vendor of love philtres, the thesis of this book has an interest midway between the historical and the antiquarian and is of little value for tomorrow. It does, however, serve to remind the research student of the importance of bringing under review the picture, and the whole picture of any period that is the subject of historical enquiry.

Mr. Trevor Davies comes to no definite conclusion as to the part of witchcraft in the rise of the Commonwealth. But his suggestion, and the evidence he adduces in support of it, constitute a brilliant piece of imaginative research, leaving on the mind of the reader the thought that elsewhere, unmeasured and forgot, may lie buried in the libraries of the world clues to much that is now obscure, or merely the subject of speculation on the part of the specialist.

It is a matter of regret that the author has not probed further back to add a chapter on the origins of witchcraft, and in particular, on the influence of the Manichæan teaching. Nor does he deal anywhere with the psychology of his subject, one, surely, full of interest to an age which has witnessed the rise and fall of Hitlerite Germany, with its manifestations of "witch-hunting" under the form of racial hate, in turn the masked expression of that latent sadism which disfigures human nature when confronted with its own infirmities.

But even more notable an omission is the side-stepping of the central issue, namely, whether witchcraft is the merest mumbo-jumbo or a manifestation of the powers of the spirit of evil. We leave the book without any knowledge of the author's own personal opinion here, and it would have been worth having.

There is a wealth of cases quoted and authors are cited extensively in these crowded pages; the whole builds up in the reader's mind into a picture

* *Four Centuries of Witch-Beliefs.* By R. TREVOR DAVIES. (Methuen and Co., Ltd., London. 15s.)

of a humanity bereft. Not least in this gallery of fanatics and fanatical crime and cruelty is the story, once more told here, of the notorious Matthew Hopkins, between whose obsession and the hard-hunting squire and the Jew-baiter the psychologist may find some element in common.

A word upon the book as object. There is scarcely a pleasant page in the 203 and, upon many, a quarter, a third even, of the type area is made

up of foot-notes and references. Many of these, indeed the majority, could with propriety have been incorporated into the text. As it is, the appearance of these pages is repulsive to any reader for whom a pleasant page is good breeding in a book.

Probably few books are more stuffed with erudition than *The Golden Bough*: yet there the foot-note is used sparingly, and the page comes pleasantly to meet the enquiring eye.

GEORGE GODWIN

SHAKESPEARE AND THE SUPERMAN *

In his latest book of Shakespearian interpretation Professor G. Wilson Knight gives a penetrating description of the poetic process, and also of the function of poetry—commonly so little understood:—

Poetic language is itself an incarnation, not a transcription of thought: it is a seizing on truth beyond the writer's personal thinking through submission to the object. Such submission conditions the deepest self-realisation, since what normally passes for thought is merely a cheap currency drawn from and touching the mental centres only, and in its terms no deeply-felt subjective emotion or knowledge can be handed on.

Thus, poetry alone can be trusted to convey truth. It is probably precisely because it has this power that it remains neglected by a world which cannot, as Jesus said, receive the Spirit of Truth. Professor Knight's approach to poetry and great literature is, finally, the only type of "criticism" of value, since it alone works *from within*, from the *source* of artistic creation. An essay in this volume on the writing of *Pericles* recalls Professor Knight's

remarkable analysis of the creating of *Macbeth* in one of his earlier books, *Principles of Shakespearian Production*. In discounting the mental centres, in the reference to thought as "cheap currency," he is near the teachings of Eastern philosophy, where the mind is equated with *Avidya*. Unless fertilised by the deeper self, it is ignorant and destructive.

"The crown of life" is wisdom, and Prospero, in the finest essay of the collection, "The Shakespearian Superman," is seen not only as Shakespeare's creative self, but as a "god-man, or perhaps the god-in-man... the accomplished personification of that super-state hinted in *Hamlet*, but which Hamlet himself never attains." Conceivably, the creative self of the great artist is the "superman"; it remains to *live* that superhumanity, a very different matter. Hamlet had acquired through suffering the power to see deep into life, but not deep enough. There is a stage in inner

* *The Crown of Life*. By G. WILSON KNIGHT. (Oxford University Press, London. 18s.)

development when the consciousness producing sharpened vision becomes a grave danger, and unless the transition to the further stage is successfully effected, madness and death can ensue. But since in this evolution to a higher consciousness lie the seeds of super-humanity, the risk has to be taken. Prospero passed to the stage beyond suffering, and became a sage, transcending the delusive and destructive ego. Here again we are implicitly directed to the wisdom of the East, though actually, in every age and race, the "supermen" are working towards the same end, and the creative self of every great artist holds the master-key. Both the wisdom of the ages and the spirit of true religion transcend all geographical and racial boundaries,

and Mr. Knight wisely calls attention to Shakespeare's use of Christian phraseology as "*implemental* to his purpose" as "great Apollo," "great Nature" and "pantheism" were also. In their breadth of apprehension, the greatest poets cannot submit to any narrow religious sect, but must, like Ramakrishna, "belong" to all religions.

Similarly, in the last paragraph of the book, there is more than a hint that Shakespeare may have been intuitively working towards that "greater peace," a world-peace transcending nationalism, which his own nation has at last to serve in a world where a true brotherhood of man is recognised as the only hope for the survival of humanity.

DALLAS KENMARE

Am I My Brother's Keeper? By ANANDA K. COOMARASWAMY. (The John Day Company, Asia Press, New York. \$2.25)

The pains taken by Robert Allerton Parker in his Introduction to these collected essays, and by the publishers in their blurb, to dissociate Mr. Coomaraswamy's philosophy from "the pseudo-occultism and syncretic theosophy that are volatilized by the self-appointed prophets of the 'cults,'" are supererogatory. It is as obvious that it has no connection with the phantasies of pseudo-theosophy as that it is in general in striking harmony with Madame Blavatsky's restatement of the "Perennial Philosophy."

Modern civilisation with its false values, its "blind faith in literacy," its illusion of progress and its frenzy of proselytising to the very institutions that have bred calamity, holds no glamour for him. "Your 'Christian' civilisation is ending in disaster—and you are bold enough to offer it to others!"

There is "a modernised, uprooted East with which the West can *compete*" but only with the East "that has never attempted to survive by bread alone" can the West *co-operate*. "Our mortal part," he writes, "can survive 'by bread alone,' but it is by the Myth that our Inner Man is fed."

The backward East, in so far as it is still "backward," is very much happier, calmer, and less afraid of life and death than the "forward" West has ever been or can be.

As it is the West which has turned from the metaphysics which "still survives as a living power" in that unspoiled East, the West must make the first move towards *rapprochement*.

Incidentally, Mr. Coomaraswamy casts a doubt upon the anthropologists' assumption that "primitive" peoples' peculiarities are of local origin. They may, he suggests, be "provincial or peripheral survivals of theories held by some or all of the more sophisticated communities from which the primitive peoples may have declined."

E. M. H.

Muslim Contribution to Geography.
By NAFIS AHMAD, M.A. (Muhammad
Ashraf, Lahore. Re. 1/8)

This small book attempts to describe in a concise and, sometimes, in an unduly compressed manner, the work that was done by Muslim scientists in the realm of geography. The geographer as such hardly existed prior to the nineteenth century and the Muslim scientists who have contributed most to geography are those on whom the claims of other departments of science and learning are already well established. The most outstanding of these is Al-Biruni and an appendix summarises Al-Biruni's description of India.

The book commences with a general survey and then the main part is divided into three chapters headed "The Geographers," "Cartography" and "Astronomical and Mathematical Geography." The chapter on the Geographers is a mere list of names; the author should have confined himself, in this small work, to mentioning and describing the work of a few leading Geographers, which would have been not only more readable but also more

informative. The more interesting portions of the book are those dealing with Cartography and Astronomical and Mathematical Geography.

The Muslims came surprisingly near measuring the true circumference of the earth, and the view that the earth was spherical was widely held, though no proof of its shape that could be called scientific had been discovered. The work of the extraordinary Arab navigators is mentioned. Long prior to and all through the middle ages there was extensive trade and intercourse between the Muslim centres and the Far East, through the Indian Ocean and the China Sea. There is little doubt that fairly accurate charts of these areas existed and were extensively used. It is surprising and unfortunate that no specimens of them have come to light. There was no doubt an element of secrecy about these charts, which were handed down from father to son, and the secrets were kept within the same family or guild, and this has probably been the reason why none of the charts have come down to us.

SAIF F. B. TYABJI

Jane Boyd Asks Questions and Thanks Mrs. Hester Dowden. (Longmans, Green and Co., London. 6d.)

It is hard to take seriously accounts of after-death states which so suspiciously resemble objective conditions. Surely it stands to reason that states after death can be no less subjective than one's consciousness in sleep. This Summerland runs true to form with minor embellishments like halos for

nurses' caps; a B.B.C. "but of a different type, which is somewhat promising; a disturbing obsession with the value of time, from which one might reasonably expect release by death; and—most depressing—*mediums*, more accurate and highly honoured, for communication with the next higher sphere! The style is early adolescent and platitudinous.

E. M. H.

Sri Aurobindo Circle : Third Number. (Sri Aurobindo Circle, Nair Hospital Compound, Bombay. Rs. 5/8)

This valuable miscellany of poems, letters and literary criticism makes good solid reading, all centring round the literary work and teaching of Sri Aurobindo Ghose. It opens with the first canto of Book II of his epic poem, *Savitri*. In magnificent blank-verse reminiscent of Milton and Shelley Sri Aurobindo explains the upsurge of the Spirit-Self in matter. Selected "Prayers and Meditations of the Mother" make moving reading. Her message "To the Women of the World" stresses the need for awakening the intuition.

The new school of mystic poetry which has grown round the central figure of Sri Aurobindo is next presented. Poems by Nirodbaran, Sethna, Dilip Kumar Roy and others all breathe sincerity of spiritual effort and intensity of poetic perception.

Eight valuable letters of Sri Aurobindo's follow. In masterly limpid prose a dignified example of controversial writing is provided, in the course of which important conceptions of Sri Aurobindo's are lucidly explained. Any spiritual aspirant will find considerable help in Letter III, wherein valuable practical advice is given by a master of yoga. The last letter, on "Greatness and Beauty in Poetry," is a remarkable exposition of the meaning of inspiration. This section is the most valuable for its stimulating effect.

The volume contains, besides, a series of articles by writers belonging to the Aurobindo Circle. Haridas Chaudhury gives a cogent and informative account of the system of Integral Yoga as practised and expounded by Sri Aurobindo; the main feature is not the mere real-

isation of the Divine but a transformation of the nature, by a special technique, in order to manifest the Divine. The steps are clearly explained, in contrast to other systems. The short letter by Pavitra, written under direction, gives an insight into Sri Aurobindo's work as a practical teacher of Yoga.

Nolini Kanta Gupta, in an article on "Poetry in the Making," analyses the respective parts played by spontaneous creation and self-consciousness in good poetry; the poet needs the breath from higher altitudes, a spontaneity of vision.

K. D. Sethna expounds the special achievement of Sri Aurobindo as a poet who has wielded blank-verse with great success, though the frankly adulatory tone of the essay is likely to take away from its value as literary criticism.

K. R. Srinivasa Iyengar makes a study of one of Sri Aurobindo's greatest poems, *Ahana*, explains the metrical skill displayed in the successful handling of the hexameter and expounds the symbolism of the poem as embodying a vision and a dream. He considers *Ahana* the *Gita* of Sri Aurobindo's teachings.

Kapali Sastry, with a wealth of Vedic learning, works out the Mystic Quartette, the fourfold nature of the human being.

Taken as a whole the volume gives a cross-section of the varied and valuable work done by the great seer, Sri Aurobindo, and his circle of followers. One may not accept the tributes by the disciples at their face value, but there is no gainsaying that Sri Aurobindo is one of the major factors in the renaissance of India. A study of the volume will amply repay the reader.

D. GURUMURTI

Nervous Disorders and Character: A Study in Pastoral Psychology and Psychotherapy. By JOHN G. MCKENZIE, M.A., D.D. (George Allen and Unwin, Ltd., London. 5s.)

Psychoneuroses "have their roots in character-defect," declares Dr. McKenzie in these Tata Lectures, delivered at Manchester College, Oxford, in 1944. It is not frustrations that make neurotics, but reactions to them. Neurotics, he shows, are such not from lack of intelligence but from refusal to perceive their own mental processes. The faults they will not recognise in themselves they think others have. They rationalise their actions by giving themselves good reasons which are not the true reasons. He has not succeeded in showing the value of psycho-analysis to outweigh its dangers, but he has proved the need of honest self-examination.

Dr. McKenzie makes out an excellent case for the importance to mental health of a sound philosophy of life, though *Pastoral Psychology*, begging the question of apparent injustice and encouraging acceptance of one's own weakness and reliance on an outside God, cannot supply it. A constructive

suggestion offered is that there are in man two centres from which to react, one wholly moved by inclinations, one by will, the latter being the "real self" which "cannot be coerced" and is "the final arbiter."

Bringing behaviour tendencies under self-control, Dr. McKenzie writes, "is the solution of moral problems." Only the fully mature individual, with all his mental processes and drives under control, "directed by adult demands and adult ends," is fully adjusted to life. The rest of us, mature perhaps in certain aspects, may be adolescent or infantile in our weaknesses.

It is well to stress love of good more than avoidance of evil. An oppressive sense of guilt is obviously morbid, but surely it is wiser to recognise errors as debts incurred to the law of cause and effect, to be offset by countervailing action, than to live in a fool's paradise of unearned "absolution," which encourages man to go and sin again.

The book will do a further disservice if the dread it inculcates of "repression" of undesirable tendencies encourages the fallacy that entertaining evil thoughts, under however firm denial of expression, can fail to pollute character.

E. M. H.

Mozart—His Character, His Work. By ALFRED EINSTEIN, translated by ARTHUR MENDEL and NATHAN BRODER. (Cassell and Co., Ltd., London. 21s.)

To lovers of Mozart Dr. Alfred Einstein's book should prove worthy of study. The author's reverence for Mozart does not overbalance his critical judgement. He portrays Mozart the man faithfully: and it is a depressing picture! To balance it, Mozart was an absolute genius as a musician,

possessed of an unerring judgment on music and musicians and gifted with a perfect dramatic sense. There is a curious disconnection between the events in Mozart's life and Mozart's music.

Dr. Einstein's commendable penetration and analysis, his thorough knowledge and his constructive treatment enable him to present the life and work of his subject in a manner that is illuminating to the serious

student. This book is no light reading. Only a Mozart enthusiast and a knowledgeable one at that, could read through in detail Dr. Einstein's masterly treatment of Mozart's music. The book has a good index but would have gained considerably if the musical illustrations in the text were in larger print.

Mozart's key-note seems to have been perfection. Whatever the subject, the composer's genius clothed it in the right musical form and gave it perfect expression. The person who could play the clavier so beautifully at the age of four, and compose perfect little pieces from the age of six onwards, was an unusual being. He accepted the tradition of his day. He did not seek to be a musical Prometheus but was content to let what divine light illumined him shine steadfastly. Not all his music, therefore, was written

for eternity. Out of his vast output of instrumental works, only four or five symphonies, a dozen or so of the quartets, a dozen of the piano sonatas and a few other works are monumental. His piano concertos mark the peak of his achievement and almost all of them belong to the first rank. In his operatic works, he is, of course, a supreme master.

To read Mozart's life makes one unhappy. Fate dealt meanly with him. Why did she cast the events of his life in a petty mould—ensnared by the intrigues of petty women, the victim of the jealousy and fraudulence of small characters, cursed by stark poverty and deprived of the position due to his genius? Yet Mozart produced immortal music. One's heart aches for Mozart but gives thanks to God for sending him without whom our world would have been the poorer.

P. D. M.

Logic for the Millions. By A. E. MANDER. (Philosophical Library, New York. \$3.00.)

By its lucid and non-technical exposition, this book creates an interest in the principles and problems of Logic and may be recommended to the student and the general reader. Even the science of Logic, said F. H. Bradley, is in motion; we seem to forget this, and we continue to teach the old Aristotelian logic in the old way. How much of the Aristotelian Logic is to be retained and how much is to be combined with modern developments in Logic is not easy to determine without experimenting. But the topics discussed in Mander's ten chapters, such as ambiguity of language, beliefs, observation and evidence, general-

ization, explanation, theories, deductive reasoning, fallacies in reasoning, cover most of the topics with which the general reader should be acquainted if he is to be a "skilled" reasoner. In the discussion of terms that do not denote *existence*, I would include a brief discussion of the "theory of descriptions." But I agree with the general plan and purpose of Mander's book and with his thesis that thinking is "skilled" work, that we are all capable of it, but that it cannot be learnt without practice. It is true, as Mander says, there is "need for clarity in modern life"; I cannot help thinking, however, that "clarity" in modern life is dependent upon "sanity" in modern life.

N. A. NIKAM

Russia Is No Riddle. By EDMUND STEVENS. (Central Book Depot, Allahabad. Rs. 5/-)

The author is an American war-correspondent who has lived six years in Russia, including the years of the War, and has a Russian wife. His main purpose in this book is to interpret Russia to Americans in such a way as to bring about understanding and friendship between the two countries. What he records is what he himself gathered, saw and heard during his stay and extensive travels in Russia. Innumerable incidents are graphically described, leaving the reader to form his own impressions. Fluent in Russian, he accompanied Churchill to Moscow from Cairo as the latter's interpreter.

He covers in this book his visits to war-devastated areas and German-occupied territories in Russia, to Teheran where he went as press correspondent for the conference of the Big Three, to Kharkov where he attended the trial and hanging of war-criminals, to Roumania, and to the United States' air bases in the Ukraine.

Nor does he omit to tell us something about social life in Russia, the new attitude to marriage, divorce, parenthood and family life, tolerance

of religion and the like.

He explains various important measures, such as Russia's new policy of decentralisation which confers self-determination on its member states in regard to their foreign affairs, the Finnish peace negotiations and the attitude of Russia towards Poland, Japan, Germany, Italy, Britain and the U. S. A. In regard to what to an outsider looks very much like imperialism, our author assures us that Russia is not interested in acquiring new territory but only in safeguarding herself from attack by hostile nations. He is convinced also that it will take some decades for her to rebuild what has been destroyed in the last war, so that she will not easily rush into another war in the near future.

The book is opportune, as now more than ever it is necessary for us to understand Russia and her policies sympathetically. While appreciating our author's attempt from this point of view, one wishes that he had less hatred for the Germans. He appears also to be full of prejudice against the Japanese. In the post-war world there is much need to wipe out bitterness and ill-will. Otherwise there can be no peace.

BHARATAN KUMARAPPA

The Tables of the Law. By THOMAS MANN. (Secker and Warburg, London. 10s. 6d.)

A reader who first meets Thomas Mann in the course of reading this small book may be at a loss to understand how he achieved so high a reputation or how he could possibly have won the Nobel Prize for Literature in 1929. The book (published

in a Limited Edition) is a retelling of the story of Moses, and the Bible stories are retold in a style much too naïve for the Children's Hour. Mann, moreover, treats the Mosaic wonder-workings from a rationalistic view. The waters were divided, so that the Israelites might pass over, because the wind suddenly blew from a changed quarter. The manna was "a sugary

tomentum, round and small, looked like coriander seed and like bdellium, and was highly perishable." Aaron's Rod was a serpent which, being constricted about the neck, became rigid. Small children would probably prefer less rationalism: adult readers would certainly prefer a less naïve style.

The new publishers advertise "the richly evocative prose of Thomas Mann." The best that I can do is to give the reader some samples. (1) "How great was their bewilderment! They were not even allowed to cut their faces in mourning, not even allowed to tattoo themselves a little bit. They realised now what it meant by the invisibility of God. It meant great privation, this business of being in league with Jahwe." (2) Moses, rebuked for taking a black concubine, says "What God has commanded me to be I am. How ugly of you, how very ugly, that you envy my pleasure and my relaxation on the breasts of

the Ethiopian. For it is no sin before God, and there is no prohibition among all the prohibitions which he gave to me which says that one may not lie with an Ethiopian. Not that I know of." (3) "It is very strange and peculiarly embarrassing if you are on the point of breaking out into a rage and the Lord takes the words out of your mouth and himself breaks out much more mightily than you yourself could have done it (*sic*)." (4) "I shall not go before them," said God, "to lead them into the land of their fathers. Do not ask this of me—I cannot depend on my patience. I am a jealous God and I flame up, and you shall see one day I shall forget myself and I shall devour them altogether."

The Bible narrative is at least dignified and never ridiculous. Let me add that the book has been very badly proof-read as the publisher will recognise if he turns to page 38, line 8, or to page 24, line 11.

CLIFFORD BAX

Is the Roman Catholic Church a Secret Society? A Correspondence with the Late Cardinal Hinsley and Others About Parental Rights. By JOHN V. SIMCOX. (Watts and Co., London. 2s.)

This small book, two editions of which appeared in 1946, is a danger-signal from within the Church ranks. Dr. Simcox, a Roman Catholic priest, for over twenty years Professor at an ecclesiastical seminary, makes a brave stand for Truth against Authority. He protests against Churchmen's misrepresenting Church doctrine in propaganda for parental rights in the education campaign of 1942-43. Meeting evasion

of his open inquiry whether the Church recognised the "moral right" of non-Catholics to bring up their children in "religious error," he apparently resigned his duties as a priest in protest.

All due honour to the moral courage of Dr. Simcox and his supporter Mr. Warren Sandell, but they do not challenge the Church's actual teaching on the point, which seems as dangerous as the deception charged. Quotations included show one "infallible" Pope, Gregory XVI, describing "liberty of conscience" for all as "madness." Pope Leo XIII pronounced it "quite unlawful" to defend or grant "uncon-

ditional freedom of *thought*, of *speech*, of *writing* or of *worship*, as if these were so many rights given by nature to man." Couple these with the proclamation of Pope Pius IX that "outside the Apostolic Roman Church no one can be saved" and the stage seems set for another Inquisition if the Church is ever in sufficient power. Meantime, expediency may, as Pope Leo XIII conceded it sometimes does, dictate the Church's not forbidding

"public authority to tolerate what is at variance with truth and justice." Apparently the best protection against an "infallible" Church bent on 'soul-saving is its minority status.

A hopeful note is struck, however, in the speech of a Catholic layman, Raymond Winch, upholding conscience as supreme and repudiating the Church's working through the temporal power.

E. M. H.

Lights on the Upanishads. By T. V. KAPALI SASTRY. (Sri Aurobindo Library, Madras. Rs. 2/-)

Mr. Sastry interprets the Upanishads, particularly the important *Vidyas* of the *Chandogya* and the *Bhadaranyaka* in the light of Sri Aurobindo's metaphysics and his Integral Yoga. The traditional view that the Upanishads are more important than the ritualistic sections of the Vedas (the mantras and the Brahmanas) is not accepted. The Upanishads, according to Aurobindo, are not mere books of wisdom but are psychological and ethical disciplines for the attainment of spiritual realisation. They are not

"philosophical speculations of the intellectual kind, a metaphysical analysis which labours to define notions, to select ideas and discriminate those that are true, to support the mind in its intellectual preferences by its dialectical reasoning."

On the contrary, the Upanishads

are the creation

"of a revelatory and intuitive mind and its illumined experience and all their substance, structure, phrase, imagery, movement are determined by and stamped with this original character."

Mr. Sastry argues that the Upanishads are not a radical departure from Vedic thought, but

"a continuation and development and to a certain extent an enlarging transformation in the sense of bringing out into open expression all that was held covered in the symbolic Vedic speech as a mystery and a secret."

All the chapters except one have already appeared in the journal devoted to the study of Aurobindo, *The Advent*, under the title "Readings from the Upanishads." Mr. Sastry's exposition combines panditic profundity with deep devotion to his guru Aurobindo's interpretation of the Upanishads.

P. NAGARAJA RAO

CORRESPONDENCE

"THE SIKHS . . . A STUDY IN COMPARATIVE RELIGION"

I.—BY JOHN CLARK ARCHER

Thank you for the copy of *THE ARYAN PATH* of April 1947. The book-review which Teja Singh contributes takes me by considerable surprise. My book was not "written in a hurry"; nor can it be accounted for by "a couple of months at Amritsar." This is a most unjust observation. It took seven years to compose this volume. My acquaintance with India began in a personal way in 1908, and Sikhs were among the Indians with whom I enjoyed contacts. I had intimate relations with the Sikhs during World War I in Iraq and elsewhere. I lived in India several years to start with. I have been a student of things Indian during forty years. India is for me far from "a strange land," nor are her people "strange" to me.

The book is not intended to be an exhaustive treatment of the Sikhs. I sketch their history in minimum fashion as an outline of the comparative study. I am using Sikhism as a field within the scope of my professorship of comparative religion. In so far as the Sikhs as such are concerned, I have at hand all the necessary sources for their history and religion, together with unlimited materials on India as a whole. I could show Teja Singh stores of material beyond anything he himself has ever dealt with.

There are mistakes, slips, etc. in the book. I alone must bear the responsibility for what the book contains, for

it is my work and none other's. Only after its publication have I consulted others about it. I am sorry Teja Singh had not read the book before I visited him in Bombay last September. Our time together was spent, instead, on his own research, in which, as I discovered, he has recourse to some very dubious historical procedure. Incidental historical items are of less account than the trends and explanations of general situations. The mistakes in my book have very little bearing, if any, upon the general thesis which is developed. Teja Singh, it appears, has failed completely to comprehend the objective of the volume. For one thing he took it to be a history of the Sikhs (thus his Macaulay-mindedness, as he terms it). For another thing, he over-emphasises the marginal errors. But even so, he indulges, I fear, in some extreme hyperbole when he intimates that "mistakes of fact" may be "found on almost every page."

I am prepared to offer corrections for many pages, including 14 (corrected in part by p. 174), 23 (the Clock Tower is gone), 24 (Iraq, not Persia), 33 (Kaka was not of Atari stock), 43 (not tashdid, but tashahhad), 65 (Nankana for Rayapur), 96 (Batala is east of Amritsar), 100 (rasulullah, cf. pp. 43, 99), 188 (*nine* years), 191 (thirty-three), 195 ("as well as," in place of "instead of"), 199 (Har Gobind for Teg Bahadur), 225 (Dhir

Mal, etc. should be deleted; Har Gobind for "him" in line 20), 227 (sirgum, or hair-plucked), 232 (delete "wife and" from line 10), 235-236 (several geographical corrections), 280-281 (delete "and the Masandis" and "and Gobind Singh"), 283 (illustration is taken from a gurdwara now torn down), 293 (Ganda Singh belongs to the Khalsa College, not to the missionary college), 366, (jagu, not "jaru"), 341 (patti, merely slate).

As I leaf through the book these alterations catch my eye, some two dozen pages in all—and there are 353 pages in the book. I have not listed all the corrections—the *Japji* needs some revision here and there—but I have wanted to satisfy myself that nowhere is the main thesis of the book at stake. These items are mostly incidental, as any one may see who examines them in the light of the real argument. I do hope to bring out another edition of the volume some time, and shall try to make even these small items conform with accepted fact. For this reason I should be grateful to Teja Singh or any other who might point out such items to me.

I must bear witness meanwhile to the miscellaneity of Sikh sources, to the carelessness and inaccuracy of many Sikh writers. Sikhism really has not been subjected to thorough analysis and summation by approved scientific method—by the method of historical and textual criticism which has been applied to Western religions, for example. Teja Singh merely hints at the composite character of the Granth. And apparently he is trying to make something out of a theoretical resemblance of the misal to the ancient Greek city-state.

And then a word about the national and international aspect of the review. Why does Teja Singh cast reflection upon "American" books? I am sorry that he vents his spleen in such direction—and quite unjustly. I am not sure to what extent he is acquainted with America and American book-making. But I do not want him to persuade any Indian or any one else that America is at all unfriendly to India and would allow misrepresentative books to be published within university circles. (I have only sincere apology to offer for many so-called "popular" books published about India. I'd like to strangle some of the authors!) I want India and America to know one another truly and to co-operate in every legitimate way. I am glad that Teja Singh concedes that my "heart is in the right place." I shall wait to see what contributions he may yet make to Sikhism, to real scholarship among the Sikhs—for it must be Sikhs themselves who will do this.

In any event I stand in peculiar debt to Sikhs of many sorts, am eager to remain on the friendliest of terms with them. I have too many friends among the Sikhs to name any one especially. My visit during this past year was most enjoyable and profitable, and I am grateful to a multitude, Sikhs and other Indians besides. I desire for the Sikhs, as for the members, also, of any of the great religions, that they make the most of their own inheritance and opportunity, all the time in sympathetic co-operation with men of faith and good-will everywhere who are striving toward the highest good.

JOHN CLARK ARCHER

Yale University,
New Haven, Connecticut,
May 20, 1947.

II.—BY TEJA SINGH

The author consoles himself with the thought that the errors in his book are few, involving about two dozen pages, and only incidental, not affecting the main thesis. I still maintain that mistakes are found on almost every page and that they give a very distorted view of Sikhism. Let me give a few examples.

Akal to him is a warrior deity, and the Akalis are supposed to have scant respect for Allah. (In fact, the Gurus themselves addressed God many times as Allah in the Holy Granth.) He holds that there is little truly congregational worship at the Golden Temple. (From 2 to 6 in the morning and from 6 to 8 in the evening regular congregational service is held and hundreds, if not thousands, from all quarters of the globe attend it. And this has been going on for centuries without a break.) He says Nanak and his wife *separated* because he did not love her and was other-worldly. (Nanak went out, abandoning home and wife, just to teach the world that asceticism was bad and that man's duty lay in the domestic circle!) Nanak is said in one place to have left no group of followers in any village (p. 77) and yet on p. 73 he is said to have established a definite following of disciples, including his own son, Sri Chand. Lakhmi Das, his younger son, is described as "dissolute," without any justification. A very interesting origin of the Udasi sect is given. He says that Sri Chand, on being rejected by his father, began to mourn about it. Hence he and his followers were called Udasis or mourners! He thinks *Japji* to be the only composition of

Guru Nanak, and calls it a book of "Psalms," which it was never intended to be, as no tune is attached to it.

He flies in the face of all history when he says that "Arjun himself had had more than one wife." To him this Guru, owing to a defect inherited by the Sikhs from their Hindu origin, had a consciousness that the so-called "untouchables" were outcastes. On the contrary, Guru Arjun's free kitchen was open to all classes, including untouchables, and he was so much against untouchability that he went out of the common way to include in his Granth the sayings of untouchables which were to be revered to the extent of worship.

This friend of the Sikhs repeats all the absurdities ever invented by the enemies of Sikhism, *e. g.*, that the sixth and the tenth Gurus took up service under the Mughals, that Guru Har Rai kept a concubine, and that the Sikhs had leagued themselves with a Muslim zealot named Adam Hafiz. Here he is following Malcolm and Cunningham, who, basing their allegation on a wrong translation of *Syiar ul-Mulaakhirin* done by Raymond, accuse Guru Tegh Bahadur of living on plunder and making common cause with a Muslim zealot named Hafiz Adam, in extorting money from Hindus, as his colleague did from Muslims. A look at the original reveals that there is nothing like this in the text. But our author improves upon this baseless assertion and hauls in many Sikhs to boot.

Here are a few more statements of historical import, which are not merely incidental, but have a direct bearing

on the relationship between Sikhs and their Guru. Guru Hargobind "was once captured by a band of irregulars, whether they were Sikhs or Rajputs, and was detained by them in Gwalior fortress until a fine was paid for his release." (A band of Sikhs capturing their Guru and holding him for ransom!) "He (Guru Hargobind) himself slew two rivals to his office." In connection with the appeal of Kashmir Brahmins to Guru Tegh Bahadur, Professor Archer says, "The Sikhs declined the Brahmins' invitation."

He derives "*Ahluwalia*" from "*Ahl*," which is Arabic for "people." "*Bhangarnath*" he spells "*Bhang-anath*," and interprets it conveniently as "lord of bhang." "*Harmandir*" to him means "everybody's temple."

He writes, "Nanak himself came of stock which was predominantly if not altogether Hindu." What does he mean? Does he think that there is any doubt about the Guru's having

come from purely Hindu stock? And he builds his theories of Shaivism and Vaishnavism on the mere chance of the name Shiv Ram occurring in the family of Nanak! Who could guess the meaning of the following?

The Sikhs, therefore, have had their "classical" language in its own alphabet, and a vernacular, besides, which may be called Panjabi.

There is no use piling on such instances, found on almost every page. I am not the author's enemy. I want to improve his book, for the sake of readers and writers of books on Sikhism who want a true view of things presented to them, and in this task I am ready to do everything I can. But mistakes are mistakes, and no amount of protest can deter me from doing my duty.

TEJA SINGH

*Khalsa College, .
Matunga, Bombay
18th June, 1947*

OUR CONCERN NOW

Shri C. R. Reddy, Vice-Chancellor of the Andhra University, in his message entitled "August 15" has some wise thoughts to offer. We have space only for the following :—

The most foolish and futile thing to do is to indulge in criticism of the past and speculate on how things would have been, had the course of events been otherwise. The past is dead, never to be revived. We won't think of it except for drawing lessons with caution and with the understanding that they could never be more than probables. We must prepare for the future on the basis of the present. There is no other basis.

In view of the troubles, internal and external, that are very likely to assail our security and freedom, unity and discipline must be maintained. Internal differences would be there, they won't vanish in a day; ameliorations can't be completed at once; but unless we act as one body, under one efficient command, all of us would go down, sinking into indescribable miseries.

Unless the whole is saved, the parts can't survive and without the whole, the parts can have no power to survive. Law and order are our concern now: the armies and police are our national agencies; no need to hesitate to employ force and there is every need to organise it to its maximum efficiency.

THE INDIAN INSTITUTE OF CULTURE

In our May issue (pp. 231-233) was published a short article introducing the plan, under development, of the Indian Institute of Culture at Bangalore. On Thursday the 17th July the Library of the Institute was declared open by the Chairman of the Advisory Committee, Rajadharmaprasakta T. Singaravelu Mudaliar in a felicitous speech. Sir J. C. Ghosh, Kt., D.Sc. Head of the Indian Institute of Science, delivered the Inaugural Address. Extracts from the reports of both of these are published below.—ED.

I.—SHRI T. SINGARAVELU MUDALIAR'S SPEECH

Being very much interested in ancient Hindu civilisation, I believe, from what little I know of it, that India is the place where culture was very highly developed. I cannot quote a better authority on this point than Professor Max Müller who says :—

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that Nature can bestow, in some parts a very paradise on earth— I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant I should point to India. And if I were to ask myself from what literature we here in Europe —we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans and of one Semitic race, the Jewish— may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this only, but a transfigured life, again I should point to India.

It is also stated by another great authority that “India is the source from which not only the rest of Asia but the whole Western world derived their knowledge and their religion.” We learn that the Hindus' civilisation,

whose antiquity is placed thousands of years B.C.—as also revealed by the recent excavations in Mohenjo-daro and Harappa—was carried to the distant parts of the world—so far as even America, Scandinavia and Australia— by their colonisation of those parts.

The advancement of this civilisation was hindered by various circumstances—some say that the hindrance was due to providential circumstances and others say that historical occurrences in India also stopped further development. We are the descendants of those highly civilised people but have not inherited fully their rich endowments. But what little we have inherited has enabled us to withstand the invasions of other nations and to preserve intact some of their high qualities, if not in spirit, at least in form.

Recent occurrences in the world have opened the eyes of the leading nations of the present-day world to the fact that they are not focussing their attention on right lines of development and it looks as if India will have to play her part again in pointing out the right path.

It is therefore in the fitness of things that this Institute is established in

India and particularly in Mysore which offers asylum to all institutions for the development of knowledge and religion.

I would like to mention briefly the work that has so far been done by the Institute to achieve its aims. A hostel called the William Quan Judge Hostel has been started and is working on non-communal, non-sectarian lines. There young men receive attention, not only for the development of their bodies through a planned, healthy diet but also for that of their minds and souls. It is common knowledge that our colleges educate, and universities confer degrees on young men but that real culture which broadens the horizon and deepens the perception of young men has not been emphasised. To achieve this object, lectures by competent speakers are given as they broaden the mental horizon of the student. In order to deepen perception, daily Devotional Meetings are held for 15 to 20 minutes. These lectures and the Devotional Meetings are also open to the public. The co-operation of the public in these activities is most welcome.

This Hostel and the Library which is to be opened today are parts of a wider scheme to which a reference was already made by Mrs. Sophia Wadia. I may mention for your information that in the village of Yedyur a plot of land has been purchased and the promoters have spent already Rs. 35,000. On this plot, buildings for Hostel, Library, Lecture Hall and Ladies' Institute will be erected. Since it will take time for the building scheme to mature, this bungalow has been rented for the Library and 700 choice volumes have already been collected. Another set of books selected is on its way from

abroad. We are planning to get new books every quarter. These books are selected by members of the Advisory Committee and we have appointed a special subcommittee for the management of the Library under the Chairmanship of Mr. D. V. Gundappa who is evincing very great interest in the activities of the Institute. For the running of the Library adequate funds are already provided by the promoters, who have set apart Rs. 20,000/- for building and hope to contribute more. I am sure that the public will co-operate and lend their support to such a great endeavour and I appeal to them for generous monetary contributions and personal service.

There cannot be a greater act of charity than the one undertaken by the Institute. To a Hindu, charity is one of the modes which is ordained for attaining salvation. It usually takes the form of building chatrams for destitutes to take shelter in or watering-troughs are constructed for quenching the thirst of dumb animals. Here is an Institute which provides for enlightening hungry and thirsty souls. As I said, there cannot be a greater form of charity than this. The door of this Institute is open to all who seek enlightenment.

Let me not keep you any longer. I know you are eager to hear Sir J. C. Ghosh. It gives me great pleasure to declare open the Library of the Indian Institute of Culture; may the Most High guide us and enable us to fulfil the noble objects of the promoters of the Indian Institute of Culture for which, I am sure, the public are very grateful. You will have an opportunity to look at the Library after you have heard the Inaugural Address of Sir J. C. Ghosh. I now request him to give us his address.

II.—SIR J. C. GHOSH'S INAUGURAL ADDRESS

I am very glad that the Indian Institute of Culture will soon have a home of its own planned on an adequate scale in Bangalore. The State of Mysore has been very generous to the Indian Institute of Science, and I hope she will be as generous to this new institution. I am glad that you recognise that science may have something to do with culture and that you consider that the Director of a Science Institute may not be a square peg in a round hole when asked to give an address to the members of your Institute.

A man of science generally likes to define a thing accurately; but culture is something which baffles definition. It is a result of man's creative activity and expresses itself in a variety of ways—through language, music, poetry, art, through philosophy and religion, through social habits and customs, through political and economic organisations, and last, but not least, through the pursuit of Science. Not one of them is separately culture, but collectively they represent what we call Culture. It presupposes the existence of civilised society where men do not live by bread alone, but have sufficient leisure for the cultivation of the mind, where individuals are free to pursue their ways of life subject only to well defined laws, where toleration of values and ideals of life other than one's own is practised, as normal behaviour. Such civilisations have often in the past thrown up, as efflorescence, if I may use a chemical term, characteristic types of culture. Due to difficulties of intercommunication, each such type of culture has mostly influ-

enced men limited to certain geographical areas. Thus Indian civilisation and culture were primarily the concern of India and the countries which we call the Far East. The Chinese civilisation had little influence outside its immediate orbit. The Roman, Greek and Hebrew cultures were mostly confined to the Mediterranean basin. Decline of civilisation and culture in the past was a regional calamity but not a world-wide disaster. There was the possibility that other countries would take up the torch of civilisation and maintain human progress. But things look different today. In the pursuit of science, man has made conquest of time and space; the world has shrunk with disconcerting rapidity. One can talk across it in a second and travel round it within a week. Modern science has also brought about changes in the last two centuries which have made a greater difference to human life and culture, than the changes which occurred in the whole of previous recorded history. With increasing control over Nature, conditions are being created which make it possible for one human civilisation to function on a global scale—one world, one civilisation, one culture. Can man rise to the height to which this vision beckons him? I admire the wisdom of calling this place Indian Institute of Culture, and not Institute of Indian Culture.

If science has created the problem of a global civilisation, it has also fostered a global unity of intellectual life. It is commonly recognised that Science represents the great attempt of the human mind to discover the truths and laws of Nature. But it is not so easily

recognised that Science is something more than the discovery of facts and of principles correlating them. Science represents a method, a confidence, a faith. It is a method of controlled observations and experiments recorded with absolute honesty. It is a confidence that truth can be discovered. It is a faith that truth is worth discovering.

The contribution which this aspect of Science can make to the solution of human problems is too often overlooked. Confronted by a problem, what does a man of science do? He begins by sorting out pertinent facts. He discards the irrelevant critically. With infinite patience, he describes the known facts, classifies them, and, if possible, discovers correlations in the process. He then constructs a guiding hypothesis which explains the facts, but always tests its accuracy by designing new experiments and is always ready to discard or modify such a hypothesis in the light of new facts. It is the essence of the whole process that judgment is suspended when facts are being gathered, and that dispassionate intellectual honesty is always maintained. Surely such a mental discipline, which always enjoins the highest standards of intellectual honesty, has some meaning in the confused issues which are facing the world. They say that Truth is the first casualty in a war. Two global wars have left behind so many warring elements all the world over that mankind today has almost forsaken Truth. Science teaches that it is a crime to declare a moratorium on intellectual honesty even in times of war. Its method teaches patience; it stands for detachment and suspended judgment; it emphasises the value

of both imagination and doubt. In a world swayed by emotion and passions, it shows us what the weighing of wisdom means. A scientific outlook in a people is a guarantee against wholesale misleading by propaganda. I am sure this Institute will value intellectual honesty above everything else and claim kinship with the Indian Institute of Science at least on that basis.

The progress of science has often demonstrated the fundamental unity of modern intellectual life. Its discoveries are often the result of sustained thinking and skilful observations of many minds in many countries striving towards a common goal. Take, for instance, the discovery of atomic fission. Fermi in Rome cogitated on the problem—why should uranium (atomic weight 238) be the heaviest elementary particle in nature? Is it not possible to outwit nature and introduce into the core of the atom of uranium a particle which we call neutron with mass unity and electric charge zero? This was done and two new transuranium elements obtained called neptunium and plutonium. This work was taken up by Hahn and collaborators in Berlin, who showed that, on bombardment by a neutron, the nucleus of the uranium atom sometimes breaks up into two parts which in their turn undergo a series of disintegration, liberating an incredibly large quantity of energy and, what is equally important, many fast neutrons. These neutrons should be available for producing fission in a neighbouring uranium atom; and Hahn wondered why the areas of earth containing uranium in high concentration had not blown up. Bohr in Copenhagen show-

ed that it was not the abundant uranium of atomic weight 238 which undergoes fission, but its rare companion of atomic weight 235 which behaves this way; and if Uranium 235 could be obtained in a concentrated form, it could form the ingredient of an atomic bomb.

The sequel to this international collaboration which led to the discovery of atomic fission forms a very significant chapter of human history. Fermi, Bohr, and Madame Lise Mietner, a distinguished scientific colleague of Hahn's, after many adventures, reached the U.S.A. in war-time; all determined to go to any length to overthrow the Nazi-Fascist domination of the Old World. They were mainly responsible for Einstein's meeting President Roosevelt and persuading him that the collaboration of American engineers with the refugee scientists from Europe might produce a weapon of warfare which the Axis Powers would not withstand. As a result of three years' intensive effort, atomic energy was brought under the control of man; and its first manifestation was the destruction by an atomic bomb, in a few minutes, of the city of Hiroshima, with its population of a quarter million, in 1945.

The atomic scientists are now appalled at the evil consequences that may result from their researches. They have formed themselves into an International Committee for Maintenance of Peace and Einstein as their chairman has issued the following appeal:—

Through the release of atomic energy, our generation has brought into the world the most revolutionary force since prehistoric man's discovery of fire. This basic power of the universe cannot be fitted into the outmoded concept of narrow nationalisms. For

there is no secret and there is no defence; there is no possibility of control except through the aroused understanding and insistence of the peoples of the world.

We scientists recognize our inescapable responsibility to carry to our fellow citizens an understanding of the simple facts of atomic energy and their implications for society. In this lie our only security and our only hope—we believe that an informed citizenry will act for life and not for death.

Sustained by faith in man's ability to control his destiny through the exercise of reason, we have pledged all our strength and our knowledge to this work. I do not hesitate to call upon you to help.

It would be madness to turn a blind eye to the inexorable logic of events that are now shaping human destiny. The common man may not know, the intelligentsia may not appreciate, the wily politician may ignore, but the currents of human history are moving at a terrific speed with the advent of the atomic age. The atomic energy is a challenge to man. Our future civilisation will depend on how this challenge is met. It demands a new world order in which all the nations must strive for concord in feverish haste against time, will have to live together if they are to survive, as one human family in mutual interdependence. It is now one world or no world hereafter!

There was a poet and seer in India who had the vision of one world of the future long before the two global wars had forced this idea into the mental make-up of the world's statesmen and thinkers. Culture, no doubt, is difficult to define, but when we see one who is the embodiment of Culture, it is very easy to recognise him. Such a person was Gurudeva Rabindra Nath Tagore. He looked back through the windows of History, and discovered that the mission of India had always been that of a hostess who had to

provide proper accommodation for numerous guests. Her civilisation and culture had, therefore, the appearance of a mosaic—the richer and the more picturesque, the more numerous the elements that have entered into its composition. A spirit of underlying unity, however, informs the diverse expression of her cultural life. But this unity has never been a dead uniformity—a living unity never is. Conflicting cultures have struggled for supremacy here; they have, however, in the end joined together in a mighty strain of new synthesis, each such entry marking a new level of achievement of the human spirit. Tagore recalls how a confluence of mighty rivers is regarded in India as the most appropriate place for divine worship, and transfers this imagery to the world of culture and sings passionately:—*Hey More Chitta*, etc., the first few lines of which may be given the following somewhat ineffectual English rendering:—

Awake, my sleeping mind, awake in this holy land of Ind,
At this sacred confluence of streams of many people,
Here on the shore of vast and complex humanity
Do I stand with arms outstretched to salute Man divine
And sing his praise in many a gladsome psalm.

He wanted mankind not merely to pay lip-service to this ideal, but to live it in everyday work and worship. Hence he founded, about forty years

ago in a corner of Bengal, Santiniketan-Viswabharati—*Yatra Viswam Bhavati Ekaneedam*—where the whole world dwells, as it were, under one roof,—an international centre of learning and culture where people from many parts of the world live in amity, engage themselves in scholarly pursuits, preach and practise the gospel that Humanity is the only religion, Justice the only worship and love and reason are the two torches. One hopes that Santiniketan Viswabharati will continue to attract pilgrims from all over the world, who will congregate there to breathe in the atmosphere of this noble aspiration and recall to memory a devoted soul who lived there in harmony with all creation and often held festivals in which people from many lands joined to discover one another.

What better wish can I have for the Indian Institute of Culture in Bangalore than this—that its members may learn to live in harmony with all creation as the Gurudeva did, that the young folk here may receive an education which not merely gives them knowledge, but brings them up in sympathy with all existence! May they expand in love of Nature, of Beauty and of God, and attain fulness through His Grace!

ENDS AND SAYINGS

“ _____ *ends of verse*
And sayings of philosophers.”

HUDIBRAS

It was a great speech which Pandit Nehru delivered to the Constituent Assembly on the 22nd of July. It was retrospective but it also held out to the view of the entire world the prospect of what India aspires to achieve. He pointed out how for long ages India was

an international centre, sending out her people abroad to far countries, carrying her message, and receiving the messages of other countries in exchange. But India throughout was strong enough to remain embedded on the foundations on which she was built, although many changes took place.

But those ages were followed by a cycle of degeneration :

India's periods of decay are those when she drew herself in and refused to look at the outside World.

Turning to the future Pandit Nehru hoped that in their newly gained freedom and new-found strength Indians would not copy imperialistic kingdoms. He saw that danger, and that of India's becoming “ just like other nations, which seem to live in a kind of succession of conflicts. ” To be different from the conflicting imperialisms of the entire Occident, from Moscow to San Francisco, this great country should plan its internal administration and its foreign policy in accordance with the fundamental ideal of Universal Brotherhood. The Occident is still in the grip of the devil of competition and each power group is obsessed by the false notion that might is right. These powers cannot free themselves

from their militarisation, industrialisation, party-politics.

Is India going to repeat the blunders and reap the misery which has enveloped Europe ? Some omens are visible on the Indian political horizon and we hope that Pandit Nehru and his colleagues will secure the active co-operation of Gandhiji who can show how they can be dispelled. In matters of sanitation and hygiene, of labour legislation, of town-planning, etc., Gandhiji's *Hind Swaraj* will provide the right basis for making future plans. India was truly great when her sons and daughters were inspired by the world of the Spirit—when the leaders of the country were philanthropists, free from the lure of lucre, of name and fame; when the Kshatriyas were chivalrous and protected the realm; when the shopkeepers and the men of big business were honest, regardful of the good name of their clan and country, and had in mind the service of the Community through trade and commerce; and when the peasants and the labourers did not live in hovels and in ignorance but lived by the sweat of the brow, making our villages smile in green profundity, in fine simplicity, and in striking beauty. The ghastly poverty of today is but a reflection of the terrifying adversity of the soul and the spirit. India stands now at the crossroads—one road will lead to chaos through competition and war; the other, rooted in Plato's World of

Ideas, to the fourfold prosperity of body, mind, soul and spirit.

This speech of Pandit Nehru's, which strikes the note for a new cycle in India's long history, was made on the occasion of the unfurling of the New Flag of the Motherland.

The month of July seems to be auspicious to lovers of liberty. The U.S.A. celebrates the Declaration of Independence Day every year on the 4th; on the 14th the French Republic commemorates the fall of the Bastille. And now on the 22nd, every year, Indians all over the world will salute the Flag of India. The Constituent Assembly has put the seal of official sanction on the National Flag. The Flag is tri-coloured, saffron-white-green, with a blue Chakra on the white. As Pandit Jawaharlal Nehru passionately and pertinently observed in presenting the Flag to the House,

It is not, I hope and trust, a flag of empire, a flag of imperialism, a flag of domination over anybody but a symbol of freedom not only for ourselves, but for all people who may see it.

Indeed, India's aspiration always has been to live and let live, and so to be on terms of equality and amity with all the nations of the world. This has now been re-emphasised by placing in the centre of the Flag the Wheel of Righteousness associated with Asoka's ever-memorable reign. As Panditji exclaimed,

The Asokan period in Indian history was an essentially international period of Indian history. It was not a narrow national period. It was a period when India's messengers went abroad to far countries, not in the way of empire and imperialism, but as messengers of peace and culture and good-will.

The colour scheme of the Flag too was interpreted in the same light by

Sir S. Radhakrishnan who said that

in the centre of the flag was white, the path of light, truth and simplicity. The wheel of Asoka represented virtue, *dharma*, and *satya*, and these were the controlling principles which would guide all our work under the flag. The saffron colour represented the spirit of renunciation and humility and green represented our relations with the soil. Under the flag all communities would find a safe shelter.

All Indians will express their deep appreciation to Chaudhry Khaliquzzaman, Leader of the Muslim League Party, for his words of support to Pandit Nehru:—

I hope that the people of India will forget the bitterness of recent months and work jointly to carve out a new history for the country in which every individual will enjoy a place of respect. The flag, although it is only a piece of cloth, really represents the aims and objects and the moral and spiritual aspirations of the Nation. There is no room for difference of opinion on this matter. I am confident that every Muslim and Christian who is a citizen of India will take pride in hoisting the flag and honouring it.

And, as Shrimati Sarojini Naidu said, while asking the House to honour the Flag, "There is no division of the heart of India"; nay, we may add, no division of the heart of humanity.

May India, then, under the ægis of the National Flag acquit herself once more as a harbinger of world harmony and hopes!

From times immemorial the cow has occupied a central place in the village economy of India, for she has been the foster-mother and mainstay of the farmer's family; hence the almost filial sentiments which the latter cherishes for her. But ever since the introduction of the machine—of which war is the culmination and crown in these

days—she has been dethroned from her rightful position. The Second World War, moreover, played havoc with the cattle in our country, the army having literally made mince-meat of them on a surpassingly large scale. Perhaps this could not be prevented, because India was forcibly dragged into the sorry business of killing brother-men, against her own honourable and holy wishes. But, now that she has come into her own, she should enact a law and incorporate it in the Constitution, that the cattle wealth of the country shall on no account be permitted to be dissipated either for the purpose of providing food or for the sordid object of bringing more silver to the coffers of the ingenious but often unethical tradesman. In this way alone could our cattle wealth be kept intact and the cow in particular be restored to her previous position in the home of the peasant. Seth Ramakrishna Dalmia, therefore, has done well in bringing the matter to the foreground of the public mind. Inaugurating the formation of the Govadh Nivarak Sangha, an association for the purpose of preventing cow-slaughter, at a gathering in Delhi in July last, he appealed for the banning of the pernicious practice by law, even in the areas which have seceded from India. Incidentally he observed, "To-day, in China too, cow-slaughter is prohibited," as it was in India in the time of Kings like Akbar, Humayun and Babar.

But, while the urgency and necessity of penalising cow-slaughter by legislation is obvious, it is equally incumbent upon the farmer to treat the cow in a more considerate manner than he usually does. It was to draw the

earnest attention of the sons of the soil to this callousness on their part towards the animal that some years ago Gandhiji sponsored the Go Seva Sangha at Wardha—the association for the service of the Cow—the work of which has been conducted so efficiently, first by the late Seth Jamnalal Bajaj and then by his worthy wife Shrimati Janaki Devi.

"The geographical division of India is a small thing compared to the psychological division," Shrimati Vijayalakshmi Pandit, India's Ambassador to the U.S.S.R., declared in her convocation address, delivered in Hindi, at the Indian Women's University, Bombay, on July 12th. She emphasised the part that the women of the country could and should play in bringing about a reunion of estranged hearts.

It is up to you, young women, to bring about a social revolution in this land, and thus let the millions live in a spirit of good neighbourliness, in unity and in social equality.

Without social freedom, national freedom would be a farce, she said. For our people to live in honour and in dignity, for India to take her place among the great nations, Independence would have to permeate Indian society and the Indian home.

It was in the homes that freedom and progress must begin, she said, spreading from the home to the neighbourhood and in an ever-widening circle ultimately to the world.

The responsibility rested especially upon the educated in this country to improve the condition of the masses and to show the world the way to peace.

The time will come, in the not too distant future, when the West will look to us for the message of peace in a troubled world.

But for the message of our country* to be sought or heeded, requires the application of the truth we preach !

For centuries in the West the emphasis has been on doing rather than on being, on actions rather than upon ideas. The dynamic power of thought has been borne in upon the world by the havoc to which perverted ideologies have led. UNESCO's recognition of how vitally it matters how men think was well brought out by Mr. Archibald MacLeish, Chairman of the Program Coordinating Committee, in his report to the UNESCO General Conference at Paris last December, which Dr. Howard E. Wilson of the Carnegie Institute for International Peace includes in his study of "The Development of UNESCO" (*International Conciliation* No. 431, May 1947) :-

...what passes in the minds of men is a reality--and a reality which may well affect the great issue of peace and war--of life and death.

He perhaps overstates the dangers of educational inequality among the nations, in urging the world's duty to the less educated peoples. It is not illiteracy that threatens world peace but false information, prejudiced teaching imparted in the guise of history. A blow is aimed at the root of the latter evil by the proposals to spread knowledge of the distinctive national cultures and to stimulate sympathetic respect for the ideals and aspirations of other nations and appreciation of each other's problems.

Whether modern science on the present materialistic lines will justify its votaries' faith in it as the principal field for activity directed to the "increase of men's knowledge of them-

selves, their world and each other" is very doubtful. But it is hopeful that religion and philosophy are not outside the purview of UNESCO. Mr. MacLeish defined "the philosophic problem of UNESCO" as "the problem of finding common ground for understanding and agreement between diverse philosophies and religions." It is as certain that this is an "important problem for philosophy directly related to the cause of peace" as that it is not, as Mr. MacLeish calls it, "new." It was a problem recognised and tackled by Ammonius Saccas and his Philaletheians in the third century of the Christian era as it has been by modern Theosophists for the last seventy-odd years.

We deeply regret to learn, as we go to press, of the death at Bombay on August 18th of a valued contributor and friend, Sir Bomanji Wadia, former Vice-Chancellor of the Bombay University and former President of the Bombay Branch of the Royal Asiatic Society. Sir Bomanji was a lover of the best in English literature, a deep student of Shakespeare and an admirer of Milton. He was a man of deep convictions and of much quiet strength. In his last contribution to our pages, in April 1946, he made a firm stand against "the materialistic values that at present vitiate our problems and politics" and declared that "if humanity were to devote even half the time, the energy, and the wealth which are spent on the material embellishments of life, in realizing the latent possibilities of its own spiritual force, many of our problems would wear a different aspect altogether." That attitude is needed very much today.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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GREAT IDEAS

[On 18th November 1575 Jacob Boehme was born. A shepherd boy, he learnt to read and write in a village school and became an apprentice to a poor shoemaker at Goerlitz. He was a natural clairvoyant of most wonderful powers and wrote valuable treatises. Though his phraseology is Christian, his ideas are wholly Oriental. Appropriately we print in this issue from his *Theosophia* or the *Highly Precious Gate of the Divine Intuition* the following short extract, of practical value to all aspirants to soul wisdom.—ED.]

Consider a parable of the sun. If a herb hath not sap, the sun's rays scorch it; but if it hath sap, the sun's rays warm it, whereby it grows. So also in the life of essence in man. Hath that life not ens from God's gentleness and love, *viz.*, from the eternal One, then it impresseth itself into a fierce, fiery sharpness, so that the mind becomes wholly rough, hungry, covetous, envious and stinging. And such false sense and will proceeds then from the life into the body, and into all its ways and works.

Such a fiery, covetous, envious nature with the life's sharp sense scatters and destroys all that is good. There is danger in all it has to do with. For it carries its poisonous rays thereinto, and will draw all to itself, and bring its poison thereinto, *viz.*, hungry covetousness. But if it be that the fiery life can eat of divine

love, then it is a similitude how a light presses forth from fire: Thus the right life presses forth from the fiery nature with a new spirit and will of divine love from within; and is no longer taking, as the fire's nature is, but giving. For the will of love gives itself, as light from fire, which gives itself to all things, and produces in all something that is good.

The soul is a *limus* of the inward spiritual world from the *Mysterium magnum*, *viz.*, from the issue and counterstroke of the divine knowledge, which must receive its nourishment from the *Mysterium magnum* of the divine power and knowledge. Now if it cannot have the ens of divine love for its food, so that it breaks itself off from the unground, as from resignation or renunciation, then it becomes sharp, fiery, dark, rough, stinging, envious, hostile, rebellious, and an entire restlessness itself.

PARACELSUS—PHYSICIAN AND PHILOSOPHER

[Mr. Basilio de Telepnef's *Paracelsus: A Genius Amidst a Troubled World* was reviewed in our pages in September 1946. His group at Einsiedeln is rendering a valuable service in studying and bringing out the teachings of the greatest Occultist of the middle ages, about whom he writes here, mentioning many points of great interest which are little known. We venture, however, to predict that further research will make necessary the revision of his version of the cause of Paracelsus' death, as also of his implication that Paracelsus practised vivisection, even though with anæsthetics. Both accord ill with what is known of the wisdom, the powers and the compassion of the great physician.—ED.]

Theophrastus von Hohenheim, later known as Paracelsus, was born on November 14th (O. S.) 1493 in Einsiedeln, Switzerland, not far from the famous Benedictine abbey. His father, a doctor, was a descendant of an old noble family whose ancestral home was in Hohenheim, near Stuttgart. His grandfather, Jörg von Hohenheim, held a high office in the Order of the Knights of St. John, and became known for his adventurous journey to the Holy Land in 1468. Paracelsus' father was a natural son, since marriage was not permitted to a high dignitary in the Order. His Swiss mother, a humble native of Einsiedeln, died before Paracelsus was ten years old.

Shortly after her death, father and son went to live in the small Austrian town of Villach, where Paracelsus' father remained until his death as a practising physician and as teacher of "alchemy" at the town's mining school. It was here

in Villach that Paracelsus, under the tutorship of his father, first learnt to know the healing properties of the plant kingdom and received his first grounding in the mysteries of alchemical processes. At the same time he was introduced to the current medical teachings and got a practical working knowledge of chemistry in the mining workshops of the Tyrol (especially in those of Sigmund Fuger in the town of Schwaz). After that he studied official medicine at various universities in West and South Germany and in 1509 he received the lowest academic degree (equivalent to Bachelor of Arts) at the University of Vienna. In 1513, when he was twenty years old, he went to Italy by way of the Brenner Pass to study at the well-known University of Ferrara which, two years later, conferred his medical degree upon him.

Then began a ten-year perambulation through the countries of the then known world, which took him

to Lisbon and to Santiago de Compostela in North-west Spain, to Moscow in the east, to Scandinavia in the north, and to Sicily, Egypt and Jerusalem in the south. In 1524, when thirty years old, he went to Salzburg, but his wish to settle down there as a doctor was not granted. After a few months he had to flee during the night. A revolt had broken out among the downtrodden peasants, for whom Paracelsus, it seems, had shown open sympathy. As he was not the man to go back on his word or to change his opinion to save himself, he had therefore to flee when the religious and civic authorities of the town set about crushing the revolt.

He then tried to settle down in Strassburg but, almost immediately after his arrival, he was called to Bâle to the bedside of the renowned humanist and publisher, Frobenius, who was suffering from the effects of a stroke. He succeeded in curing him after the leading doctors of the town and university had failed and, after a short treatment, Frobenius was able to leave his bed and go about his usual tasks. As a result of this success, Paracelsus was appointed town doctor by the city council and permitted to lecture at the university.

Having thus gained the confidence of many of the leading men in the town—among whom were the great Erasmus of Rotterdam, Amerbach and others—Paracelsus attempted a basic reform in the teaching and practice of medicine, both in the

town and in the university of Bâle. But, as can be imagined, he soon attracted the opposition of the doctors, chemists and leading men of the city council. As before in Salzburg, he was not willing to compromise and, as unfortunately his friend and protector Frobenius died from a second stroke at this time and his other friends were not in a position to give him the necessary support, he was obliged to flee again.

So began another long period—fifteen years—of restless wandering. Finally, in the autumn of 1541, he was called again to Salzburg, where he died on September 24th, 1541, when not yet forty-eight years old, as the result of daring experiments with quicksilver and arsenic preparations.

Paracelsus' influence came at the time of the Reformation. In all branches of knowledge there was a longing for change, for the new; but in scientific matters such a yearning as yet led only to certain hazy notions. No one fought so passionately for a reformation in the whole body of medical learning as did Paracelsus, and no one can deny the tremendous work he achieved in this domain.

He overthrew the 2,000-year-old medical doctrine of humoralism and put in its place an entirely new natural science, the result of his practical medical and alchemical experience and of the nature philosophy which he cherished. In the place of the primitive and rather abstract conceptions of nature, he

erected a system which opened the way to the modern scientific method which studies the specific structure and meaning of every object. Even more than this, he laid the foundation for the understanding of every specific illness and he was the first doctor-scientist to have investigated systematically the possible healing properties of the mineral kingdom and to use minerals successfully in his treatments. His brilliant vision and deep understanding of alchemical processes enabled him to achieve this pioneering work with success, the value and truth of his findings being proved by the fact that he was the first to have used remedies such as quicksilver, antimony, gold, silver and zinc, remedies which to-day are in universal use.

He was also a pioneer in the fight to establish hygiene and scientific exactness in the preparation and dosage of remedies. This endeavour naturally brought him into strong opposition with the chemists who then, and for a long time to come, were anything but useful to the sick, for whose well-being they had little concern. Rather, in order to increase their material profit, doctors and chemists preferred to concoct elaborate mixtures containing as many different and expensive ingredients as possible, and without any regard to their possible efficacy in healing. As Paracelsus never succeeded in winning the co-operation of the chemists, he finally decided to prepare all his remedies himself.

He also undertook intensive re-

search in the attempt to find healing material in the animal kingdom, and in this sense is a forerunner of modern organo-therapy. He made drugs out of certain animal tissues which he used especially in the treatment of wounds.

During his extensive travels he gathered a wealth of practical experience and knowledge of the devastating epidemics of the time. He has written in great detail in his books on the cause and treatment of the terrible plagues which ravaged Europe during his lifetime. His writings show an amazing knowledge of them and can only be compared to the modern knowledge on the subject.

Especially interesting are his findings on the terrible disease, syphilis, which suddenly made its appearance at the close of the fifteenth century and which was then known as the "new" illness. Orthodox medicine used a certain guayac wood imported from America for the treatment of syphilis and the chief stocks in Europe belonged to an Augsburg commercial firm of the name of Fugger. Fugger spent enormous sums on making propaganda for this wood, because he saw a means of making his personal fortune out of its use. He even succeeded in bribing and corrupting the leading medical professors who, under his instigation, forbade the publication of Paracelsus' writings on syphilis which tended to show that guayac was absolutely worthless as a treatment. Today, no doctor thinks of

using guayac wood for the treatment of syphilis, whereas the heavy metal combinations advocated and used by Paracelsus, are still the most effective aids in the treatment of this disease.

Paracelsus was also a pioneer in the surgical field and was the first to realize that the infection of wounds came from dirt introduced from outside and was not, as was supposed up to the nineteenth century, the result of some process within the wound itself. One can therefore consider him as the precursor of the famous Semmelweis. He also knew the anæsthetic property of ether, although he used it only in his experiments on animals.

In addition to these medical achievements, which have been only lightly touched upon, Paracelsus also took an active part in the religious battles of his time. His writings on spiritual matters constitute approximately half of his entire output, though it must be said that, in spite of the great significance his ideas have, in terms of the spiritual outlook of his day, this significance has not yet been appreciated at its true value. His was a faith proved in his actual experience.

A great part of his writings dealing with magic has only recently been studied systematically in Switzerland. During his travels, Paracelsus was able to acquire a deep knowledge of occult practices and his writings reveal how true an initiate he was in the spiritual mysteries. He understood fully the correspondences

between the spiritual powers and their physical expressions in nature and his exposition of these correspondences will be a revelation to the serious student, when the reality of the world of spiritual force has been understood by our present materialistic age.

His interest and studies in occultism stimulated him to push his researches beyond the limits of the rational mind and thus to come in contact with superphysical powers. Therefore it is not strange to find him emphasizing the magical effects of hidden spiritual powers in his writings on nature philosophy—a philosophy so closely akin to Neoplatonism. In his work on philosophical wisdom (*Philosophia Sagax*) one finds a blend of old European customs, neoplatonic ideas on the spiritualization of matter and a deep knowledge of alchemy, which last enabled him to link up intuitively his intellectual grasp of life with the wisdom of his "spiritual" soul and thus to establish a coherent picture of the workings of the universe. He thus established a synthesis of ideas and ideals which one can find expressed in the teachings of the fifteenth-century Platonists such as Ficino, Pico and Cardinal von Cues and also in those of ancient Chinese and Indian origin.

Convinced as he was of the reality of superphysical powers and their action, this great doctor never tired of delving ever deeper into magical processes. But he also fought continuously against the superficial and

materialistic understanding of alchemy, religion, astrology and medicine and condemned the use to which they were put in his day. Many people today believe that he was a critic and enemy of astrology and quote certain of his sayings to this effect. But once one realizes that the central idea of his nature philosophy is the well-known Hermetic doctrine of Macrocosm and Microcosm: as above, so below; that heaven and earth are in man himself and therefore there are no limits possible to his eventual understanding, it is evident that he was himself an astrologer in the true sense of the word, for this same principle is the key-doctrine of astrology.

Hohenheim explained this correspondence not in literal terms but according to the powers and forces of life which are active in all forms, whether cosmic, human or terrestrial. Thus, where astrology is concerned, he explained that one should not consider the material bodies of the planets floating in space, but the powers or life-principles they represent, both in the heavens and in man. His teaching is essentially in the spirit of the ancient Greek nature philosophy which stressed the quality of the life or the "soul" with which all matter was endowed.

Like all great men who live before their time and who therefore are not understood or appreciated by their contemporaries, Paracelsus has been judged and is still judged by the fact that he had no great influence on people's thought during his life-

time. Apart from the short period when he taught officially in Bale University, he never had any official position in any university of his day. Only a fraction of his writings was printed during his lifetime and his circle of students was small. The reason for this can be found in his unsettled life and in the fact that circumstances forced him to move, often unexpectedly, from place to place and that most of his pupils were not willing to follow him in his wanderings. One can only admire the tenacity of his endeavours and the courage with which he bore his misfortunes, when one realizes the continual frustration he experienced in his desire to undertake public reforms and to teach his ideas openly and officially.

His life and his work followed an identical pattern. No goal was too remote for him, no obstacle too great. He wanted to be a whole person and to act out the fulness of his being in all he undertook. This led him to great heights, for he had the confidence of kings and of many leading minds of his time, but at the same time his uncompromising spirit made him follow a path which led him to the depths of suffering.

The best proof that interest in the life-work of this great man grew several decades after his death, is found in the publishing of the first editions of his works in Bale by Huser towards the end of the sixteenth century. But notwithstanding his many admirers, Paracelsus' character has been grossly misunder-

stood throughout the centuries and it is only in our century that research into his work has been undertaken in a serious and systematic manner. But we should not forget the warm reverence in which Hohenheim was held by the German Romanticists, among whom one should mention Görres and the young Goethe. The latter studied Paracelsus' writings eagerly and his *Faust* bears unmistakable marks of the great doctor's influence.

The modern Paracelsus research work is based on Karl Sudhoff and his successor, Prof. Walter von Brunn. Since the end of the war just finished, the German investigations into the work of Paracelsus have practically come to an end. Today it falls to the Swiss Paracelsus Society to save the immense wealth of ideas expressed by this great man of the European Renais-

sance from oblivion, and to dig ever deeper into the meaning of his legacy. The *Nova Acta Paracelsica* is a periodical issued yearly by the Society. A Swiss edition of Paracelsus' works, edited by J. Strebel, has appeared since 1943 in St. Gall. However, the edition of Sudhoff, printed in München between 1922 and 1933, remains the standard edition, although it contains only the medical and nature-philosophy writings of Hohenheim. His "spiritual" (or theological), writings still remain to be completely printed.

Paracelsus died at the age of forty-seven on September 24th, 1541, in Salzburg. He left all his money and possessions to the poor of the town of Salzach. Among his meagre effects were found a circle and a compass, fitting symbols of the restless wanderer.

BASILIO DE TELEPNEF

FRANCE AND INDIA

Sri Aurobindo's statement to M. Maurice Schumann, leader of the French Government's Mission, on September 27th at the Pondicherry Ashram, that "France was, next to India, the country for which he had the greatest affection and regard" is quite understandable in the light of that country's eminence in arts and letters and its traditional interest in Indian culture. The record of French Orientalists includes distinguished names, from that of Anquetil Duperron (1731-1805), earliest among the modern Western delvers into Ori-

ental wisdom, down to such great sympathisers with Indian culture as the late Sylvain Lévi and Romain Rolland.

It would be in the fitness of things if France should take the step suggested by Sri Aurobindo in this his first interview in many years, reported in *The Hindu* of 30th September, i.e., the creation at Pondicherry of a university with facilities and opportunities for students of different countries desirous of studying the Aryan and Dravidian civilisations.

ECONOMICS AND POLITICS

[In our October number two articles on the non-violent technique of revolution were published under the title "Revolution—East and West." In this short essay, **Professor Nirmal Kumar Bose** of the Calcutta University, a lifelong student of Gandhiji's writings, carries forward the discussion. He pleads for a non-violent revolution in the basis of production if war is to be eliminated from our present-day politico-economic civilisation. Towards this end, he suggests that all those who believe in non-violence should perform "a double duty—to adapt the method of Satyagraha to every kind of human dispute and to reorganise production during the so-called years of peace so that the individual once more finds himself in possession of his real worth."—ED.]

After each of the major wars which we have experienced in our generation, it has been discovered that, although some of the old social problems have been settled, new ones have taken their place, and these have again refused to yield to the methods of peace. Fresh wars will become necessary for their settlement. The methods of peace which have also been practised have usually been of a lame and half-hearted nature. Where several nations have agreed to surrender disputes to an international court of justice, *i.e.*, where they have agreed to use some more decent means than war, the court of justice has been found adequate in the matter of small and geographically limited disputes, but inadequate when really larger national interests have been involved. The solution suggested so far has been that the International Court of Justice should be supported by a super-army in order to enforce its decisions. In other words, it is the fear of this world-wide army consisting of contingents from the major

nations of the world which will supply authority to the Court of Justice, apparently peaceful method of settling disputes.

It is this basic fact which we must recognize. Although weary of war, the world still hopes to defeat force by superior force. Whether, in the process, it sets up a court of justice does not affect the vital fact. The belief is still in conversion of the human mind through punishment, *i.e.*, through fear; the belief is still in centralization of authority as against decentralization.

It is just here that Gandhiji steps in with his independent and very original solution. His method calls for suffering in one's own person while opposing an opponent for the sake of converting him, as against the method of imposing suffering upon the latter through punishment. Whether such a method can be practically worked out on a large social scale or not, is another matter. But the suggestion is there; the experiment has been made in India, in however imperfect a state it

may be ; and it is for us all to try it on as wide a scale as our organizational ability will permit. If it proves a failure after an honest trial, we may justifiably slide back to the current method of suppressing war by war. We may admit with a sigh that unhappily the world is as yet too savage to admit of such a civilized social process.

Like John Dewey, Gandhiji believes that the entire range of human life must be recast in accordance with non-violence ; that method will prove a failure if it is applied in a restricted way to one particular field. Thus, supposing our system of production remains highly centralized, its organization being such that the individual feels he is nothing more than a very small cog in a large wheel which turns by its own law irrespective of what he may desire or hope ; then this septic focus will diffuse its poison elsewhere and we shall also have to retain war as the last resort in bringing about major social change. In other words, the success of centralization in one sphere will call for it in other spheres as well. As we sow, so we shall reap. The law of Karma binds all human beings.

In order to rescue the individual from this state, Gandhiji plans production on the basis of decentralization. According to this plan, the small units in which the individual can function best should be the basis of production. Production of the basic minimum necessities of life, of food and clothing enough to

hold together human life, must always remain in the control of the " Village." But this will not mean atomization or a necessary lowering of the standard of life. For the purpose of raising the standard of life, social units may co-operate but on terms of equality of power. This voluntary co-operation will bring the fruits of high-grade organization to all units when they feel they can have it without loss of liberty. The fact that no unit can be forced to surrender because they all retain means of producing enough to maintain life : this basic strength will neutralize the evil which comes from suppression by and surrender to Centralization.

If this point is appreciated, then we can realize how intimately Gandhiji's Satyagraha is tied up with his Constructive Programme of which the Spinning-Wheel forms the centre round which everything else revolves. The productive system must be decentralized, and all necessary centralization must be on a voluntary basis before society can replace the method of war by that of Satyagraha.

It is this fact above everything else to which I desire to draw the attention of the reader. However weary of war we may be today, we cannot replace it unless the basis of production is also revolutionized. That replacement, however, cannot be a sudden process. It requires intelligent effort, both for productive reorganization and for education. Those who believe in non-violence

have two duties to perform. The first is to adapt the method of Satyagraha to every kind of human dispute, and the other is, during the so-called years of peace when human groups prepare for the next war, to reorganize production so that the Individual once more finds himself

in possession of his real worth.

It is only in this way that we can build for real Democracy, in the field of economics as much as in the field of politics. One cannot be reared except on the foundation of the other.

NIRMAL KUMAR BOSE

A WORD TO THE EDUCATIONIST

The academic administrators of America remind one of the French revolutionist who said "The mob is in the street. I must find out where they are going, for I am their leader."

What President Robert M. Hutchins said in his trenchant lecture on "The Administrator" in his University of Chicago's series on "The Works of the Mind," later published in the *Journal of Higher Education*, applies no less to education and educational administrators in India and other countries.

The leading characteristic of educational institutions, he charged, was aimlessness. Administrative officers got caught up in means. There was little published evidence, he said, of any important thinking about the end of one's administrative activities since Marcus Aurelius. And yet philosophical wisdom was the qualification for the administrator's highest function—"discovering and clarifying and holding before his institution the vision of the end."

If, faced by the greatest peril in our history, we must abolish war or perish, and if war can be abolished only by "the transformation of the minds and hearts of men" which alone can bring about the community on which world unification must rest, it is obvious that education which does not aim at that transformation is, as he claims, "completely irrelevant."

To say of a university now that its object is to maintain itself or to preserve accepted values and institutions is to deny the responsibility imposed by the community on those privileged persons whom it has set apart to think in its behalf, to criticise its ways, and to raise it to the highest possible moral and intellectual level.

Lord Acton, Mr. Hutchins remarked, apropos of administrative responsibilities, had "familiarised us with the notion that power corrupts. He might have added a word or two on the corruption wrought by the failure to exercise authority when it is your duty to exercise it."

PERSPECTIVE

A MESSAGE FOR THE OLD AND FOR THE YOUNG

[**S. L. Bensusan** must have enjoyed his seventy-fifth birthday last September. Here is a short article full of precious reflections from one who has enjoyed a useful life as Special Correspondent in Morocco, Spain, Portugal, Italy, Germany and Canada. Also as a musical critic and as an adviser to the Publications Branch of the Ministry of Agriculture, he has rendered useful service and he has to his credit the authorship of numerous volumes. To prepare for old age while we are still young, to enjoy old age even when that preparation has not been made—this is the double message of the article and so it should claim the attention of everyman.—ED.]

With the advance of years, eyes grow dim and the help of oculist and optician is needed to strengthen and correct. Now though we often hear people talk of the mind's eye there is no evidence to show that this can be treated when it is no longer effective; it is unlikely that any Ophthalmic Hospital has any department for dealing with a trouble that is wide-spread. What we need is mental spectacles for failure of mental vision. There must be thousands who would welcome an adjustment that would make for the deep content required to make old age acceptable to those who have yet to reach it.

The eyes of the elderly magnify grievances just because a sense of perspective is lost. It is not easy for them to remember that they matter only to themselves and that whatever welcome they may have enjoyed has been outstayed. Self-suppression should be the key-note of spent lives; if food and shelter, books and leisure have been granted

and if there are just one or two survivors of earlier friendship left to light the road that else were dark, there can be no valid grounds for complaint. Be our gifts great or small, worth-while or insignificant, Time has carried them away; the old man is in most cases just *nominis umbra*; it is indeed unfortunate if he is the only person to be unaware of the truth. To sacrifice the dignity and tranquillity that belong of right to the latter days in order to advance claims that have lost foundation and can't be met, is to scale the height of foolishness; the descent may be rapid and bitter; indeed on reaching ground level you may find that your self-respect has been lost *en route*.

Among the many privileges that have been granted to me, I rank the friendship of certain veteran men and women whose native charm prolonged the autumn and left no room for winter. The picture they painted in the latter days remains. On the other hand, there have been a few who have met old age in

petulant mood, challenging the right of Time to impose any penalties on the price of his gift, looking on life as something in their debt, querulous and moody in turn, with no thanks for benefits received. Yet it is clear that gratitude should be the ever-mastering emotion of those who can meet the latter years free from crippling pain and with a mind that is reasonably clear. They have seen a great part of what life stands for; they have known the four seasons and experienced a part at least of the pleasures of each; finally they have reached the boundary none may cross. If when they look out on what is left of life they are ill-content the fault is one of vision; they can't see clearly, mental myopia is their trouble; the mind's eye is failing, there is no cure to be won from the medical profession.

Only philosophy can help and, to make matters harder for the afflicted, the heart of that philosophy comes from the East and must be looked for in the earlier faiths, Hinduism, Buddhism and Confucianism, a deplorable truth that must needs place all who preach it outside the pale. At the same time students understand how the faith of the West derives from the East and how great is the debt of Judaism, Christianity, and Mohammedanism to Mother India. The one belief that the West does not owe to the East is that Business is Business, but age will derive scant pleasure from consideration of this monumental and

overmastering tenet. On the other hand, the teachings of Krishna and the Buddha will certainly help perspective and bring peace of mind to those who seek it diligently.

It may be that the cause of loss of this perspective is merely the overlapping of the present into the future. We have no part to play in the years before us and will not accept the position without protest. In the East, when a studious man has reached a certain age he retires in the full sense of the term; he will betake himself to some retreat to which the noise of the traffic of the world cannot penetrate and he will devote himself to contemplation, concentration and meditation, his wants reduced to a minimum. He surveys the pageant of life and endeavours to grasp its significance, but life itself asserts no further claims. He goes out to meet the inevitable and makes no attempt to postpone or avoid it. I have seen this attitude of mind at work in the West but it is rare. It is at least better than that of a great business man who on hearing the verdict of the heart specialist he had consulted cried "Damn it, man, it can't be true; I've only just retired."

"It has been told thee, O Man, what is good; to deal justly, to love mercy, and to walk humbly." The words of the Prophet endure but all too many who can follow the first two precepts, fail to respond to the third. They have magnified the personality and their infinitesimal place in the scheme of things; they

cannot imagine a world deprived of their sustaining force, they cannot imagine the desk, the study, the garden, even the dining-room without them, they think not only that they will miss their surroundings but that their surroundings will miss them.

A stroll through the west end of London might help. I walked on a fine morning through Piccadilly, turning aside first into Arlington Street and then into Park Lane, and recalled some of the famous people who dominated the scene when I was young and who have since passed out of the popular mind. I saw the homes of the great Marquess of Salisbury, our Prime Minister and Foreign Secretary, of the Duke of Wellington, of Lord Rothschild and his brother Leopold, of Barney Barnato and his successor Sir Edward Sassoon, of Baroness Burdett Coutts and a score of others whose names were social history. Walking past these houses I asked myself how many outside their family circle remember these eminent Victorians who loomed so large on the horizon, whose move-

ments were chronicled, whose wealth and influence were held to be fit matter for discussion. In their various ways they stood for Imperial Britain and we may learn something from brief thought of those lives, spectacular, useful or merely ostentatious but all contributing to a picture of what was, what is no longer, and cannot return. It is to their era that we, the survivors of Victorian times, belong; we played no part then save as spectators and that rôle has not been taken from us. The old scenes were familiar, the new ones are strange and there are among us a few who think the world should reduce speed because they can no longer keep up with it.

Here a grievous error lies; it is one that the elderly should endeavour to correct in themselves and their contemporaries.

A serene old age is such a beautiful gift that all who can should endeavour to enjoy it to the full. The road has been sign-posted by the followers of Faiths from which Judaism and Christianity alike derive; we may follow if we will.

S. L. BENSUSAN

PHILOSOPHY AND LIFE

II.—A VERDICT FOR THE “YOGI” vs. THE “COMMISSAR”

[In this concluding portion of his article, the first part of which we published in our last issue, **Mr. Melville Channing-Pearce** defends, against the challenge of materialism, the philosophy of transcendence in which the mystic rises to heights which reason unsupplemented by the intuition cannot hope to reach.—ED.]

If we accept the dogma of a philosophy of immanence which, as we saw, assumes that Wisdom is limited to human knowledge, there seems to be no logic which can controvert the harsh logic of Mr. Koestler's "Commissar." If we believe the dogma of a philosophy of transcendence, which assumes a wisdom exceeding the mind of man, we align ourselves with the "Yogi," that is, with all those who believe and seek for Wisdom with a "something not ourselves."

It is indeed possible and plausible to adopt an intermediary attitude which is that of many philosophers and most mysticism and is excellently epitomized in William Blake's aphorism that "what is above is within" or, in other words, that Truth or Wisdom is to be found both within and beyond human consciousness. But this attitude still affirms that, in some sense, Wisdom is other than and transcendent to man; it does not therefore dissolve the real and fundamental antinomy of dogma. Either we accept the belief that there is a Wisdom which

comes to and not only from man or we do not. It is a decision in the depths which cannot be shirked.

This is the region, not of discussion and proof, but of dogma and faith. And, in so far as rational credibility is concerned, there seems not a penny to choose between these two dogmas. It is just as difficult—some would say much more difficult—to believe that truth ultimately resides in the breast of a Comrade Stalin, an Adolf Hitler or a Mussolini who is "always right" as that it resides in the bosom of God or some Wisdom beyond our merely human ken.

Upon the level of logic this fundamental decision is thus a choice between two probabilities or improbabilities. It may be questioned, indeed, whether upon that level it is even a matter of choice. For we know that all our thinking is conditioned by our circumstances and that therefore those who are bred in a totalitarian climate will be inclined towards the one and those who live under a democratic and liberal régime towards the other belief. Again

we confront the same ultimate issue—is there beyond our conditions that which can and does overcome them? And this too is a question which logic cannot answer to our satisfaction.

Reason can lead us to this *impasse*; it cannot take us through or beyond it. Here in this "valley of decision" there is a "leap in the dark" to be made which is, in reality, an act of faith. But though reason, in the sense of inductive or scientific reason, which, since the Renaissance, the term has come usually to connote, may fail us here, reason in the original Greek sense of the *Nous* or "spirit," the total apprehension of the whole person ruled by reason, is in a different case. For such a reason, *Nous* or spirit is, in its original and proper significance, not only that which regulates the apprehension of the whole person but also that which receives and conveys intimations of a Reality and Wisdom from beyond its bounds. We thus confront the same ultimate issue in yet another guise. Are there "intimations" from beyond man's immediate conditions which such a reason can receive but not beget and upon which she can rely? But this time the appeal is, not to logic, but to the verdict of a total life-experience.

It is therefore one which only the individual can give; no one else can tell us what "rings real" for ourselves. This is, indeed, what is nowadays called an "existential" issue, which we can answer only as exist-

ing persons within and confronting existence as we know it. Do we in our life-experience ever become conscious of receiving intimations of the nature of being or of another person in his or her otherwise veiled reality, of some flash of comprehension, of being raised, if only for a moment, to power and perception more than we know ourselves to possess?

Such a consciousness is, perhaps, most often experienced or imagined in the state of what we call being "in love," although it is by no means confined to that state. Do we, in that state, *know* (not merely suppose) that we have some intimation of the real nature of life, of ourselves and of the object of our regard or love which is denied to normal experience and is also beyond normal capacity? Do we then, in fact, experience something quite different from and surpassing scientific or logical truth—what may be called "truth-in-love"?

This seems to be the test question upon which all philosophy depends. There are two possible answers. It is possible to maintain that such "intimations" of another and greater Reality and Wisdom than that which we normally know, of a "truth-in-love" other than the truths to which logic can lead us, are illusory, that the "inner secret self of self" which seems then to receive that truth is a fiction of our imagination and that the only real truth about it all is that of the biological urge to which scientific

materialism points.

On the other hand, it is possible to be utterly sure that, in such "immortal moments," we touch "something not ourselves" and, going a step further, to be sure that this truth which we touch then is a "truth-in-love" other and greater than our truths in and of time, that, as Auden lately wrote—"Truth is out of Time." It is to be noted, moreover, first, that this is an experience and a judgement concerning, not "pie in the sky" or some "other world," but the very concrete and often sordid world we inhabit here and now and, secondly, that while the judgements of logic purvey probabilities, this existential judgement offers a certainty which is self-convincing and self-sufficient. Those who make it laugh at logic; they claim to *know*.

The second, that such "intimations" are both real and from beyond the mind and conditions of man is evidently, consciously or unconsciously, the general judgement. For it is the faith by which men live. Take that faith in such an ultimate "truth-in-love" away from the majority of the decent, struggling, all-enduring people whom we know, and what is left? But, in fact, it cannot be taken away: it is—save for the suicide—an invincible faith. This is, too, a faith to which there is a great cloud of witnesses, not only among saints and philosophers, but also with a great multitude of the wise-simple folk of every age. It is a very catholic "*consensus*

fideliū"—a consent common to all folk of faith.

It is a fundamental faith reached, not by some abstruse logical process, but by what we are accustomed to call "common-sense." It is of the same order as those existential judgements by which we live our ordinary lives in which, in nine cases out of ten, we act, not by "pure reason" but by what is sometimes called a "hunch," the sizing up of a person or a situation by the use of all our faculties in conjunction. This is no mystical illumination remote from our ordinary living or to be found fortuitously, but that which meets and transforms our own striving after reality, our consciousness at its fullest stretch and capacity.

Such intimations are not mystical in any esoteric sense, yet it is by this same mode of existential judgement that the true mystic and saint claim to know, not just to suppose, the reality of the Presence of God. Again this is a "truth-in-love" which, in fact or in some strangely strong, universal and obdurate illusion, they know that they know, just as the common man knows his minor intimations of reality. And, for these too, this is a meeting with Reality at the extreme end of the soul's ardent and intense desire—a continuation of the natural mind and consciousness into a dimension of "grace" or of super-nature, a fulfilment of nature. The records of that experience in the literature of mysticism and religion are innumerable and they are all of the same kind:

In this experience, therefore, strange though it may seem at first sight, unless all are equally deluded, the mystic, the saint and the common man and woman meet on common ground and, in essentials though not in scope share a common experience and certainty of a "truth-in-love" which meets the mounting soul and raises her beyond her natural reach. Here is a natural "mystique" where all men meet in a common experience. The real distinction is not between those who know this experience and those who do not, but between those who accept such intimations as real and those who deny their reality.

But to deny their reality is no less a "mystique" and a dogma. To affirm that individual man is a myth, but Man, writ large, a God and the "measure of all things," that in Man in his conditioned existence, all truth is ultimately to be found by the mode of his empirical reason, is, in fact, when closely considered, a faith every whit as mystical and dogmatic as its opposite. It seems, indeed, to demand an even greater measure of faith in what, for pure reason, seems, on the face of it, absurd.

In this decision in the depths, then, we choose between two mysticisms, two dogmas about life. But the mysticism which founds its philosophy upon the dogma that there is a "truth-in-love" other and greater than our human selves, with which we may meet and communicate, is one which is not in the air

of abstract speculation but upon the very earth of actual experience. Through and beyond our finiteness we touch an Infinite beyond and around it, in both human and divine love.

You'd find the Infinite, my friend ?
Follow the Finite to the end.

Goethe's saying fits that finding. When we follow our finiteness, our, as the pregnant saying goes, "common or garden" (this is philosophy of gardens and the "good earth") experience and intimations to their ends, we find an Infinite—a "truth-in-love." That is the deep dogma of this other profound and perennial philosophy which opposes that of the materialist.

Here then is the yardstick by which those who accept that fundamental dogma may gauge the conflicting philosophies of life with which today we are so critically confronted. If that dogma is true and the experience which asseverates such a "truth-in-love" is real, then all philosophy which denies them is wrong at root and will be diseased in fruit. Those who make that act of fundamental faith will know that a true philosophy must seek its Wisdom not only in, but also beyond, man and that a philosophy, like that of scientific materialism, which denies that dogma is, in reality, not philosophy at all; that there, as Alexander Pope prophetically declared:—

Philosophy that lean'd on Heaven before,
Shrinks to her second cause and is no more.

And for a—if our common experience is to be relied upon—more realistic philosophy, our human reason will be reinstated as, not the master, but the handmaid of faith, rebuilding upon its intimations of "truth-in-love" a philosophy which begins and ends, not with the finite but with the Infinite.

Such a philosophy of "truth-in-love" will, however, by its very premiss, be no closed system; given its initial dogma, it will be delivered from dogmatism. For it will know that the Infinite Wisdom which it woos will always defy the bondage of human dogmatism. The followers of such a philosophy will not pretend to know all the answers because they will know that the ultimate answers are not with man but beyond him, in that great sea of Wisdom of which, like one standing by night upon a shore, he catches no more than the "sounds and scents." It is the reverential attitude towards Reality of all the "high religions" and great philosophies of the world; it is that of what Rilke called the "deeply kneeling man."

And with a word from Rilke's wisdom this brief essay at the real nature of a true philosophy and its relevance for our life may well conclude. He wrote to a young poet friend:—

You are so young and at the very beginning of everything that I must

beg you, as earnestly as I can, to be patient towards all the unsolved problems in your heart and to try to care for the questions themselves as if they were closed chambers or books written in a foreign language. Do not search now for the answers which could not be given to you, because you could not live them, and the important thing is to live everything. At present live the questions and perhaps little by little, almost unconsciously, you will at some distant date enter into and live the answers.

That is very true talk. If we will "live the questions" which so perplex, sometimes so agonise us when we are very young and, as Mary Coleridge wrote, "very, very wise," we do in the end, strangely and very blissfully, begin to know glints of the real answers, often very other than our expectation, like rays from an unseen sun irradiating and transforming a darkened world. They are the very simple, very radiant answers of "Truth-in-love," of a Wisdom descending dove-like, "like the dayspring from on high" illuminating the lifted faces of the true lovers of Wisdom even while they dwell in darkness. For such a philosophy "cheerfulness" does indeed "keep breaking in," for there philosophy and common or garden sense meet and, at last as at first, are made one.

MELVILLE CHANING-PEARCE

SANSKRIT PROSE

[It is interesting that as recent and as able a critic as the late Sir Arthur Quiller-Couch follows the general distinction drawn by Vālmiki and Daṇḍin between prose and verse. He classes both as "memorable speech," seeing the difference as consisting largely in the manner of setting them down, prose in contrast to poetry being unconstrained by metre and "in rhythms both lax and various." There are some valuable lessons in this essay on the prose literature in "the language of the Gods," contributed by **Prof. U. Venkatakrishna Rao, M.A.**, lecturer in Sanskrit at the Tambaram Christian College. The blighting effect which he shows regimentation to have had on Sanskrit prose is typical of its effect on spontaneity and creativity in general. The necessary freedom of the human spirit is well symbolised by "the unfettered word."—Ed.]

"The unfettered word," was Dante's definition of Prose and, curiously enough, another great genius of a different clime and time, Vālmiki in India, had suggested the same definition by implication when he defined '*Sloka*' or Poetry (of course its outer form) as *Pāda-baddhaḥ* or bound by metrical foot. Daṇḍin's definition of prose is also similar, *apādah padasantānaḥ* or a group of words not regulated by metrical foot. But the unbounded nature of the word, instead of giving an impetus to the growth or an easy or unrestricted flow of prose in Sanskrit, somehow tended to produce a style which appears laboured or cumbrous and rarely easily intelligible. It became, as Bhāmaha declared, though in a different context, a feast for the profound scholar alone, dullards never hoping to understand it at all. The ordinary novel as we find it in modern languages was never cultivated or encour-

aged and ordinary or journalistic prose shared the same fate. The reasons for this may have been manifold; our ancestors may have felt that the novel or newspaper prose might encourage a more lively attachment to the world around us which our Vedānta philosophy tried to deprecate in all possible ways. The critic contributed his mite in his officious instructions to the creative instinct.

Sanskrit prose had started with the ritual instructions to the priest in the performance of sacrifices in the *Yajurveda*. Later on, the lengthy and boring commentaries in the Brāhmaṇas produced a revulsion of feeling and the enigmatic and epigrammatic Sūtra style was the result. The swing was completely to the opposite side and a brevity mocking at even telegraphic crispness was aspired to, clarity being entirely given up. Naturally, big Bhāṣyas or commentaries had to be composed

to explain these crisp and sometimes unintelligible Sūtras. These Bhāṣyas were composed in such a dialectical and argumentative style that people were frightened by such prose, to which only master-minds could aspire. The natural difficulty of speaking or mastering the language, which slowly became more and more stereotyped because of the dictatorial attitude of the grammarians, contributed not a little to this result, and Patanjali's famous jibe—"It becomes un-Pāṇiniyan" acted like a bombshell scaring away any amateurish writer.

The critic went a step further and declared that even the smallest fault should not be tolerated under any circumstances in poetry or prose, both of which, it should be noted, are *Kāvya* for us. Patanjali's *Mahabhāṣya* actually records a discussion between a master and his coachman (Prājitr) as regards the origin of the name of the latter. (II. 4. 56) It also mentions that some of the most famous sages of the day were using, or rather murdering the language by using, most inaccurate forms on occasions other than literary or Śāstraic; but in sacrifices they took particular care to use correct grammatical Sanskrit only. But after Patanjali such things gradually disappeared. If Sanskrit was to be used, only Pāṇiniyan diction was tolerated and the natural flow of the language came to be very much restricted.

To crown the efforts of the grammarian, as it were, the critic

came in with his dictum that prose was to be regarded as the acme or perfection of literary scholarship and consequently the highest literary art alone could aspire to prose. There were literary academies all over India, in Nālandā, Benares, Takshashilā, Kānchi and other places, where big fault-finding (*Doṣajña*) critics would congregate periodically and decide on a "literary fire test" in which all second-rate productions were mercilessly consigned to the flames or condemned. The censoring of the books was too carefully done and is referred to by Rājashekhara with respect to Bhāsa's dramas; "the wise" according to him "consigned the group of Bhāsa's dramas to the flames to test them, and the *Svapnavāsavadatta* alone could not be burnt by fire," testifying indirectly to its dramatic excellence.

Thanks to the critic, both prose and poetry were treated as literature and, as prose tended to become more heavy and overburdened with rules and compounds and other such artificial chains, it began to lose much of its appealing charm. According to Daṇḍin "*Ojas*" or Vigour is declared to be the very life of prose style, but this *Ojas* is defined as heaviness or profusion of compounds, which again is bestowed by the heaviness or the mouth-filling nature of the letters used. (I. 80-81)

With these heavy artificial chains, prose in Sanskrit could never be the unfettered word of Dante and obviously could not be memorised.

So, in the remunerative sciences like medicine, law, astronomy, astrology, music, or even sacerdotalism, where people had necessarily to remember a very large number of things, getting them by rote to be able to quote them off-hand, prose would never be of any service and poetry alone had to be resorted to. Even lexicons like the *Amarakosha* came to be composed in metre, to facilitate easy memorisation. In very many inscriptions, again, highly poetic ideas and speculative poetry superseded prose with the ostensible motive that posterity might gape with wonder at the composer's poetic muse.

In philosophical discussions also, for stringing together the various trends of discussion, "*Sangraha-sloka*," providing the gist of the discussion, became the prevailing fashion. Keats had declared with true poetic insight that all poetic charms fly at the mere touch of cold philosophy, that philosophy could clip an angel's wings; but philosophy and religion invaded our literature in almost every branch, slowly making it more and more stereotyped. In the dramatic branch, tragedy was slowly ruled out of court; elsewhere in philosophical or scientific discussions poetry alone was encouraged, not because of the poetic urge, but only for the sake of easy memorisation.

It was only with respect to the lyrics, perhaps, that the intrusion of philosophy might be spoken of as having had a salutary effect inas-

much as the lyrics became more and more devotional and, what is more, a unique type, the erotico-devotional lyric like those of the *Gopikā-Gītam* or the *Gīta-Govindā*—the only ones of their type in world literature—was evolved. But this is beside our point. The preoccupation of the creative artist with the more attractive poetry, drama or lyric tended to leave prose severely alone. Gradually it came to exist on sufferance in Dramas or Champus. Even here, following the example of the regular romances like the *Kādambarī* or the *Vāsavadattā*, the prose style came to be so overburdened with long compounds, obscure allusions, puns and an "outrageous overloading of single words with epithets" that it never appealed to the masses, only the aristocratic arm-chair critic being attracted to it.

As already remarked, there is no difference made between prose and verse; in fact both are *Kāvya* for us, and by a sort of *Anvaya* and *Vyati-reka*—unconsciously, though—non-poetic subjects were dealt with very often in verse, and non-prose subject-matter could easily be found dealt with in prose also, without evoking any unusual feeling. It must be noted here that the system of writing which was introduced rather late—about the seventh century B. C. in Pāṇini's time—would tend to make prose more popular. Not only could the sacred works be more easily remembered as poetry but there was also a general prejudice against committing the sacred

word to writing as it would make it profane. It was only in the very late *Harivamsa* and in the later *Purāṇas* that the custom of presenting the sacred books came to be regarded as highly efficacious. The difficulty of the Nagari script and the consequent popularity of the regional language script contributed their share to the wide gap between the spoken and the written language.

This gap was one of the most important causes for the gradual decline of prose. The rules of dramaturgy practically codified this cleavage by declaring that the scholar should speak Sanskrit while the women and other illiterate folk should speak the lower dialects or Prakrits only. This gap between the spoken and the written word was, curiously, the prevailing fashion for some centuries in England also, where Bacon even went to the extent of declaring that English was not a language which would live and preferred therefore to write his philosophical and scientific tracts in Latin. Latin was the language in which even patriotic authors like Sir Thomas More wrote their *Utopia* and other works.

This drifting away of the spoken from the written word was fortunately arrested by the rise of patriotic feeling in England during the Renaissance. There was a similar revulsion of feeling in favour of the Prakrits in Asoka's time and also a century or two later when Buddhist canonical writings were written in Pāli Prakrit only. This was short-lived

as even Aśvaghōṣa and other zealous converts to Buddhism preferred later to write their Kāvya in Sanskrit. The reason seems to have been obvious; in England, which is smaller than some of our bigger provinces, the English language could easily be understood throughout the length and breadth of the land whereas the variety of languages in India necessitated a common *lingua franca* as distinguished from the provincial language and this had necessarily to be Sanskrit.

In England, the close connection between the spoken dialect and the literary prose of the national language facilitated the change over from Latin, but in Sanskrit, the written and spoken prose drifted so far apart as almost to stifle prose out of existence. With regard to the change over from Latin to English, it has also been declared that the Elizabethan writers rather too suddenly realised the possibilities of the new English language and in their delight, "they played with the language as a child plays with something which has suddenly come into its power." (Sidney) Thus a new and unique type of enthusiasm possessed the patriotic authors and English prose literature could easily come into its own, thanks to the printing-press and other contributory causes.

But Sanskrit prose has to record its dismal tale differently. In Sanskrit literature, the regular prose works like those of Bāṇa and Daṇḍin, are not even half a dozen. Simple

and dignified prose cannot be found, thanks to the critic, and has to be searched out with the greatest difficulty, like an oasis in a desert, there as also in some of the best dramas, in the *Hilopadeśa* or the *Panchatantra* or in the excellent scholastic commentaries of Patanjali and Sankara, whose declared purpose was to make themselves intelligible

to their students and who therefore preferred to write their books in the form of dialogues. This prose style can easily compare with the best prose in other languages and can very well be classed as "words in their best order," poetry according to the same critic being "best words in their best order."

U. VENKATAKRISHNA RAO

• SCIENCE AND SOCIETY

Is the scientist responsible for the uses to which his discoveries are put? This question, of the greatest moment at the present time, was discussed at last year's Annual Meeting of the American Association for the Advancement of Science in a symposium, two papers of which are published in *The Scientific Monthly* for August.

Dr. Felix S. Cohen of the U. S. Department of the Interior holds that since "we live in One World where all human conduct affects human weal and woe, no human conduct can rightly claim exemption from moral judgment." The physical scientist cannot escape "any more than any other member of society, responsibility for the human suffering he helps bring to pass."

Dr. P. W. Bridgman of Harvard University, a Nobel Prize physicist, marshals all the arguments against this eminently sound position—the scientist's inability to foresee the uses to which his discoveries may be put, the joint responsibility of the public which provides the research funds, etc. The crux of his argument, however, is that the search for knowledge should be free. In the name of "the freedom to be intelligent," he demands that no restrictions, humane or other, shall be put upon the research scientist's activities.

This setting up of the search for knowledge as an end in itself, unrelated to motive and use, is claiming for science a position above the moral law. The point of view of Dr. Bridgman

and like-minded scientists is not essentially different from H. Trevor-Roper's description of a Nazi technocrat in *The Last Days of Hitler*, quoted by Arnold J. Toynbee in "When Monsters Become Masters: Gods in Technology—Apes in Life" (*The Saturday Review of Literature*, 16th August).

Albert Speer is instanced; he was the architect who served as Hitler's Armament Minister with brilliant professional success. He was a super-technocrat to whom politics and institutions mattered not and who believed that the prosperity and the future of a people depended upon the technical instruments whereby society is maintained.

This irresponsible attitude towards human affairs of the negatively respectable technician is evidently one key to the riddle of the genesis of Hitler's criminal regime, but its relevance is not limited to this pathological and, as it has turned out, ephemeral enormity in the political life of the West. It is characteristic of the political life of the greater part of the Western World during the last three or four centuries.

Fortunately, however, Western scientists are beginning to recognise the social implications of their work and to believe that science must accept its responsibilities to society. Dr. Cohen is right when he says that "the morality of *laissez faire*," when applied to science no less than when applied to economics, "reflects the bankruptcy of a society in which no group recognises its obligations to the rest of humanity."

HONOUR

[It is a one-sided case that **A. R. Williams** makes out here, with Falstaff as chief witness for the prosecution, Lovelace for the defence. If "honour" is, from one point of view, a hollow and meaningless term, betraying men and nations into folly in defence of mere prestige, "honour" and "honourable" have a deeper connotation of something which individuals and nations can ill afford to lose. In the sense of the recognised obligation to live by principles and to fulfil one's duty at whatever personal cost, "honour" is a correlate of the Sanskrit "Aryan." No valid case can be made out against the genuine honour of *noblesse oblige*, though one is made out here against its counterfeit in the base metal of the world's esteem. It would be a sad day for the world if one's word of honour lost its binding force for the honourable man.—ED.]

"And England's far and Honour a name." Henry Newbolt would have been shocked had he realised that his last statement can be taken as true in reverse from the strident patriotic sense of his *Vilai Lampada*.

Men innumerable have suffered and fought and died for honour, but that does not give the word any more validity. It is astonishing how individuals and masses will fight and die for words without inquiring into their content. Words have proved as potent begetters of bloodshed as gold, land, oil or religion. Butler begins *Hudibras* :—

When civil dudgeon first grew high,
And men fell out, they knew not why.

Nevertheless they had words to hide their ignorance, and that sufficed for apostolic blows and knocks. True it is that if people stopped to examine the terms they employ nine-tenths of the world's quarrels would not start. Honour is such a term.

In civil life honour may be equated with honesty, straight dealing,

probity. A truth-teller is regarded as honourable, and he who pays his creditors and faces financial troubles. Bets and other verbal promises are debts of honour, so must be paid by gentlemen before trading transactions recorded on paper and legally enforceable. This personal and commercial aspect of honour is but a small part of the implications the word has accumulated over many centuries of usage. It became elevated into an ethical code akin to chivalry, an ideal for the young. Pope in his "Essay on Man" utters the couplet

Honour and shame from no condition rise.
Act well thy part; there all the honour lies.

Time came when it was deemed an integral attribute of hero or gentleman, who might be put upon his honour to do something unpleasant or to avoid a course of action favourable to himself. Having pledged his honour he could not break a promise so backed. That was theory. Richard Lovelace, in "To Lucasta,

on going to the Wars," expresses this in high form:—

I could not love thee, dear, so much,
Loved I not honour more

A few years later Butler is wittier if less noble. Hudibras in the stocks contemplates honour:—

If he that in the field is slain,
Be in the bed of honour lain
He that is beaten may be said
To lie in honour's truckle-bed

• Privy Councillors are entitled to prefix "Right Honourable" to their names and the younger children of peers "Honourable." As Mark Antony asks, "Are they not all honourable men?" Up to the middle of last century so many thought themselves such that one often challenged another to a duel for real or fancied affronts which were dignified as points of honour. This was a relic of the days when knights, as Rebecca told Wilfred in *Ivanhoe*, were not happy unless thrusting swords into each other's bowels. Among backstreet Black Country toughs it survives in the debased form of raising their fists at offences or slights.

The Knight-errant wandered abroad seeking exercise for his honour. He had to have a chosen lady to worship, like Don Quixote's Dulcinea del Toboso. Some of the Crusaders took care to safeguard their dames by having the armourer affix on them girdles of chastity, removable only on their lords' return.

The knight *parfait* fought for his lady's honour, trusting her on her part to preserve that virtue intact. Hence a woman's honour, and its

opposite, danger worse than death, came to have one limited meaning, a vast source of inspiration for poets, novelists and playwrights over a long period.

That seems to be coming to an end. Modern girls appear to be deciding that free intercourse and bearing children by choice are preferable to an abstraction. Old conceptions of honour worked plentiful harm in their time.

Under another guise honour is still pursuing its malignant and malific course. This is national honour. Urged by its unreasoning impulse governments build up bloated armaments, keep expensive Foreign Offices and secret services and impose crushing taxation, wasting wealth which should be devoted to civil and developmental purposes.

National honour breeds mistrust and prepares for war. It puffs up smaller nations with an exaggerated sense of their own importance. Through its evil persuasion Great Powers are driven to stiff-necked courses, not daring to be conciliatory for fear national honour shall be smirched. So bad politicians and all who work for nefarious ends have a cloak for their machinations, while the people can be bamboozled by a meaningless slogan into policies detrimental to themselves. *Relinquishment of the theory of national honour would be a big step toward world peace.*

Search through dictionaries, poetry, fiction, drama and history

reveals a myriad ramifications of honour.

But enough! Hear Shakespeare's Jack Falstaff tell the truth about honour:—

PRINCE: Why, thou owest God a death.

FALSTAFF: 'Tis not due yet: I would be loth to pay him before his day. What need I be so forward with him that calls not on me? Well, 'tis no matter; honour pricks me on. Yea, but how if honour prick me off when I come on? How then? Can honour set

to a leg? No. Or an arm? No. Or take away the grief of a wound? No. Honour hath no skill in surgery then? No. What is honour? A word. What is that word, honour? Air. A trim reckoning: Who hath it? He that died o' Wednesday. Doth he feel it? No. Doth he hear it? No. Is it insensible then? Yea, to the dead. But will it not live with the living? No. Why? Detraction will not suffer it. Therefore I'll none of it. Honour is a mere scutcheon; and so ends my catechism.

A. R. WILLIAMS

WORLD COMMUNITY

The Good News of Damnation, of which Robert M. Hutchins writes in a recent "Human Events Reprint" is the news of the atomic bomb, which holds a no less ominous threat for being no longer news. Even if a devastating atomic war is avoided, a social and industrial revolution must follow the harnessing of atomic energy for constructive ends. The transition from "an economy based on work and scarcity" to one "based on leisure and abundance" must involve a difficult and dangerous period of dislocation and insecurity.

World government is the solution most commonly offered, but "World government, if it is to last, must rest upon world community." And that "requires a common stock of ideas and ideals." Civilisation is, Mr. Hutchins declares, "nothing but the deliberate pursuit of a common ideal." Where

is that common ideal to be found, the common bond which can unite us all, "the common tradition in which, whether we know it or not, we all live"? Mr. Hutchins endorses, at least tentatively, the pregnant suggestion of the Delegate from Lebanon to the United Nations

that the common bond and the common tradition were most clearly revealed in the great works of the human mind and spirit... if all the peoples of the earth could unite in the study of these great works, a world community might arise

The educational effort is, then, obviously, of the first importance. Not education in how to earn more money than our neighbours, not education in the dogmas of priest-ridden orthodoxy, but learning to appreciate each other's culture through each other's great books and so to recognise the oneness of the human spirit everywhere.

NEW BOOKS AND OLD

The Rise of Christianity. By ERNEST WILLIAM BARNES. (Longmans, Green and Co., Ltd., London. 15s.)

In Dr. Barnes, Bishop of Birmingham, we have an eminent and striking example of what he himself calls "an independent scholar." This he defines (p. 267) as "one who does not feel bound to reach conclusions prescribed by the Christian communion to which he belongs." Dr. Barnes is a Bishop of the Church of England, but this book gives ample evidence of the fact that his scholarship forbids him to accept a great deal that is taught and prescribed by that body.

With the fearless and ruthless consistency of the modern scientific mind he applies the findings of historical and literary research and criticism to the early records of Christianity. This leads him to reject completely everything that savours of magic and miracle. Even the miracles most necessary to orthodox Christian theology—the Virgin Birth and the physical resurrection of Christ—are dismissed with the rest as incredible and unproved. Probably many Christians will feel that he has gone too far in this, but to those, whether within or without the Christian Church, who find miracles a stumbling-block and pin their faith to a purely spiritual religion, this relentless consistency will come as a refreshing confirmation of their own position, backed as it is by Dr. Barnes's acute mind and unquestioned scholarship.

The book deals only with the first three centuries of the Christian era, the period during which the new faith was

struggling for existence. It carefully probes and analyses all the available records of the life and teaching of Christ and the part played by his first followers and by Paul (who did not know him during his lifetime) in the development of ritual and doctrine; and shows how that development went hand in hand with a steady movement away from the purity and power of the original message.

In its early days Christianity was uncompromisingly pacifist, internationalist, socialist and moral, and its followers derived their strength from the teaching of Jesus and from their unwavering faith in his continued presence as a spiritual reality within and amongst them. Their worship took the form of meetings for prayer, fellowship and mutual encouragement, and a meal which had little in common with the ritual of the Mass which, in varying degrees of magic or semi-magic, has come down the centuries as the central rite of Christian worship. Baptism also had no miraculous cleansing efficacy, but was the means by which the early convert gave public evidence of his faith and sought the elation and courage without which it would not be possible for him to carry through the hazardous enterprise of association with that despised and persecuted group.

In short, the strength of early Christianity lay in its appeal to the masses because of its breaking down of the barriers of race and class. Those who accepted it were no longer bound by distinctions of Roman and Jew, rich

and poor, master and slave, but were all one in Christ, in loyalty to him, in the lifelong effort to live according to his teaching, and in the absolute conviction that his spirit, alive and real, not just a memory, was ever with them. In other words, its power was a moral and spiritual power, which gains nothing, and indeed has lost much, by appeal to miraculous sanction or confirmation.

That such a movement was able to take root and grow and spread as it

did is one of the most astonishing things in history. "A most strange tale which would be incredible were it not true." (p. 336) And a tale which, as told by Dr. Barnes, leaves the impartial reader wondering what fresh heights of moral and spiritual achievement it might attain in the modern world if it were to shed its worldly and miraculous accretions and return to the foundation of moral and spiritual power with which it originated.

MARGARET BARR

Dance in India. By G. VENKATACHALAM. (Nalanda Publications, Post Box 1353, Bombay. Rs. 9/-)

Dance in India consists of two parts, the first devoted to impressions of a few dancers personally known to the author and for whom he confesses "enthusiastic appreciation," and the second half containing a few essays on the various forms of dancing in this country. The style is vague and meandering, though beneath a great amount of eulogy there is much sound sense. His tirade against the form of dancing in the films, for instance, is well justified :-

The more the dances, the more is the money the film is sure to fetch. Why, then, bother about the rest? India is rich in dances, all sorts, classical dances, folk-dances, death-dances, devil-dances, catch hold of any girl or girls, no matter young or old, good or bad looking, straight or deformed, black or white; get them trained to shake their hips, to jerk their necks, to blink their eyes and to jump to the drum-beat; don't mind if the dance is in any particular style or in no style or in all styles; make a mumbo-jumbo of dancing, we know our audience. Money is the thing. Put more sex into it. Get, if possible, the vulgarest girl available and the least fuss in such matters, and there's your mighty, stupendous masterpiece of the age! That, crudely, is their policy.

And again :-

We talk big but produce little....Our present-day poets, philosophers, artists and authors, with few rare exceptions, loudly proclaim our poverty. Our output is much, but nothing solid, substantial or lasting. There is an awakening, it is true, but it is still in its sleepy stage. All our achievements belong to the past; we have only national frenzy, caste arrogance, communal quarrels, petty jealousies and poverty of mind and heart to show to the world.

One is aware throughout the book of a certain hesitancy on the part of the author in deciding whether to make the book "popular" or "serious," with the result that it is neither. Begun in a light vein, with purely personal comments on various dancers, it ends with a sudden shift of attention to technical details, the whole of the last essay being a list of *mudras* and their meaning. *Dance in India* does not claim to be serious criticism, and is an addition to the series of "chatty" collections so much in vogue in India today. Their interest lies more in the popularity of the personalities they deal with than in any intrinsic merit of their own. Mr. Venkatachalam has been well served by his publishers, for the general get-up and the numerous photographs and illustrations have been excellently reproduced.

MRINALINI S. SARABHAI

The Great Religions of the Modern World: Confucianism—Hinduism—Buddhism—Shintoism—Judaism—Eastern Orthodoxy—Roman Catholicism—Protestantism. Edited by EDWARD J. JURJI. (Princeton University Press, U. S. A., and Geoffrey Cumberlege, London. \$3.75 and 21s.)

The day of downright denunciation and ridicule of others' faiths has happily passed, but completely unbiased comparison of the various religions for the discovery of their common core of truth is still too much to hope from adherents of orthodox creeds. Special pleading by those who speak for their own religion and lack of enthusiasm in certain other presentations could be expected from the climactic arrangement of the latter half of this book and the make-up of the panel of contributors. All nine are theologians, one Jewish and eight Christian.

The volume, "a study of religion in its relation to the world crisis," aims at indicating "the genius, development, and spiritual core of the major contemporary religions." These could

surely have been better conveyed by discriminating translations from their own scriptures. The analytic treatment results in a series of museum exhibits. The editor would have gained the readers' gratitude, though perhaps the other contributors' resentment, by an attempt at synthesis.

The appreciation seems genuine for the values of Confucianism, Taoism and Islam and, up to a point, of Buddhism, though there is regrettable confusion in the presentation of the Buddhism of Tibet. Hinduism is neither adequately nor quite accurately presented. Shintoism emerges badly discomfited from the encounter with Dr. Holtom, who would not only have it "sheared of its militarism" but also "purged of its mythology."

The reported resurgence of orthodoxy in Christendom is not a hopeful sign for freedom of thought throughout the world, nor is the move towards a united Christian front.

A highly interesting and informative but in some respects a disappointing book.

E. M. H.

Soviet Literature To-day. By GEORGE REAVEY. (Lindsay Drummond, Ltd., London. 8s. 6d.)

Every lover of literature must have some curiosity about the kind of literary work which has been produced in Russia during the last thirty years. Mr. George Reavey, who "spent several years in the Soviet Union as a Deputy Press Attaché," and also as a small boy, is superbly equipped for his task of interpretation. The trouble is that scores of unfamiliar Russian names hurtle across his pleasant pages. He could do nothing but refer to their

work, so familiar to him, and hope to give us a general impression of what Russians are now reading.

They have moved a long way from the early nineteen-twenties when the Soviet produced a vulgar, blasphemous pack of cards which I have seen. We read, for instance, that

Shakespeare is omnipresent in the plays and the sonnets.... Chaucer's *Canterbury Tales* and poems by Wordsworth and Keats have also been recently rendered into Russian.... But one of the most popular poets is Robert Burns, who is not only frequently translated but also set to music by Soviet composers such as Shostakovich and Khrenikov.

A writer named Iury Krymov significantly proclaims that "life without struggle or the pathos of creativeness ("pathos" ought perhaps to be "strain"), a consumer's life wingless and moved only by egotistical impulses, degrades man, impoverishes his spiritual world and can afford no real happiness, which is only known to those *men who move history forward.*" (Author's italics.) Again, we read in an essay quaintly called *The Lyric and Socialism* (as who should write of *The Lyric and Capitalism*) the words

Socialist lyricism, which in the process of historical development manifested itself chiefly in the negation of the old world and in the call for struggle against it, now in the conditions of a victorious Socialism assumes a new

function—that of *affirming* Socialist society and revealing the positive aspects of the new Socialist man.

The reader who is sympathetic to the Soviet system need only substitute the word "Fascist" for the word "Socialist" in the above passage to decide whether such an attitude is likely to produce attractive literature. Mr. Reavey indicates that Russia is attempting to establish a new literary tradition, one that is based on realism, and a feeling that truth is more important than beauty. If we except the work of Turgenev and perhaps of Pushkin, this preference does seem to have been the strength and the limitation of Russian literature

CLIFFORD BAX

Science, Liberty and Peace. By ALDOUS HUXLEY. (Chatto and Windus, London. 3s. 6d.)

Mr. Huxley's theme is peace—peace with liberty—peace in spite of science. "Is there any way," he asks, "in which the material advantages of progressive technology can be combined not only with security, but also with freedom?" Scientific and technological progress, culminating in the doodlebug and the atomic bomb, has equipped the political bosses who control vast areas today with incalculable reserves of power for coercion, for regimentation, for destruction. What next? Another world war...with annihilation gaping yonder? On the other hand, can we not, even at this late hour, diagnose the malady and root it out? To Mr. Huxley centralized finance is the very villain of the piece,—and hence he sees in decentralization the only way out of the mess. Inventors and technicians are not afflicted with some "original

sin", they may, in altered circumstances, apply the results of pure science to promoting freedom, peace and a full, humane and purposive life. Human beings require food for the body as well as for the mind—and the soul no less has its unique cravings. Unless all these needs are satisfied, men and women carry with them an indeterminate load of frustration. The malady of our civilization is that spiritual progress has not kept pace with material progress, restraint has not come in the wake of our new-found giant strength. The scientists and technicians of today and tomorrow can construct a new world if they firmly pledge themselves to use their knowledge "for the good of humanity and against the destructive forces of the world and the ruthless intent of men." But will the scientists rise to the heights of wisdom and restraint that the occasion demands?

K. R. SRINIVASA IYENGAR

The Hormic Theory: Advanced Psychology. By P. S. NAIDU, M.A. (Central Book Depot, Allahabad. Rs. 7/8)

The hormic theory of the late William McDougall, which Professor Naidu here ably expounds, corrects and extends, posits purpose behind all human and even animal behaviour. One of his followers suggests that mind may extend even into the realm of plants. Purpose being of the mind, not of the body, the hormic theory rejects all mechanistic explanations of behaviour. It sees pleasure and pain as concomitants, respectively, of successful or thwarted striving towards the goal, determined either by innate propensities or by acquired sentiments, the latter being built up from simple emotions, instincts or propensities. Sentiments in turn are built into a scale of values. Being acquired and not innate characteristics, the higher sentiments "have to be built up patiently and preserved with the utmost vigilance," lest they regress into their primitive components. A permanent scale of values is said to be the root of a stable character. A universally acceptable

scale of values would mean international harmony. Fortunately "sympathetic induction" is possible for sentiments as well as for the primitive emotions. The master sentiment is vitally important because conduct is determined by it. The West, Professor Naidu charges, "has yet to discover a fundamental scale of values." There self-regard is said to be the master sentiment, in contrast to the Eastern "Parabrahm regard," the former leading naturally to self-assertion, the latter to sympathy, the hormic interpretation of which is claimed to lead to an Advaitic view of the self. There is an approach to ancient Eastern concepts on the theory of a "psychic continuum" of which, Dr. Lundholm of Duke University suggests, the individual mind may be a part. Professor Naidu's book is an important contribution to synthesis, not only between modern psychological theories but also between the latter and Hindu psychology. It deserves the serious attention of modern psychologists; and the lay reader who braves the subtitle's warning will have his reward.

E. M. H.

India. (Re. 1/12); *Poems.* (Re. 1/6); *Castle, Culture and Socialism.* (Re. 1/4); *Thoughts on the Gita.* (As. 5); *Powers of the Mind.* (As. 7); *Work and Its Secret.* (As. 6). All by SWAMI VIVEKANANDA. (Advaita Ashrama, Mayavati, Almora, Himalayas)

"Like some delicately poised bell, thrilled and vibrated by every sound that falls upon it, was his heart to all that concerned her (India)" said Sister Nivedita insightfully of Swami Vivekananda. For the multiple misery of his Motherland—cultural, political,

economic, social—so deeply touched his heart, filled as it was with the sympathy and sensitiveness of his abiding affection for her, that he made of his philosophy of life a flame to burn up the very sources of her sepulchre-like stagnation. And so he turned a patriot intent on building "a new Jerusalem" with his tools of vision and work. "Man-making" became his mission because he realized that any reform or reorientation, to be effective as well as all-sided, must have its origin and initiative in the spirit of

Man himself. Indeed the individual is more important than the environment.

The six books under review have been framed out of the voluminous writings of the revered Swami. Their dominant note is one, though variations on it are many: "O ye brothers all, arise, awake; be men, you are walking corpses." And if there are any obstacles in the way of an integral unfoldment of the individual—a corrupted caste system with its degrading "don't-touchism," the tyranny of the minority, the ignorance of the majority, etc.—they must all be swept

aside. For he "stood for a cultural and spiritual fraternity in which there would be not only economic socialism and political freedom, but also moral and intellectual kinship." Hence his unflinching emphasis on ever-progressive perfection and on the purity of those who would work among the people.

Swamiji's *Poems* is a book apart. It is a stimulus to Self-realization and expression of that Self-realization in altruistic acts in the service of the Mother, the Motherland and Man. The printing and get-up of the publications are of a high order indeed.

G. M.

The Great Beyond. By MAURICE MAETERLINCK; translated by MARTA K. NEUFELD and RENEE SPODHEN (Philosophical Library, Inc., 15 East 40th Street, New York City. \$3.00)

Maurice Maeterlinck, the Belgian-French author, awarded the Nobel Prize for literature in 1911 "in appreciation of his many-sided literary activities, and especially of his dramatic works, which are distinguished by a wealth of imagination and by a poetic fancy which, under the guise of legend, shows deep penetration, mysteriously reflecting the unrealised emotions of the reader," is one of the most distinguished living thinkers and writers. As the author of outstanding works like *The Treasure of the Humble* (1896), *The Life of the Bee* (1901), *The Buried Temple* (1902), *Life and Flowers* (1907), *The Blue Bird* (1909) and *The Great Secret* (1922)—Maeterlinck has already made a lasting impress on the high thought-ways of the world.

In this latest book, Maeterlinck repeats himself to some extent—in the

sense that he has given us his stray musings about the hidden mystery lying close beneath the surface of ordinary life, and the relation of man's soul to the infinite. There is no pre-determined plan in the book; it is a kind of literary and philosophical scrap-book, a casket of gems, a valuable collection of striking images and germinal ideas woven into a charming poetical pattern. Particularly thought-provoking are the dialogues—"The Child Which Does Not Want To Be Born," "The Man Who Wants To Commit Suicide," and "The Old Man Who Does Not Want To Die."

Maeterlinck's "Prelude" to the volume is a highly instructive piece in itself—a good introduction to the book as well as to the personality and thought-world of the author.

The Great Beyond is just the type of book that one has learnt to expect from Maeterlinck—one that stirs the sleepy recesses of the human mind.

V. N. BHUSHAN

The Medieval Manichee. A Study of the Christian Dualist Heresy. By STEVEN RUNCIMAN. (Cambridge University Press, London. 15s.)

As the author frankly admits in the first paragraph of his Foreword, the main title of his book is theologically unjustifiable, but the subtitle is clear enough, providing that the reader does not expect a study of doctrine, for the present work deals almost exclusively with the history of various movements, and very little with their doctrines.

Considered from this point of view, Mr. Runciman has presented us with a comprehensive and scholarly account of a subject that is definitely intricate. With a view to the simplification of his treatment, he has considered the various sects under the four main classifications of Paulicians, Bogomils, Patarenes and Cathars, with a preceding chapter devoted to a consideration of the Gnostic background, and followed by a shorter chapter on the Dualist tradition. There are four Appendices, of which the first three are very useful to the reader, and excellent Bibliography and Index.

It must, of course, be a question of personal predilection, but for myself the doctrinal aspects of a faith, whether it be termed heretical or not, are of much greater interest than the purely historical vicissitudes to which it is subjected, and I was, therefore, disappointed to find that the treatment accorded to the subject was as I have indicated. Such feelings were, however, to some extent mitigated by the realisation that Mr. Runciman seems over-prone to accept the account of these faiths which is given by their

enemies, and to place in the records given by the Inquisition, a faith which seems only to be paralleled by the confiding belief of Mr. Montague Summers in the records of the witch trials.

This is probably due to the fact that he himself would appear to be most staunchly orthodox, or so at least his Introduction would lead one to suppose. For instance, he alludes to "the vast superstructure that orthodox theologians have built over the fundamental Christian revelation" and states that these conclusions were reached "by the continual arduous efforts of the intellect" and that they were "the attempt of the best brains of a great intellectual era to display all the implications of that revelation." He adds that "the Church was narrow-minded because the true Path is narrow, and it knew that for Christians no other Path led to Salvation." The Gnostics and the Dualists are blamed because they endeavoured to put forward a solution of the problem of the origin of evil, a problem which, despite its fundamental importance, the Churches have to this day ignored, with the resulting weakness of their own "vast superstructure." Mr. Runciman also expressed the opinion, that may surprise many, that "It is the State, not the Church, that persecutes, and the State that should be blamed for the cruelties of persecution."

While one may well wonder which is the true Christian Orthodoxy today, it might well be that the survivors of the older Christian Faiths, could they revisit this world, would but regard it as an example of a successful heresy.

E. J. LANGFORD GARSTIN

The World Crisis: Sri Aurobindo's Vision of the Future. By ANILBARAN ROY. (George Allen and Unwin, Ltd., London.)

In this small book of 157 pages, the author gives a description of what Sri Aurobindo thinks of the future of the world.

Sri Aurobindo has seen in his unique Yogic vision that humanity is proceeding towards a divine realisation on the earth through a progressive evolution. He has ascertained by Yogic means what man will actually have to do in order to attain the goal, and has been preparing the conditions under which the Truth can manifest.

There are nine chapters. In the first the author gives a general account of the real tendencies of Nature in her evolution and contrasts such tendencies with the modern tendencies of science. Then he says that a "society which rejects spiritual values cannot bring forth a better and higher order of human life simply by giving encouragement to Science and Art in the name of culture." He also says that "if at this crucial hour humanity makes a wrong choice, the whole race may even be wiped out from the face of the Earth as being an evolutionary failure, and Nature may start her experiment on some other planet in some other solar system."

After this chapter on "The Evolutionary Crisis" there is a chapter on "The Spiritual Ideal" and a third on "The Yoga of Sri Aurobindo," which he says is not meant for the renunciation of life but for its integral perfection and fulfilment.

In the next chapter, "Is It God's War?" he says

...he himself has become all these finite beings to manifest some of the miracles hidden in His infinite being, and if in the process of

this manifestation some suffering is inevitable, he himself shares it with mankind.

The remaining chapters deal with "The Ideal of Human Unity" (I. The Abolition of War and II. The World State); "The World Order and World Religion," where by religion he means spirituality; "The Coming Age of Spirituality," where he says that there is a change in the world in favour of a spiritual outlook generally, and "Sri Aurobindo's 'The Life Divine.'"

There are profuse quotations from the writings of Sri Aurobindo in this book. There are many statements that provoke deep thinking, much with which reasonable people will agree and little that does violence to reason. Science, as an investigation of the mere phenomenal world, cannot offer a solution for the evils now current in human affairs. A change in outlook, a recognition of a "Subject," a "Spirit" as a fundamental in this universe, alone can bring about brotherhood among men. I cannot, for myself, think of a state of affairs in this world when there will be no evil; then there will be no world also. But I do realise that virtue may triumph over evils and recognise the possibilities of overcoming individual evils as and when they come, though evil in itself may not vanish so long as the world exists. This change of outlook towards the constitution of the world and towards the problems of life must be achieved by a change in our notion of science and not by replacing science by religion or philosophy. If science becomes truly scientific, science will have to think of the "Spirit" and of "God." The book under review affords real help for this change in modern science.

C. KUNHAN RAJA

CORRESPONDENCE

THE GREEK TRAGEDY

Dr. Munir Abdallah Moyal, Ph. D., a Turkish-descended citizen of Jaffa, whose "Report on the Turks" appeared in our July issue, presents here his inside impressions of another of the countries of Southern Europe, unhappy Greece, whose heroic resistance to the avowed enemies of freedom caused modern Greeks only a few years ago to be heralded throughout Allied countries as worthy scions of a valiant race. This letter was posted by air from Greece but it never reached its destination, probably due to the censorship in that country. A copy of it, posted on 17th July from France, reached us just in time for this issue.—ED.

Greece today is like the Parthenon ; from afar it seems intact, but it is only an empty shell. At first sight, it is the same Athens with its wide avenues, only here and there some missing structures. The centre is teeming with lively people who do not seem in the least terror-stricken or down and out, the rich shops are well-stocked with American goods via the black market, the terraces of the cafés are full of elegant and beautiful women. But step into the shop of Pericles or of Demosthenes, buy only a post-card or have an ice-cream and you will find that all costs twice or thrice as much as, say, in Turkey. And you are a tourist well-stocked with foreign bank-notes, at a premium in this inflation-ridden country.

I ask my guide, a kind and decent man, how the labourer or the white-collar worker can make ends meet when a good meal costs 30,000 drachmes and a pair of shoes 150,000. He answers "Visit the suburbs and you will find out." Little by little, the stately buildings give place to filthy hovels of beaten earth mixed with chopped straw. The taxi stops in one of these streets. The guide introduces to me his neighbours; poverty-stricken people,

but friendly and hospitable. "A foreign newspaperman!" I am surrounded by a crowd. Everyone eagerly invites me to his home. I enter the first house ; I am offered a soap-box to sit on.

"The gentleman apologizes ; he has sold nearly all his furniture in order to eat," translates the guide. "He has a family and earns only 200,000 drachmes a month. Now you realize that in this gay Athens only a happy few can enjoy the luxuries offered at the night-clubs—tourists, black-marketeers, high officials, ex-collaborators who have put something aside for a rainy day and have come out of hiding, for the Government is lenient towards them, and some Greeks who have done well in Egypt—perhaps 15% of the nation. You see for yourself the rest."

An old matron, with a noble face like a carving, is speaking impassioned words : "You see these people ? Every one of us has some relative in jail, a husband, a son, a brother, a sister ; we are always under police surveillance ; any day we may be thrown in jail or banished to the islands without trial or evidence. Tell the world that the 'unfettered' plebiscite for the King was only a joke ; we were permitted only to

abstain from voting ; the voting-papers of the suspected opponents were marked and the "Nay's" are denied all work. Tell the world that we enjoy only one freedom : to starve to death."

"The American democracy is bolstering up a Fascist government worse than the Germans' and the Italians'!"

"The officers of the pro-Nazi Security Battalions have been promoted and are butchering our brothers in Macedonia, Epirus and the Peloponnesus. Only this scum is judged 'reliable' by the Government for doing this hangman's job."

"At first we received the English soldiers as liberators, thinking that the nightmare of the German occupation, of the deportations, of the requisitions, had at last ended. But the worst was to come. See what they have done to our suburb!"

I am shown a half-erased street.

"Done by the English, during the last civil war in Athens, two years ago."

"Without the UNRRA there would have been no Greece today."

Even before the war, Greece was a poor country. It has no great mineral resources. The greatest part of its territory, being mountainous, is none too fertile, but the sea is there, the coast is deeply indented with gulfs; everywhere there are islands. For all its small surface, Greece has more than 2,000 kilometres of coast, nearly as much as France. One travels from town to town by sea, not on the railway. The Greek has always felt at home on the sea. When, after an excruciating march through hostile Asia Minor the Ten Thousands saw afar the glittering waves, they shouted "*Thalatta, thalatta!*" The sea! They were saved! Before the war, you could see

in every port the Greek tramp, a sturdy cargo-boat of 1,500 to 2,000 tons, taking on freight at cheap rates, ploughing the seven seas through storm and shine. These "Panayoti" ships gave work to thousands, and brought riches to the motherland. Whereas another country needs a crew of forty, the Greeks need only twenty-five; they are so hard-working and such good sailors. Where are all these cargo-boats, plying between the islands? Where is this navy, ninth in the whole world in 1939? Sent to the bottom, chiefly through wanton German destruction. The harbour of Piræus is strewn with their wrecks.

A life-line has been cut and nothing done to replace it. The tobacco crop and the currants alone cannot give work and food to a whole nation. Add to the destruction of the navy the burden of four years of occupation, the destruction of all kinds wrought by a trapped enemy and you will understand how Greece became the beggar of Europe.

The present Government is in power only by the grace of American capitalists behind the State Department. Were they to withdraw their hand, their Greek henchmen would not stay in power for twenty-four hours. Who among the Greeks are supporting this Government? The worst reactionary elements, the collaborators, afraid of popular justice, the police and not the whole army. Every day one reads of an army purge, officers demoted and soldiers banished to the islands.

But it would be stupid to say that the plight of the poor was brought on only by this Government. Greece has always been a land of hardship. The rich were always very rich and the poor very poor; there is hardly a middle class, that backbone of every

country. But the present régime, in covering the big black-marketeers and doing nothing to reduce the inflationary tread, has deepened the gulf between classes. It has brought something new: social hatred.

Before, want existed. But at least everyone had enough to eat. Living was very cheap. For a few leptas one could have enough bread, rice, chick-peas and stockfish, the staple diet of the poor. Even the poorest could go every Sunday to the beach of Vouliagmini or to the banks of the Illissos, made famous by Socrates and his disciples, and enjoy there a bottle of "ouzo" or "tsuika" and cucumbers and boiled mutton-head. The Greek people are very gay and lively. They are spendthrift as a people, living in the present, heedless of tomorrow. But misery has changed them—nothing to spend; rice and chick-peas, not to speak of "ouzo" and "tsuika," luxuries that only the rich can afford. Between the poor and starvation is only the meagre *sportula* dispensed by the popular kitchens of the UNRRA. And quite a few, chiefly the white-collar workers, are too proud to resort to it. When you see them going well-clad to their offices, you don't know that, for keeping up this decent appearance, they have eaten only a crust of bread.

I feel all these people strangely near to me; I feel myself wronged by all the evil done to them. On the spot I realize how much I owe to the Hellenic culture. I am indebted to it for most of my ways of seeing and thinking. They have taught mankind the noblest feelings—faith in human reason, love of freedom and of beauty. They have been and they are "*l'éternel cri de pitié*

devant l'éternelle injustice."

They have taught mankind the greatest lesson: never to kneel before brute strength. When the King of Kings sent to Leonidas the ultimatum "Surrender thy arms," he received the laconic answer "Come and take them."

The "Andartes," the democratic partisans who have taken to the mountains, are no degenerate sons of such ancestors. Sometimes, you read a communiqué in the newspapers: "A gang of bandits was annihilated on Mount Gramos in Greece." Behind these words, you must see the desolate Greek mountains, the landscape of boulders of blood-red porphyry and of pale malachite as though sprayed with verdigris. The country is exuding hatred—a hatred falling from the blazing sky, a hatred mounting from the overheated rocks.

On the one side, the regular army, with American and English military "observers" backed by all the most modern means of annihilation. On the other side, a handful of "Andartes" fighting not only for their own freedom, but for the freedom of the whole world, fighting for their own ways of living, for the very soil—fighting for their lives with no hope of outside help. Men with courage, with fear, with hatred, men with all the human instincts and feelings, in the throes of agony against blind machines. Men who see the last precious spark of life crushed out of a brother or a friend and can do nothing but fear the same fate.

And those planes, hovering round in a leisurely manner, sure that the prey will not escape. Soulless machines, never weary, to destroy this soft flesh as if envious of the flickering and frightened soul hidden deep inside.

Last century, when Greece was reeling under Turkish sway, societies were created in the whole world, even in America, to support her cause. The greatest writers and thinkers such as Chateaubriand, Byron, Lafayette, were among these Hellenophiles. They deemed that Greece who had done so much for mankind was a matter of concern for mankind. Englishmen, Frenchmen, even Americans, fought and died for Greece and these societies were instrumental in causing the civilized world to intervene and assure the independence of the country.

Now England and America are pa-

tronizing a régime of terror and corruption more hated by the great majority of the country than the Sultan's sway of yore. England and America, professors of democracy to the world, are supporting the Greek Fascists and collaborators. If Greece is on the line of cleavage between two conceptions, between two blocs, must she for that be held in eternal bondage? No country is worthier to be free than this cradle of true democracy. Free and unfettered elections, without any pressure, without any foreign "observers" must be held and thereafter, let Greece choose her own way. Hands off Greece!

M. A. MOYAL

BRITONS IN FUTURE INDIA

I notice that the trend amongst recent Indian Correspondents is, and not without certain justification, to be rather sceptical about the value of British workers in India, and more particularly about the Missionaries.

Myself British, I find that I am very largely, if not entirely, in agreement with them, but nevertheless wish it to be known that there is a certain type of Britisher for whom there are no racial, religious, or colour barriers, and furthermore who sincerely wish for the material and spiritual well-being of the new "India for the Indians."

It would be a pity if those of us who are prepared to give up all that we

have in the West in order to work in, and for, the East, have to start under this cloud of scepticism. While I am prepared wholeheartedly to join in the condemnation of those who have, by their sadly mistaken missionary zeal, deprived India of the unshaken loyalty of so many "converts" to a religion which is of no more than equal value with any other, I would not like myself or others with similar feelings of sincerity, when we come to India to come automatically under that same condemnation.

CAILEAN RUIE

Surrey, England.

THE INDIAN INSTITUTE OF CULTURE

• [We wish to keep our readers *au courant* of the activities of the Indian Institute of Culture, the important constructive effort at Bangalore described in our May and September 1947 issues.

"Gandhi Jayanti" was celebrated at the Institute by a Special Meeting on October 2nd when Shri D. V. Gundappa presided and unveiled the portrait of Gandhiji and, in a Symposium, Shri K. Ramakotiswara Rau, Editor of *Triveni*, spoke on "Mahatma Gandhi as Bridge and Reconciler" and Mr. Phillip Spratt, on "Mahatma Gandhi as Apostle of Light and Truth Force."

The Institute programme of public activities for September included two recitals of vocal music by Shri Dilip Kumar Roy of the Aurobindo Ashram, Pondicherry, a public lecture by Shri K. Guru Dutt on "The Scope and Function of Language" and several meetings of the Discussion Group described in an "Ends and Sayings" paragraph in our October number.

Besides one of the books named in that paragraph those discussed in September included *The Vedantic Buddhism of the Buddha*, edited by J. G. Jennings, which was presented for discussion by Rajadharma Prasakta Shri A. S. R. Chari.

Shrimati Kamala D. Nayar, M. A., of the Mysore Maharani's College, a critic of popular style but growing prestige, presented *A Wordsworth Anthology*, selected and with an Introduction by Laurence Housman. This paper, slightly curtailed, we are presenting here.—Ed.]

A POET OF THE UNITY OF NATURE AND OF MAN

The average reader, when he hears Wordsworth mentioned, is apt to think immediately of "Lucy Gray" or "The Solitary Reaper," or that seemingly simple poem: "My Heart Leaps Up When I Behold a Rainbow in the Sky"; or he might remember those oft-quoted lines about the daffodils:—

They flash upon that inward eye
Which is the bliss of solitude.

Wordsworth easily finds his way into school texts—so easily that if we lose all touch with him after leaving school we are apt to think of him as a poet who mainly wrote poems for children. Wordsworth, however, is a poet for all

ages, though whether he is loved and revered by all depends to a great extent on the individual's approach to Wordsworth's poetry.

A great deal depends in the first place upon what we expect from poetry. Poetry supplies a need, a hunger, which prose does not, and by prose I mean real prose, not the prose of Virginia Woolf, for example, which is poetry in prose form. There is something that poetry offers which prose does not; something it may be in form (though this is a detail), something certainly in atmosphere, in the emotions it evokes. It is a bit difficult to give an

exact definition of poetry, though people have tried at various times and with varying degrees of success. I rather like Elizabeth Drew's definition which a logician would consider outrageous, though actually it is fundamentally true. She says: "Whatever poetry is, it is not something else. It is not religion, or philosophy, or æsthetics, or science, or knowledge. It is poetry." And she goes on to quote Emily Dickinson's equally delightful and equally feminine remark: "If I read a book and I feel physically as if the top of my head were taken off, I know that is poetry."

I think we have to depend on intuition to tell us what is poetry and what is not. Anyone who reads a verse from some poet and then reads a sentence of prose will be aware of the difference. Take, for instance, one of Wordsworth's own poems:—

The stars of midnight shall be dear
To her, and she shall lean her ear
In many a secret place,
Where rivulets dance their wayward round,
And beauty born of murmuring sound
Shall pass into her face.

Now if we were putting into prose form this description of the influence of Nature upon a young girl we should probably say: "And the stars and the rivulets were her friends." Even so, we cannot completely escape the poetry of thought in that line. As for the last two lines they cannot adequately be rendered into any sort of prose at all. Poetry, therefore (I quote Elizabeth Drew again), is a stimulus—a particular stimulus which evokes "a certain response in the right kind of reader."

We cannot go to a poet and demand from him things he cannot give. We cannot demand that he should write this type of poetry or that. *This* we

can demand: that he should write poetry—else he cannot claim to be a poet. There are different types of poetry, for poets like others have their own personalities, and we cannot fit them into Procrustean beds and twist their work to fit our ways of thinking.

Wordsworth has had to suffer more than any other poet for the one handicap of his career. He outlived his talent by nearly forty years. Keats died when he was barely twenty-six, in the prime of his life, at the height of his poetic powers; and by 1819, which was the wonderful year of his life, he had given the world his six beautiful Odes and his narrative poems. Shelley died young—so did many of the other poets. I do not mean to imply that Wordsworth should have died young, but he should have stopped publishing poetry after the first ten brilliant years of his career as a poet. Wordsworth is one of the most unequal poets one can find. Much of what he wrote was poor, but some of it was the purest and grandest poetry, most of which he wrote between 1797 and 1807, and it is by this magnificent poetry that he will be remembered. After those brief years of genius he lost the transmuting touch which has the power to make simple, common things beautiful. When inspiration failed him, he was too honest to give his verse cheap finery, and the result was ridicule. But because of his other poems, which by their beauty of sentiment and exquisite simplicity have the power to sustain and the power to thrill, he has survived the ridicule and still remains one of the great poets in the English language.

Wordsworth wished to be considered as a teacher. His approach to poetry was different from that of the poets

who had gone before him. Because he considered that poetry ran the risk of being mere ornamentation, he tried to cultivate the public taste for a new type of poetry. This poetry was to take simple incidents from common life, and relate them as far as possible in a language really used by men. In other words, he wanted to strip poetry of all artificiality. In collaboration with Coleridge he set about publishing a set of poems which he called "The Lyrical Ballads." To these belong "Simon Lee," "We Are Seven," "Goody Blake," and others, so many of which provoked critics to derisive laughter. Surprisingly enough, we come across in this same selection Coleridge's poem "The Ancient Mariner" and Wordsworth's "Tintern Abbey" (which by the way, is neither a lyric nor a ballad). Much depends on the way in which we approach the Lyrical Ballads. Many of them are either sublime or ridiculous. In the poem "Alice Fell" for instance, the idea he wishes to convey is great, independently of the way he conveys it. A child losing her only cloak is as pathetic as a King losing his empire. And in "The Idiot Boy" which unkind critics have not spared, the theme is the sublime love of a mother for her child, even though that child is mentally deformed. Wordsworth tried to show that even simple folk had in them something profound. The trouble was that Wordsworth tried to find something great in everything simple, and if it was not there he tried to worry it out of the subject. The result is sometimes disappointing. Poetry cannot be written to order—it certainly cannot be reduced to a formula. And that is what Wordsworth sometimes gives the

impression of doing. When he started with the intention of creating a new taste in poetry, he did succeed in great measure, but when he wanted his public to consider *everything* he wrote in the same light, the public demurred.

Every great and original writer in proportion as he is great or original, must create the taste by which he is to be relished; he must teach the art by which he is to be seen.

That was what he said. And Wordsworth was one of the most original of English poets. Original in the sense that he had the courage to leave the beaten track and follow one of his own making. He turned austere from the conceits and the empty splendour that sometimes did duty for poetry and sought inspiration from the humblest objects in Nature.

Hazlitt says roundly that Wordsworth's muse is a levelling one—that it scorns cloud-capped towers and solemn temples and gorgeous palaces; but Hazlitt is equally sincere when he says that Wordsworth has described objects in Nature with a greater intensity of feeling than any one before him. "To the retired and lonely student of Nature he has an appeal that will never die."

Wordsworth having started with an idea, however, did not know where to stop. He became the victim of a theory. Poets who are victims of a theory are at their best when they transcend this theory, and it is when Wordsworth occasionally, as in the "Immortality" Ode, allows himself to forget his theorising, that he is at his best. He is at his best too, in the Lucy poems, in "Tintern Abbey" and in passages of "The Prelude," most of which we may meet in any anthology.

It is usual to think of Nature in connection with Wordsworth's poetry.

It has, in fact, become a trick of thought associated with his name. A worshipper of Nature, he speaks in "Tintern Abbey" of Nature as the nurse, the guide, the guardian of his soul and all his moral being. We owe to Wordsworth a new and completely satisfying poetry of Nature and her influence on man. It is easy, again, to ridicule this attitude of his to Nature. Huxley in one of his essays says that Wordsworth would not have been so glib in his praise of Nature if he had lived in the tropics and had a taste of tropical jungles; he would have distilled not joy, but terror. The essay is typical of Huxley in that it is brilliant, and we find ourselves laughing with him at Wordsworth's expense, but actually we are laughing at something that simply isn't there. It is only in the enjoyableness or the joy of a thing that its beauty lies, and other aspects of it are irrelevant.

When Wordsworth speaks of the influence of Nature he does not dwell on a mere picture-post-card representation of Nature in her quiet moods—he tries to convey his belief in the Unity underlying all things—the *Unity in which Man and Nature find themselves one with each other and one with the Universe*. Wordsworth's Nature poems, as they are called, are supremely egoistic, personal. They do not profess to utter universal experience—they are the expression of his own feelings. Human experience is the raw material of all poetry but the poet interprets the experience in ways which only he knows. And sometimes we respond to the poet's moods and sometimes we do not, that is one of the reasons why we like some poets and do not like certain others.

Coleridge, one of Wordsworth's greatest friends, accused him of an uneven style and matter-of-factness, and too great an anxiety to keep on explaining things—too laborious an attention to detail. But Coleridge also claims that in imaginative power Wordsworth stands nearest of all writers to Shakespeare and Milton, and yet of a kind perfectly unborrowed and his own. The strength of a chain, they say, is the strength of its weakest link, but the opposite is true of a poet's work. A poet's claim to greatness rests on the best that he has written, even though it be only one great poem, and the rest mediocre. And Wordsworth has written quite a few that rank with the best in English literature. These are the poems which are the spontaneous expression of his genius untrammelled by any choking rules. And these are the poems which Housman has chosen for his anthology.

Housman's anthology is delightfully novel; it breaks fresh ground. It is completely original and completely daring. Because of that, for one thing, it is interesting. But it is essential to a proper understanding of Housman's rather arbitrary selection to read his Introduction, which he says was originally written

to persuade those, who like myself find so much that Wordsworth wrote a hindrance rather than a help to due appreciation of his high place in literature, that he was in fact a great poet, and even at times, a master of style second to none but Milton.

And Housman goes on to give reasons why he has included certain poems and why not certain others.

I have left out, from some of his best-known poems excrescences which by their superfluity annoy me. I have left out "We Are Seven" because it annoys me from

beginning to end; I have left out the bulk of the minstrel's song from the "Feast of Brougham Castle" because it has no value, except as a peg on which to hang the beginning and the end of the poem—both of which are beautiful; I have left out the "Ode to Duty" because it is dull; I have included only one short extract from "The Excursion" because the merits of that vast work of industry, though considerable, are not generally of a poetic character. On the other hand I have included "The Two April Mornings" a poem hardly of high quality, because it contains one supremely beautiful touch of human nature in bereavement (a single line) which I leave to the intelligence of the reader to discover.

That is refreshingly candid criticism; it is moreover completely honest. Housman does not believe in criticism on bended knees. An anthology aims to give the reader the best of a poet's work. Housman includes what he thinks best, and leaves out the rest. He has done in book form what all readers with discrimination do unconsciously: he has rejected what he dislikes. It is a good way of sharpening our critical faculties to read the selections over again with the complete works of the poet by our side. There is always this to be remembered when reading this anthology: Housman makes no claims; he puts down what *he* thinks Wordsworth's best work. Morley says in connection with Wordsworth's poetry that in blocks of prose we find sheer poetry; in deserts of preaching we find delightful oases of purest poetry. What Housman has done in this anthology is to pick out the poetry from the prose.

He begins by saying that Wordsworth stands out pre-eminently among great poets as the fittest target for ridicule, and that it is sometimes difficult not to find Wordsworth dull. That when Wordsworth descends to uninspired

wordiness, he practically asks to be laughed at. The Introduction will bear careful reading. It may at a first careless reading appear not quite complimentary to Wordsworth, but what Housman really does is to show the poet at his best, to give to his poetry the weeding that Wordsworth himself did not give it. Wordsworth, as Arnold said, needs to be relieved of a great deal of the poetic baggage which now encumbers him if he is to be receivable as a classic. It is only occasionally that a poet writes poetry really worthy of himself and his art.

Wordsworth unfortunately reduced his poetry to a routine. Housman quotes an inhabitant of the Lake District who is said to have remarked in all innocence when he heard of the poet's death, that he supposed Wordsworth's widow would carry on the business. A criticism unconsciously just, because the real Wordsworth, the poet Wordsworth, had been a spent force for the last forty years of his life. But why, asks Housman, if people saw that Wordsworth was sometimes a laughing-stock, why does his fame still remain undiminished? And then he comes to the real point of his essay. All that is said against Wordsworth is perfectly true but it is comparatively unimportant; laughing at him may be amusing, but not quite fair.

Housman briefly compares Shakespeare's way of writing in his less inspired moments with Wordsworth's. Where Shakespeare uses bombastic language to cover lack of inspiration, Wordsworth uses no disguise at all. And then he mentions Wordsworth's ruling sin: his complete and total lack of humour. Wordsworth lacked the saving grace. He took himself so terribly

seriously that sometimes he could not see that the things he wrote were the prosiest prose. One cannot explain poetry or the usage of words in poetry by any fixed system of rules. The trouble with Wordsworth was what Coleridge accused him of—that he could be painfully matter-of-fact and laboriously meticulous about detail. Determined to stick to ordinary simple language, he ran into literary blind alleys in rhyme and had to extricate himself at the expense of poetry. A. C. Bradley's note in his *Oxford Lectures on English Poetry* ought to clear Wordsworth of guilt in one respect—a note which Housman seems to have overlooked. The "dear brother Jim" of "We Are Seven" Coleridge was responsible for. He is said to have lightly suggested it, saying it could be addressed to James Tobin (who was present at the discussion), and Wordsworth is said to have protested, saying it looked ridiculous. It was careless of him, of course, to allow it to remain.

Another point in which Housman agrees with Coleridge is that Wordsworth has a tedious knack of trying to explain things much better left un-

explained. He puts it for us in a terse maxim: Poetry does not explain; it states. When it starts on explanation it becomes prose. Wordsworth is greatest when he lets himself go, but in his later years he allowed himself to become the victim of his own opinions. His earlier mystical poetry is free from the babbling that marks so much of his later work. The French Revolution and its magnificent catch-words had found in him an ardent supporter. Disillusionment followed. It was partly due to the shock and its reaction that he hedged himself about with opinions. And then he began to write poems on these opinions. Housman calls his sonnet-sequence on capital punishment and on church history horrible. It is not difficult to understand why. "We hate poetry," said Keats, "that has a palpable design upon us." And Housman says that poetry and logic are two different things and that a poet had better not try to be logical. It is for his best that we should go to Wordsworth—as indeed to any poet. "Think of him at his best" and at his best Wordsworth has few equals.

KAMALA D. NAYAR

EDUCATION IN BOMBAY

Education on broad lines is the long-term solution, so the move in Bombay to extend primary education on a free and compulsory basis to the rural areas is a most welcome one. Shri B. G. Kher, the Premier and the Minister of Education, however, in moving the first reading of the Bombay Primary Education Bill, 1947, in the Bombay Legislative Assembly on September 29th, did well to recall the warning of educationists like Prof. L. P. Jacks of Oxford that

"unless the goal of education was clear in the minds of those who were responsible for imparting it, the goal might not be achieved." Universal education may result in harm instead of good unless it aims at training citizens for the responsibilities of freedom. We are glad Bombay has given a lead in the task of educating the future masters of the country who by adult franchise will elect their own leaders.

ENDS AND SAYINGS

“ _____ *ends of verse*
And sayings of philosophers.”
HUDIBRAS

Tragedy followed closely on the heels of the rejoicings over India's freedom, giving die-hards an opportunity to say "We told you so." But, sorrowful as all right-thinking men must feel over recent events, there is no ground for despair. What revolution was ever wholly peaceful? We may not take the disturbances so lightly as Mr. Bernard Shaw, who likened them to the diseases of childhood, but we can see that the old India of mutual suspicion and animosity is in travail so that the new India of mutual sympathy and understanding may come to birth.

Thus, while we may not minimise the sufferings caused, we need not over-emphasise the tragedy. Its lessons are, however, to be learned. The most serious aspect of the tragedy is not the rivers of blood that are flowing today but the betrayal of the masses yesterday. Those leaders who should have taught tolerance by precept and example taught the people to look on those of other political faiths as enemies. The disturbances are rooted not in religion but in political fanaticism fanned in the name of communal rights. *Goondas* or gangsters took advantage of this and have enacted the tragedy, the ill effects of which will be felt for long years both in India and in Pakistan. This ought to be made clear to the world at large, and especially to the United States of America.

of Gandhiji lies not at his door, but at the door of his many professed followers who accepted his programme for expediency's sake, and not from heart conviction of his principles. Checking the strife and stopping the wrong and foolish exodus from both directions, both necessary, are both preliminaries to the larger problem of organising a *united India*. Pandit Nehru has done well in sending an able administrator, Shri N. Gopalaswami Ayyangar, to attend to the problems of the divided Panjab and the exodus from one to the other division. But the all-important task of welding the men and women of India into unity is still facing us. Let controversial issues such as linguistic Provinces and the *lingua franca* for the time be shelved and the different strata in the population, men and women, labour and capital, college youths and those of riper years, be organised for unity, each class fulfilling its own duties while abjuring the spirit of separateness and contributing each in its own sphere towards country-wide solidarity and peace.

It is the first duty of any government to maintain Law and Order and, for this, police and military Forces have to be used, whenever necessary, as at this hour. But that is not enough. Pandit Nehru himself should use his exceptional qualities of head and of heart to educate the public of India to a greater extent to face calmly the ills which have overtaken it and to en-

•
The cause of the failure of the plans

courage it to become well organised. Gandhiji's voice needs support by action and no one can give that support so ably and so quickly as the Jewel of the Country, Premier Nehru.

His firm stand against making India a Hindu Kingdom is most welcome. What, forsooth, would be a "Hindu Raj" for which fanatics in the Hindu fold are clamouring? Are they not the enemies of Hinduism? Its breadth of tolerance has ever been its pride. They are no worshippers of Krishna or of Rama, who turn their backs on the eclecticism of the Great Teachers and place themselves among sectarians of other creeds, the foes of unity and human brotherhood. Hindu Raj should mean a calm and dispassionate consideration of ideas and ideals which spring from Hindu philosophy, Hindu psychology and Hindu mysticism and their application in programme and policy for nation building. If Krishna is in the heart of every human being, then He is in Muslim hearts also, and Hindu Raj would imply the same treatment to Muslim citizens as to those who recognise that they are carrying the Krishna Light within themselves.

Good signs are not wanting. Some of India's Ministers are giving a constructive lead. Thus Shri R. K. Shanmukhan Chetty, Minister of Finance, in a reassuring statement in Bombay at the end of September on the country's basically sound financial structure, stressed the need for law and order for the building of the economic and social life that we had dreamed of for free India. Not only creedalism and communalism rooted in ignorance are the foes of the country today. There is a great deal of talk about

Communism and Socialism also rooted in ignorance and, what is worse, in false knowledge and unverified assertions. Socialism is bound to arrive, but how? "Armed at all points exactly, *cap-à-pè*," or garbed in the grace of co-operation and mutual aid by capital to labour, and *vice-versa*, and by both to the State? Shri Shanmukhan Chetty struck the right and needed note when he said:—

Whatever the policy that we formulate, it must be so shaped as not to hamper private enterprise. I will be no party to any policy that will discourage private enterprise. I would appeal to the so called capitalists that while our policy will be so shaped, they must reconcile themselves to State control.

The Finance Minister is clear-sighted in his advice:—

If India were to maintain her just and rightful leadership of the South-East Asian countries, we would have to give succour to those countries in their hour of need. This was an opportunity which destiny had thrown in our way, and we should not lose it.

Maulana Abul Kalam Azad, Education Minister, in an almost simultaneous statement, called for facing facts, for frank admission on both sides (India and Pakistan) of failure to protect minority communities and for steps to do so now, to restore peace and a sense of security in the disturbed areas and to rehabilitate the displaced. Men of wide vision, he declared, although comparatively rare, did exist and only those who could rise above narrowness and look at things impartially and non-communally were in a position to survey the situation rationally and to reach conclusions that might help in solving the present terrible *impasse*.

Day after day Gandhiji has been warning and encouraging, advising and

admonishing the Nation, which looks up to him as its greatest guide. Not only does he speak to enormous crowds but also counsels the Prime Minister and his Cabinet, the large number of those who are administrators in the many Governmental Departments, as well as social servants and helpers. The Indian Nation has been showing grit and courage in the most trying of ordeals. And while some immediate followers of Gandhiji show a lack of full and complete faith in his Satyagraha, the masses are showing fair signs of their faith in their leader. Not by ghastly carnage only will posterity judge the India of 1947 but also by what is being constructively achieved in one way and another, almost automatically, unknown and unrecognized.

The dignity and the responsibility of the individual was the central theme of Dr. S. Radhakrishnan's address as Chief Guest at the closing session on September 27th of the Silver Jubilee Celebrations of the University School of Economics and Sociology, Bombay.

He called upon men to do their own thinking, accepting nothing on authority. Instead of society's absorbing the individual, he said, it was the individual who had to choose for society and lift it to a higher plane. Great revolutions must take place first in men's hearts and in men's minds.

The comfort of seeing in history the working out of a foreordained pattern had been denied to him, the speaker said. He saw in history not the blind unfolding of a mechanical process but the play of the unforeseen, the play of the human. History was made in the consciousness of man. There was no necessity about it. Every great civilisa-

tion had failed because men had failed. They had become decadent, they had become exhausted, they had been overtaken by barbarians.

Today what he described as a "per-
version of the human spirit" had placed this country, in the hour of her triumph, in the greatest humiliation. The need for unselfish co-operation with the Government, in the delicate and dangerous situation which faced it, was a paramount duty and he called on capital and labour alike to put aside selfish considerations at this time. "What India needs today," he declared --and is it not also what the whole world needs?-- "is freedom from selfishness. All the other freedoms will take care of themselves if there are only true men of dedication."

Dr. S. Radhakrishnan's public reproof to disorderly students attending the Silver Jubilee Celebrations was echoed by Shri B. G. Kher, the Bombay Premier, in his Convocation Address at the Madras University on October 6th. The student world today, he said, exhibited general indiscipline, a general disinclination to work hard, an aversion to a hard life and aspirations to premature leadership. This is serious, not only because the student world is to a large extent the mirror of present-day society, but also because from its ranks will naturally come the leaders of tomorrow, for the forming of whose characters the Universities are largely responsible.

The creation of a new ideology among our people is, as Shri Kher declared, indispensable to preserving the fruits of our new freedom and utilising its opportunities. It was, he rightly said, ideals and ultimate objectives that

determined the nature of day-to-day activities and the almost lost art of living together had to be recaptured.

If, through the proper reorganisation of our educational system, we can cultivate the qualities of good fellowship and tolerance and also the sense of social responsibility, in short the moral sense, we shall have laid the most stable foundation for the construction of a better social order.

The development of professional, technical and vocational efficiency is important for increasing the national wealth and raising the standard of living but Shri Kher did well to name ahead of it as aims of university education "the harmonious development of all the powers of the individual—physical, intellectual, social and moral" so that each might "lead 'the good life' as a useful and co-operative member of the community." No less important, especially in the present context, is it that the universities

dedicate themselves to educating young men and women into the duties of democratic citizenship and develop in them the qualities of discipline, responsibility and co-operation without which the social organism cannot be properly cemented.

Dr. J. C. Ghosh, Director of the Indian Institute of Science, Bangalore, in his Convocation Address at the Calcutta University on 3rd October, erected a sign-post on the road to unity and peace. He proposed a United Bengal Educational, Scientific and Cultural Association—which he called UBESCO

—charged with the maintenance of the cultural unity of partitioned Bengal. Such an Association, with adequate Governmental recognition and support from both Dominions, could indeed do much so to educate the people that the reconciliation achieved by Mahatma Gandhi's efforts might be made permanent. "Continuous efforts," Dr. Ghosh declared, "must be made to reshape men's minds according to this ideal." Specifically he proposed, for example, a students' home on the model of the "International Houses" in the U.S.A. "A political boundary should be no hindrance to the migration of university students seeking knowledge and communion with kindred spirits."

Mutual understanding is the first step to the mutual appreciation on which friendly mutual relations can be built. Appreciation of our neighbours is a first necessity, but the deliberate effort to foster cultural unity should not stop there. Shri C. Rajagopalachari, Chancellor of the Calcutta University, maintained on the same occasion that the separation of Governments could not divide India culturally. The present partition, however, is calculated to do just that, unless great efforts are put forth to prevent it.

UBESCO is a valuable suggestion as a step to a larger unity, but we submit that IPESCO (an India-Pakistan Educational, Scientific and Cultural Association) has a greater and a no less necessary rôle to play.

THE ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection.

—The Voice of the Silence

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THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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GREAT IDEAS

[Our thoughts naturally fly to Christmas when we think of December and thence to Winter Solstice when the Sun begins to move northwards. The astronomical event symbolizes, among other things, the triumph of the Spirit of Freedom from the wintry darkness of slavery. Milton's contribution to Christian tradition and also to the Cause of Liberty are not negligible and as it happens Milton was born on the 9th day of December in 1608. Appropriately we extract this month a great thought from his great work—*Areopagitica*.—ED.]

When a man hath been labouring the hardest labour in the deep mines of knowledge, hath furnished out his findings in all their equipage, drawn forth his reasons as it were a battle ranged, scattered and defeated all objections in his way, calls out his adversary into the plain, offers him the advantage of wind and sun, if he please; only that he may try the matter by dint of argument, for his opponents then to skulk, to lay ambushments, to keep a narrow bridge of licensing where the challenger should pass, though it be valour enough in soldiership, is but weakness and cowardice in the wars of truth. For who knows not that truth is strong next to the Almighty; she needs no policies, no stratagems, no licensings to make her victorious, those are the shifts and the defenses that error uses against her power: give her but room, and do not bind her whelp she sleeps, for then she speaks not true, as the old Proteus

did, who spake oracles only when he was caught and bound but then rather she turns herself into all shapes, except her own, and perhaps tunes her voice according to the time, as *Micaiah* did before Ahab, until she be adjured into her own likeness. Yet is it not impossible that she may have more shapes than one. What else is all that rank of things indifferent, wherein truth may be on this side, or on the other, without being unlike herself. What but a vain shadow else is the abolition of those ordinances, that *hand-writing nailed to the cross*, what great purchase is this Christian liberty which Paul so often boasts of. His doctrine is, that he who eats or eats not, regards a day, or regards it not, may do either to the Lord. How many other things might be tolerated in peace, and left to conscience, had we but charity and were it not the chief stronghold of our hypocrisy to be ever judging one another.

FORMULA FOR A UNITED WORLD

AN INTERVIEW WITH DR. JOHN HAYNES HOLMES

[**The Rev. Dr. John Haynes Holmes**, since long the Pastor of the Community Church of New York, came to India early in October as Rabindranath Tagore Memorial Visiting Professor for the Universities of India, under an appointment from the Watumull Foundation. Dr. Holmes is prominent in many American movements for unity and social justice. He has been a Vice-President of the National Association for the Advancement of Coloured People since 1909 and he has been the President for the last eighteen years of the All-World Gandhi Fellowship. He is the Editor of *Unity* (Chicago) and the author of many thoughtful books, including *New Wars for Old* and *Religion for Today*. A Unitarian up till 1919, he became an Independent in that year and his large church has no denominational label. Taking advantage of his presence in Bombay before he started on his lecture tour, a member of our staff interviewed him on his prescription for a United World and the part he visualised the U. S. A. as playing in helping bring it about.—ED.]

The subject on which his views were requested was evidently a congenial one to the tall, white-haired man with serious eyes and courtly manner, and one to which he had given much thought.

His prescription, he said at once, was threefold, political, economic and spiritual or religious, and he by no means considered the last the least important ingredient.

From the political point of view the need was, he said, "to have a world organisation like the United Nations, only it has got to work, as the United Nations is not working." He was a great believer in the United Nations, which offered the only workable plan for unity among the nations in the world today, but he recognised its terrible defects, of which the veto power was the most conspicuous. He hoped that changes

would be possible to make it an effective world union, with a world constitution.

He had scant patience with the reluctance to give up national sovereignty in the absolute sense. That was the price of a united world. Unification meant the merging of responsibilities and powers, as in marriage, in which husband and wife had voluntarily to surrender their individual sovereignty but got something better, a union of souls. That was why marriage worked. The same was true in the international field. Each nation had to surrender to all the others the selfish, aggressive, arrogant aspects of national sovereignty and to merge its faith in the common destiny of mankind.

The United States had been faced with the same problem after the

Revolutionary War, when the thirteen States were to be brought together into a union based on a written Constitution in the spirit of which they could unite and which would provide a mechanism of unified operation. Each State had to surrender a large portion of its sovereign powers. The point where all were willing to do so was not reached for seventy years, or until after the Civil War.

There was no use fooling ourselves. World union was an imperative necessity and it should be brought about now, before it was too late. Atom bomb control, for instance, had to be surrendered to a responsible international body.

The economic problem also was a serious one, the problem of poverty, of the inequitable distribution of wealth. We had reached the point in economic history where we knew how to produce enough to support the world's population. But if we had solved the problem of production we had not solved that of distribution. Even a country like the U. S. A. had its slum dwellers, its share-croppers. Everywhere the poor were struggling for food and trying to maintain themselves. Sooner or later the perpetuation of that economic problem was going to bring us into war. The economic causes of war were, perhaps, the predominant causes. War had broken out again and again because of economic extremity.

World unity must be based on a just economic system, by which Dr.

Holmes meant a system which would distribute to all the workers the wealth that they had produced. The economic problem between the States of the North American Union had been solved in a sense when it was agreed that all the wealth of the country should belong equally to all the States and not to any one of them. Texas, for example, was overflowing with oil and New York did not have a drop, but all the oil in Texas belonged equally to New York. There were no inter-State duties; there was no denial of access to supplies. There remained only the socialisation of the capitalist system to bring about an equal distribution of this wealth.

In contrast to this, the struggle for selfish possession of natural resources was general in the world. The oil in Arabia belonged to the one who got there first with his money. A unified economy and the sharing of all natural resources fairly was absolutely basic to world unity. Once you got a universal economy you were going to get a common level of living. The idea that America was going to have a higher level of living, permanently, and other countries a lower level was fantastic. Of course resistance was to be expected from those who would lose by a common level of living. The resistance to changes in the American immigration laws came chiefly from organised labour's reluctance to have cheaper labour available in the country. But just as water sought its own level, so, once you broke

down the economic barriers, a common level of living would follow inevitably.

The spiritual or religious answer to the problem of world unity, Dr. Holmes declared, was that "The world has got to be right-minded on this question of brotherhood." He did not like the word "converted" but the world had to be converted from the ways of selfishness which were now destroying us to the ways of unselfishness and fellowship and good-will which alone were conducive to peace. He had long been used to seeing problems in spiritual terms and he saw a great spiritual revival on the broad basis of the Fatherhood of God and the Brotherhood of Man as the great present need. We had to have a reawakening of the minds of men. There was one Spirit and that Spirit was in every human being. Every great religion of mankind had sooner or later come to the basic proposition of one humanity sprung from one Divine Spirit.

He did not, of course, believe in a God made in the image of man. That, he said, was pictorial, man's vague and unsatisfactory way of expressing the idea of God. It was like little Alice who told her mother she was drawing a picture of God. Her mother remonstrated that people did not know how God looked. "They will," the child said, "when I have finished this picture."

Dr. Holmes said he did believe in a Personal God, but by the expression he meant this: There was something in every one of us, a kind of

Divine Flame, something that was more than the body, more than the tone of a man's voice. It was what drew us to someone who "had personality." It was a Spiritual Essence, the creative drive of life that Bergson called the *élan vital*. We discovered it in ourselves, infinitely greater than each of us as an individual.

It was, he thought, permissible to call it the One Self. It was Reality, inclusive of all our various selves as the ocean was inclusive of all the drops. The drop of water falling into the ocean became immediately part of a vastly larger whole. He was a little afraid of that simile as it might lead to pantheism in the sense of loss of individuality. The drop was not lost in the ocean; he liked the suggestion that it was rather that the drop absorbed the ocean. Our individuality was not lost in God.

Reverting to the idea of a picture of God, he agreed that the highest such picture that has been presented was such a Being as a Christ, a Buddha, or a Krishna, but he doubted if even they had been able to compass the Whole. God by the very definition of His Being transcended any individual. We could feel It, and that feeling was the ultimate proof of Reality.

A great revival was needed, but when people talked of a religious revival in the West they meant revitalising the churches or writing a new statement of faith or getting people to pledge themselves to go to

church on Sunday. That was all beside the point. He cited the great Methodist Movement of Wesley in eighteenth-century England, when a great wave of religious enthusiasm had swept over men's hearts, and he found it the same in kind, though less in degree, than the earlier and more marvellous reform inaugurated by the greater Buddha.

Every great religious revival, Dr. Holmes maintained, had to begin with a great personality. There was no such dynamic individual in the West today. "Until he comes I do not know what we can do except to keep the light burning." He thought the present period like the Dark Ages, when the spirit of man seemed to have died, except that there was a Christian movement which kept the light burning in monasteries and in the hearts of men until it could be brought out again. "Sometimes in my despondency, almost despair of our time, it seems to me that all that we can do today is to keep the light going until the time comes when it can blaze forth again."

There came moments in history, he said, when men became exhausted, when mankind, like individuals, got tired out. Such a time there was in Greece in the Peloponnesian War. After the Periclean Age the Greeks were exhausted; there were limitations to what men could do. Similarly the Romans became tired. They had marched so far, they had conquered so many peoples, they carried such a burden that they were no longer able to function. There

were times when men became disillusioned and had to have time to recover faith.

The reassuring thing was that this phenomenon was never completely universal, though he thought that it had a more nearly universal aspect today than ever before. Parts of our world, however, were awake and changing rather than dying. India, for instance. India was entering upon a new and greater period of her history. India might be regarded from that point of view as one of the great hopes of mankind today.

America's isolationism, he said, was a thing of the past. The Second World War had taught Americans that all nations suffered or prospered together, that we were all brothers, and that if war started anywhere the fire was bound to spread. Provincialism had yielded place to a real international spirit and Americans recognised their responsibility to help the rest of the world with the food which they had and others lacked.

There had always been ideals in America and when she had been truest to herself those ideals had come to the fore. The ideals of the sanctity of the individual, of human equality, of getting along together in good fellowship, of "Justice though the heavens fall!" were widely held and to a large extent practised.

The great blot on American life had been the treatment of the Negro, which was a shame and a humiliation, but all progressive and enlight-

ened people were more keenly conscious of this disgrace to their democracy than ever before, and more anxious to remedy it. Negroes were being admitted in increasing numbers to occupations traditionally closed to them. There were Negro subway drivers and Negro tram conductors in New York, Negro clerks and clerical workers, Negro policemen, even Negroes teaching white students in Northern colleges.

As to what America's chief contribution to a United World would be, Dr. Holmes thought that it was practical achievement, in which the United States led the world. Skilled work was valuable to society but, unfortunately, America's technical achievements had largely absorbed the American consciousness, leading to wide-spread materialism and love of pleasure and of power.

Dr. Holmes was enthusiastic about the possibilities offered by a fusion of what America and India each had to give. India through her long history had gone deeply into the problems of the Spirit. She had come close to Reality. If you equipped India with the machinery of living that America had produced, and if you gave America a Soul, then there would be, as in Ezekiel's vision of the wheels, the God in the machine. America had the wheels, and they were crushing her to death. India had the Spirit. If you put together the "Know How" of America and the "See Why" of

India, you ought to have a model civilisation.

The recognition of the higher things that each people had to contribute to world culture was of great importance to world unity. Dr. Holmes said that he always rejoiced when a volume was published which brought together some of the great scriptures of the world, and which always had a ready sale. He viewed the great religions of mankind as parts of one great revelation of God to man.

He stressed also the value for world unity of music, of art, and of secular literature. "The more we can get people to understand that all peoples have produced priceless things in the artistic world, the closer we come to the ideal we have at heart."

What America called "public education" and India "the free schools" was important, bringing together children of different backgrounds, but its unsectarian character was essential, Dr. Holmes declared.

He was interested in the account which the interviewer gave him of the effort of the Indian Institute of Culture at Bangalore to bring to ordinary citizens, through lectures and discussion groups at which great books are considered, the cream of cultural achievement everywhere. "The results of work of that kind," he declared, "are greater and more beneficial than we realise."

HUMAN VIVISECTION

[One of the most disquieting features of our times is the steady shrinkage of the sphere within which self-determination is still possible. After two world wars fought ostensibly for freedom, the individual finds himself today subject to more regulations and controls than perhaps have ever before been imposed on such a general scale. Dr. Emanuel M. Josephson, M.D., of New York City, the writer of this article, brings out the menace represented by organised medicine's exploitation of the public with State protection and support. His *Merchants in Medicine* is a book which those who prefer comforting illusions to disquieting facts are recommended not to read. The changing guesses of an empirical science are imposed upon society with an authority which even infallibility could not excuse. Immunisation is the fad today and the lengths to which its advocates can go, with governmental sanction and abetment, are brought out here. Immunology rests upon animal experimentation, and the iniquity of vivisection has entrenched itself seemingly impregnably, and neither the cries of its animal victims nor the protests of humanitarians have so far reached the hearts of those in power. It could have been foretold that, for sensibilities blunted by the torture of animals, experimentation on human victims would be an easy step. People generally, however, fail to realise that that step has already been taken, as Dr. Josephson brings out in warning of the danger of allowing experiments upon human beings to claim immunity from prosecution if only enough of them make the dangerous experiment.—ED.]

In April and May of this year, New Yorkers were treated by the Health Department to a smallpox epidemic scare. The immediate occasion for it was two sporadic deaths from smallpox, one of a man who had returned from Mexico the day prior, and the other, a week later, of a woman who had come in contact with him one week after she had been vaccinated. No further deaths occurred from smallpox in this fake epidemic.

Citizens of New York, however, were urged to be vaccinated. Millions were threatened, cajoled or forced to submit to vaccination.

These vaccinations caused so many deaths that the figures were suppressed by the Health Department. A few deaths in New Jersey due to encephalitis (inflammation of the brain), as a result of vaccination, were ferreted out by the newspapers and publicized.

The Health Department had no excuse to offer for the dire consequences and its misrepresentation and betrayal of public health. The profits of this fake epidemic to the cartelized processors of the vaccine are estimated at many millions of dollars; and the organized medical profession suffered no serious losses

as a consequence of its ministrations.

The truth in regard to vaccination is that, in the primitive state of medicine, the transmission of cowpox to human beings, despite all the dangers that it involves, was the only measure known to minimize the dangers of smallpox. It served to do so by actually causing a form of the disease, which generally was mild but sometimes virulent and even fatal in a relatively small proportion of cases. Vaccination with cowpox also involves the danger of transmitting to the human being encephalitis, undulant fever and other diseases which afflict cattle, and which are debilitating and fatal to man. This risk can be minimized by the use of virus grown on germinating eggs. But in any event, the risk exists.

In short, vaccination was a necessary evil in the state of knowledge that prevailed. Now, however, science has taught us that the natural resistance of the body derived from an adequate diet rich in all the elements of nutrition is, by far, the most important factor in preserving health. It is the very factor that enables the body to build up resistance when exposed to mild forms of infections or to vaccination.

In an individual whose resistance has been lowered by malnutrition, vaccination and infections that in better nourished people would be mild, become virulent. Thus in the Barbadoes, for example, malnourished individuals often acquire general-

ized vaccinia when vaccinated the first time. They are also peculiarly susceptible to the secondary infections that complicate vaccinations. When malnourished natives who have been thus vaccinated are exposed subsequently to smallpox, they succumb to a form of smallpox that is modified and generally mild, but may be fatal in spite of vaccination. When these malnourished natives are vaccinated a second time they may once again develop a modified form of generalized vaccinia. This illustrates to how large an extent resistance to smallpox and other infectious disease is a matter of nutrition.

One of the more significant nutritional factors in the diet that establishes and maintains resistance to disease is Vitamin C. There are other known factors and undoubtedly many that are not known. But in view of the present state of our knowledge it is nothing short of criminal for public health agencies to urge or force vaccination but withhold from the public the importance of diet and nutrition in the protection against the disease; or for the public officials to inflict vaccination while withholding and failing to provide food and other diet factors necessary for the protection against the dangerous effects of vaccination.

This episode illustrates two of the less worthy aspects of organized medicine and arrogant medical pseudo-science and the injury they imply to the health of the individual

and of the community. The first is the assumption of omniscience and the attitude that what it does not know is not true, that characterizes all pseudo-science. As a consequence, medicine, when it assumes the pose of an exact science, abandons a huge tradition of folklore of medicine that had been built up through the ages by shrewd observers. This has meant that the public have been denied the benefit of many valuable remedies that had been known for ages, including the use of liver in the treatment of anæmia; the use of cod-liver oil in the prevention and treatment of rickets; the use of ephedrin in the control of hemorrhage and the circulation, that was long known to the Chinese; the use of mandrake in the treatment of tumours; the use of vitamins and minerals, that were long known to Hindu folklore as "*kushta*," in the treatment of diet deficiencies; and numerous others. When proud medical science once again stumbles upon the traditional remedy which it had scorned in its arrogance and ignorance, it calls the feat a discovery of medical science. Men have received Nobel Prizes for medical discovery—for re-accepting long-known traditional methods of treatment.

Secondly, it illustrates the habit of organized medicine of vivisectioning and experimenting upon human beings, and the low value it places on human life.

The contempt for human life and suffering and the utter brutality of

dominant groups in organized medicine is glaringly portrayed in the current vogue of the Lempert Fenestration Operations for relief of deafness. As a matter of record, in no case has this operation given complete and permanent relief from deafness. In well over 60 per cent. of the cases the victims are totally and permanently deafened by the operation. In every case the field of vision of the victims is contracted, thus impairing the vision. In some cases blindness ensues. Upon many of the victims there is even inflicted by the operation, paralysis of the face, subdural and brain abscess, epilepsy, meningitis and death. Many of the victims have been driven to suicide by the terrible roaring in the head and noises in the ear caused by the operation, a roaring that persists even after the hearing has been totally destroyed, and by the agonizing headaches.

The operation is acknowledged by its perpetrators and by organized medicine to be human experimentation. The victims are required to sign in advance an acknowledgement of the fact that they have been informed that the operation is an experiment and that they absolve the operators from any liability for the consequences of the experimental operation.

These brutal surgeons with the collaboration of organized medicine have used all the facilities for publicizing and advertising which they monopolize to lure pitiable deaf folk to submit themselves to this brutal

experimentation on the false representation that in a great majority of cases it restores the hearing. This false propaganda through newspapers, magazines, radio and other means, has lured many tens of thousands of deaf victims to their doom. Effective censoring in the press by organized medicine suppresses the horrible consequences suffered by the victims of this experimentation. Relatively few victims have sued the performer of the operation for malpractice. But, of the few that have, some have recovered damages ranging as high as \$25,000 to recompense them for their complete deafness and the ruination of their lives.

The great majority of the victims, however, are completely barred from securing any damages for the injuries inflicted upon them by the Lempert Fenestration Operation. By a curious warping of the law and of justice, effected by the enormous political power of organized medicine, the surgeons have been able to secure almost complete freedom from

liability for the consequences of their brutal experimentation. The law holds that if a sufficient number of surgeons performs the experimental operation, no matter what the consequences may be, it becomes "accepted practice," and the defense of "accepted practice" absolves from liability for mayhem committed. This anomalous legal quirk is identical with the situation that would arise if the law legalized murder where a sufficiently large number of victims were murdered.

This is one of the most brutal and ruthless aspects of the activities of organized medicine. Its correction awaits a sufficiently powerful organization of the victims of the operation to expose this criminal exploitation of the deaf and the infliction of a suitable penalty on its perpetrators. Human vivisection breeds in an atmosphere that encourages needless animal vivisection and claims a multitude of victims at the hands of ruthless elements in organized medicine. This contrasts sharply with the benefits derived from the more humane elements in medicine.

EMANUEL M. JOSEPHSON

REJOINDER

- 'Beauty's an empty word' and while you scold,
The flame-throat robin perhaps to rehearse
His lauds, a yard above leaf-dappled mould;
Below him swings one apple, his universe.
- 'Cut out all pity! . . . and there the mouldwarp lies,
The shy gravedigger with no grave his own;
His rotten velvet seamed with maggot-flies,
His helpless hands beseech us to the bone.
- 'Ignore the eternal themes' a ploughman passes,
Humming a modern tune not worth his breath;
He plucks no moral from the seeding grasses,
Yet the song's burden is of love and death.
- So Life delights herself to flout the fools,
The pedants who would prison her in rules.

CRITERIA OF PROGRESS

[One point which emerges clearly from **Mr. Philip Howell's** study is that progress—or retrogression—is a matter of individual achievement or failure. Communities and nations, nay, humanity as a whole, are aggregates of individuals. As a man here, a woman there, acquires the virtues outlined in this essay, the general level of the group is raised—and in no other way. That is why, even in a day of drastic political and social change, like ours, individual reform is still the major challenge of the times.—ED.]

The "sensible world" of the philosopher is becoming increasingly a shadowy realm, void even of the borrowed reality of sense reports. Routine practice in mechanics is associated with constant mental adjustment for the correction of observed data, and the epistemological questions of the validity of knowledge and its verification have never been livelier topics of discussion. Yet, "modern" philosophical thought shows growing concern with phenomena, not with their meaning; with "realism," not with values; with what subserves the moment, not with metaphysical categories; with means, not with ultimates. A betrayal of human integrity is accompanied by agnosticism in relation to the idea of progress, an almost entire oblivion of the cyclical principle in historical theory, and the absence of any "body of reference" whereby progress or retrogression may be determined at any given time. In a chaotic world where evolutionary objectives are admitted only in respect of physical forms we find, however, a greater willingness in some quarters to

return to the teachings of antiquity for guidance across the morass of doubts and perplexities. As it is written in the *Rig Veda* :—

The wise guard the home of nature's order, they assume excellent forms in secret.

Nature's order is still to be perceived by those who share the confidence of "the wise." To be intellectual, however, is not the same thing as to be numbered amongst the wise. The "intellectual," appreciating the inferential nature of so much of our knowledge, concludes with Sir Arthur Eddington that "Mind is the first and most direct thing in our experience; all else is remote inference." But he loses sight of the equally valid fact that mind itself bears the stigmata of the relativity of sense qualities, and is subject to the continuity of change. Change is not a synonym of progress, and the ebb and flow of phenomena and consciousness are but the accidents of movement without regard to the direction in which we may be travelling. Our "way of looking at things" is determined by an objective; but that objective, more often than not,

is self-regarding. It lies in the fulfilment of the desire nature, the mind being relegated to the rôle of thinking out further additions to our collection of appetites and new ways of satisfying the existing régime. How, then, can we be said to know things in themselves, when we are under the spell of sensory impressions and of the Kantian categories imposed by the operation of the mind upon the objects presented to consciousness? And, if our limitations are so recognized, what are to be our landmarks of progress, and what becomes of any criterion we may formulate of our journey through a Space-Time world? Is it possible truly to evaluate our ideas of progress if all that happens is a precipitation of existing mental constituents around a given line of sense data? Without systematization of principles and facts, no measurement of human behaviour is possible, and the added unawareness of formulated laws of causality renders control negligible. Here is the fundamental reason of that materialistic determinism which removes responsibility from doer to things done.

"Science," then, remarks Dr. C.E. M. Joad in *Philosophy for Our Times*, "in excluding the notion of purpose, and excluding, therefore, the notion of value, excludes the possibility of any true explanation of the phenomena which science studies." Does science, though, strictly ignore the notion of purpose—at least, in its survey of the physical evolution of species? Is

not survival, viewed objectively, in itself a "value," if it be regarded as a test of fitness, irrespective of our approval or disapproval of it, and whether or not we consider wide geographical distribution as alone demonstrating man's superiority over the rest of the animal kingdom? When we turn to other measurements of evolutionary progress, such as increased complexity of structure, growth of environmental independence, and enhanced sensitivity of receptive organs and subtlety of response, we begin to think, with Prof. A. N. Whitehead, that "all ultimate reasons are in terms of an aim at value," even if we confine our attention to the field of biology. Turning to inner or subjective realities and adopting the Vedantic or Tārakā Rāja Yoga analysis of the microcosmic entity, there is no reason to suppose that the criteria of progress adopted by the physical evolutionist are other than expressions in terrestrial phenomena of spiritual noumena. In that sense, we might hypothesize the "value" of mind, with the greatly extended horizon of natural law, as being explicable only in terms of monadic evolution. In brief, our consciousness of the relativity of sense qualities and the continuity of changes of form persuades us that we have yet to define the constituents of Reality, and, without a conviction of the existence of the Real, we are bereft of any true idea of Progress and of principles of judgment in relation to the progressive elements in human life.

It is not necessary to assume that we must banish teleological concepts from a scientific approach to a progressive scheme of development. If we share a philosophy which is pre-eminently "the science of effects by their causes and of causes by their effects," there is no inevitability about accepting a mechanical explanation as ultimate and comprehensive, or necessity to imitate the Behaviourists in confining themselves to a study of the movements of the body, free from mental influences. The fundamental psychological problem of the interaction of mind and matter can be solved only if we discard Descartes' parallelism and the hypothesis that the brain molecules marshal states of consciousness or that consciousness produces molecular motion. We have to conceive of inner senses (atrophied during racial growth), as well as our more familiar outer senses, of a nature visible and invisible, of the unceasing motion which is the life of matter in all its forms, and of the existence of a spiritual and psychical involution proceeding congruously with past physical evolution.

In what has gone before, it has been possible only to hint at the philosophical and metaphysical background of the concept of Progress, and at the criteria which might enable us to evaluate our own progressive or retrogressive development. Obviously, cause and effect are to be thought of as something more than successional in a biolog-

ical or mechanical sense. They are integral phases of a unified law to which the time factor of past, present and future, is contributed by our own mental astigmatism. If we saw clearly, we should observe that the future determined the present no less than did the past, and that Dr. C. E. M. Joad's view "that the purpose of evolution is to refine and deepen life's consciousness of values" is true in the sense that this process of refinement (with its concomitants of increased definition of inner structure and growing independence of environment) is but an expression of the compulsive factors towards the perfection of the Divine Plan which is the object of all evolution.

Evolution, then, proceeds on triple lines—spiritual, psychical and physical—and individual, no less than racial, progress (indeed, the march of nature as a whole) is motivated by the need for the individual realization of innate divinity, and is to be measured by the ability of the real ego to assimilate itself to that spiritual ideation which is the first differentiation of the universal Substance-Principle and thus to secure, by its own efforts, that immortality which else is only its conditional possession.

At this point the question will be asked: of what practical value is this analysis? It will not be put by the "democratic man" of Plato's *Republic*, who hears only the conflicting voices of his competing passions and desires, and is for ever changing his course through life at

their clamorous behest. Nor will any interest be shown in the argument by Plato's "tyrannical man," who becomes fanatical under the domination of a single impulse. Even the intellectual hedonist who (it has been said) believes that "moral virtue requires that we should satisfy our desires, not unthinkingly and indiscriminately, but in the proper way, at the proper time, and to the proper degree," is unlikely to be influenced by appeals for a re-examination of his motives of conduct. Rather is it to be assumed that the need of clarifying the idea of Progress and its criteria will be felt only by those *akoustikoi* (after the manner of the School of Pythagoras) who know that the powers of "the Divine man" are the natural accompaniments of existence at a higher level of evolution, and who, in their own persons, have experienced the causes of pain on the path of unfoldment and know them to be due to the human search for the permanent in a world of constant change, to selfish hope of rewards and to the attempt at the forced development of psychological powers without regard to the unity of all life. These will not question the practical value of purifying the mind and the emotional

nature of the poisons of false conceptions (*attavada*). They will be unmoved by contemplation of the worldly criteria of progress—power, wealth, freedom without responsibility and acquisition without merit. Their gaze and endeavour will be in another direction. Realizing the truth of the aphorism that "Humanity is the child of cyclic destiny," they will measure their own progress (if they can be brought to think about it at all!) by the degree of attainment of mental and physical purity; their unselfishness of purpose and compassion for all living things; their faith in the law of Absolute Justice, whatever befalls them personally; their intuitional perception of spiritual values; and their just appreciation of their responsibilities as probationers in an objective and transitory world. It is from this basis that the professed student of philosophy will estimate his duty to humanity at large, and will know that it is not performed adequately so long as there is any failure on his part to show another the same justice, kindness, consideration or mercy which he desires for himself.

Where does the world stand today, in the light of these principles? Let every man examine his own heart, and he will learn the answer.

PHILIP HOWELL

NEW BOOKS AND OLD

• *Keats and the Dæmon King.* By WERNER W. BEYER. (Oxford University Press; New York. 18s.)

Thanks to the labour of Colvin, of the Buxton Formans and others, we of this generation know Keats more intimately than did those nearer to him in time. He is no longer Matthew Arnold's poet, little more than "enchantingly sensuous," but an apostle of the "clear religion of heaven." It is an outstanding miracle in the life of this wonderful boy that at twenty-four, or younger, he was a philosopher of transcendent quality, with a power in the midst of bitter personal suffering "to envisage circumstance all calm."

We have accepted Keats as a spirit truly Greek, as a son of Shakespeare, as a lover of the marvellous in Spenser, Tasso, Ariosto: it has been reserved for Mr. Beyer to develop, on a hint thrown out by Colvin, the profound influence of German dæmonic romanticism. Keats read in translation not only de la Motte Fouqué's *Undine*, but Wieland's *Oberon*, and at an early impressionable age. It was the *Oberon* in its original which probably touched to life that eerie vein in Coleridge which gave us "Christabel" and "The Ancient Mariner."

Sotheby's translation of *Oberon*, much admired at the end of the eighteenth century and beyond, had been

too much forgotten to be considered seriously as a source for the rich allusions in Keats's poetry. Mr. Beyer, coming upon it in the course of a study of Coleridge, at once realised its import and set to work with the thoroughness of American scholarship to analyse the translation, relating Wieland's Oberon, his sylphs and fays, to Keatsian allusions, the most obvious of which had been before rather uncritically accepted as echoes from *A Midsummer Night's Dream*. His full and lucid exposition is of major interest. Many a difficult line becomes clear by reference to Sotheby's version of *Oberon*.

Keats had read the *Oberon* by 1816; from then on it influenced his work and thought, at first lying on the surface—where the allusions are easy to catch, once we are given the clue—and then sinking deeper. Sotheby's translation is in itself no more than a fairly competent, stiff, eighteenth-century rendering, but a poet's mind can fashion, transmute; he will take, like Browning's black-cap, "an appropriate rag to plunder," ignoring material which the limited mind of a critic might select for him. So it has come about that the lesser Wieland, subdued in a foreign dress, has been overlooked within the mighty shadow of Keats's master, Shakespeare.

DOROTHY HEWLETT

Hadrat Abu-Bakr: The First Caliph of Islam. By NAWAB SADR YAR JUNG BAHADUR MAULVI MUHAMMAD HABIBUR RAHMAN KHAN SHERWANI; translated by SYED MOINUL HAQ, M.A., PH.D.

(Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 4/8)

For hundreds of years, every Friday, from the *mimber* (pulpit) in the mosque in all Islamic countries, Abu-Bakr, the

first Caliph of the Prophet of Allah, has been remembered with reverent love by the faithful followers in these words: "The best of human beings after the Prophets." And the account of his life and this estimate of his character, based on the verses of the *Quran*, the *hadithes* of the Prophet and statements of the "Companions," confirm this conception of him. For his name "led all the rest" in implicit and ever-abiding faith in the Prophet (may peace be on him!) in fidelity to the truths the latter taught, and in strict and scrupulous practice of these as a Caliph no less than as an individual.

Before he accepted Islam—he was forty-nine years old then—Abu-Bakr was a Quraish trader highly respected for his honesty and humanity. He was, therefore, ready to respond to the call when eventually it came, so that no sooner did his eyes fall on the Prophet than he became his, heart and soul. Even when once he was being beaten by a crowd of idolaters for his conversion these were the words which he continued to utter, "Thou art sacred, O Master of dignity and greatness." Hence the testimony of the Prophet himself, a little while before he passed away, "If I were to choose a bosom friend it would be he. But this companionship and brotherhood is in faith till God makes us assemble near Him."

The book gives striking anecdotes about the Caliph. On his wife's saving from the daily budget a little money wherewith to buy sweets he took the amount and returned it to the Treasury and had his *baitul-mal* (his maintenance allowance, already meagre) curtailed proportionately for the future; that so much could be spared,

he held, showed clearly that they could do without it! Again, seated one day among his companions, the Prophet asked who among them had fasted that day, accompanied a dead body to the graveyard, supplied food to a poor man and visited a sick person? Abu alone answered in the affirmative, whereupon the Prophet exclaimed, "A person who combines in himself these virtues will go to heaven."

Abu-Bakr's Caliphate, which lasted for only a little over two years, was marked by scrupulousness, humility, affection and efficiency in administration. His high position made no material difference in his relations with his neighbours and others; even after his assumption of office he would milk the cows of girls in the street. In his expeditions against the infidels he always tried first to have a peaceful settlement, this failing, he would impose a *jizya* (tax), but if that also was not agreed to he would fight, but with clean hands and a clean heart, e. g., his instructions, among others, to his soldiers "not to mutilate any one's limbs, not to kill old men, women and children, not to injure the date-palm, not to burn it with fire and not to cut down the fruit-bearing trees." And once the enemy was vanquished he received "a just and an excellent treatment."

The book is a translation from the original of *Sirat-us-Siddiq*, which has already run into three editions. The English version reads quite well, though the last two chapters could have been, if not omitted, abridged considerably with advantage, as there is much unnecessary repetition. But, on the whole, the picture of the First Caliph as it emerges is lifelike, clear-cut and attractive and reveals one of the greatest human beings of all time.

G. M.

The Intellectual Adventure of Ancient Man. By H. and H. A. FRANKFORT, JOHN A. WILSON, THORKILD JACOBSEN and WILLIAM A. IRWIN. (University of Chicago Press; Cambridge University Press, London. 22s. 6d.)

To trace man's development from the remote past to the distant future we must follow the curve of progress as it rises in the mists of antiquity, stretching through history up to the present and moving inexorably forward.

Already psychologists are discussing whether man's brain can keep pace with the advances of scientific research. Has the machine mastered man? Is the atom bomb to be at once the apex of man's inventive genius and his destroyer?

Such reasoning is, I submit, false. In spite of all that man has achieved, more, far more, is yet to come. Scientifically speaking, we are still in the bow-and-arrow stage and progress in past years has not been so great, certainly not so great that the brains of the present generation are strained to keep pace with it.

We cannot examine the tendencies of man's development, intellectual or physical, over periods of weeks and years. Hundreds or thousands of years must be studied if we are to reach any useful conclusions.

In the work under consideration the authors, all experts in Oriental study, have concerned themselves with the

search of man for truth, with his attempts to solve the riddles of the universe and to explain their relationship to his own physical, intellectual and emotional life.

Three great ancient cultures are discussed, the Egyptian, the Mesopotamian and the Hebrew, the discussion finishing with a reference to the Greek, the object being to illustrate the development of the early and preclassical mind as exemplified by each.

We are shown the influence of natural phenomena on the mind of the early Egyptian. The Mesopotamians believed that life was controlled by certain intangible powers who ruled the universe; and the Hebrew culture created what the authors call the "myth of the will of God." In brief, the common pattern of belief of early man was that the divine was immanent in nature, a nature bound up with man's life.

Unfortunately, the authors have somewhat inclined to complication. Multiplicity of words and explanations tires the ordinary reader and, although addressed to a lay audience, I feel that in spite of its many excellent qualities and translations of ancient texts the work is a little too long and obscure to appeal generally, except to experts. The subject is a fascinating one and brilliantly conceived, but the approach might have been in a more simple manner in the interests of the general public.

A. M. Low

Land and Motherland: Eighteen Talks on the Indian Question. By G. T. WRENCH. (Faber and Faber, Ltd., London. 7s. 6d.)

The publishers claim that this is a book of unusual wisdom and originality.

The supposed originality consists in the author's discovery that India is a land of villages and that her regeneration can only come through a revival of her ancient forms of organization and government. The author points out

with a good deal of piquancy that the town-bred, half-educated Indian is really unrepresentative of the soul of the people and that much of the political agitation that is going on is a mere aping of the West.

But the surprising thing is that the author, an observant English physician long resident in India, has failed to take note of the powerful movements in the country, aiming at a revival of village industries and indigenous forms of organization. While he has read all the Royal Commissions' Reports on India he seems to be unaware of books like Minoo Masani's *Our India* or Bharatan Kumarappa's *Capitalism, Socialism or Villagism*, where his very thesis is propounded with a greater realism and a fuller understanding of the Indian background. But he has nothing but scoffing references to make to Indian leadership. The few English bureaucrats who perceived the real genius of India and sought to incorporate her ancient methods in the governance of the country are extolled

as geniuses in understanding and great benefactors of the people.

Underlying the whole thesis of the book, which is presented in the form of a dialogue between an elderly expert and an inquiring young friend, both of them British, is the sense of the burden the Britisher still feels of his civilizing mission in India. Events since the book was conceived have led to the final lifting of that burden, and the Britisher, if he is really interested, can stay on to help India evolve her destiny in her own way, under her own leadership. Lack of appreciation of that leadership and failure to see and rejoice in the signs of a real resurgence of the nation leave an Indian reader cold, in spite of the real insight of many of the author's observations. A book that might have been a useful guide to paternal British officers in the days of British paramountcy over the land, it lacks the feeling-tone that would make it acceptable to the inheritors of power in this Motherland.

S. K. GEORGE

Light from the Ancient Past. By JACK FINEGAN. (Princeton University Press, U. S. A.; Geoffrey Cumberlege, Oxford University Press, London. 25s.)

The chief value of this book is the service it performs in making available in simple language a mass of archaeological material more usually confined to the attention of the specialist. America is the land of many strange sects. The author of this book is described as a Berlin-educated minister of the Disciples of Christ, presumably an organized religious sect flourishing in the State of Iowa. He is serious, painstaking, thorough. Throughout the

500 pages of his sumptuous (by present-day British standards) book he builds up the impressive panorama of a past indissolubly associated with the "Hebrew-Christian religion." This is not, however, a work of original research and comes in the category of those compilations of which the late H. G. Wells's *Science of Life* is an example. That is to say, it is a book any writer with the appropriate scholarship might have written after some travel and a period in a first-class library. This is not said in denigration, for it is given to few to make original contributions to knowledge, to achieve

great syntheses, to make revaluations.

When Victorian materialism first assailed the strongholds of the faith the historicity of the Old Testament became suspect. Later independent evidence—much of it, as this author shows, to be found in ancient monuments—has confirmed in broad outline the historicity of the great Jewish records.

Every new discovery indicating the truth of ancient Old Testament records of events has been jumped at as confirmation of the truth of revealed religion, whereas it is, of course, nothing of the sort. To know the last detail of the village where Christ was born, at the time of His birth, gets us no

nearer to the solution of the mystery of His divine or human origins. And so with the rest of this carefully written and orderly survey of a vanished world. We learn much from these crowded and fascinating pages, but nothing of service in establishing the truth or otherwise of revealed religion.

This book, being somewhat in a class of its own, will, one may be sure, serve for a long term for the scholar who requires in convenient form access to "background" material concerning the remote past as it touches, through the craft of the builder, the inscriptions and writings of artists and scribes, the long tale of man's search for God.

GEORGE GODWIN

Masnavi. Book I. By MAULANA RUMI; edited by MUHAMMAD AMIN. (Madina Publications, Lahore. Rs. 2/-)

There is probably no kind of literature which suffers so badly from translation as mystical poetry, which labours under the double disability of being both mysticism and poetry, both of which it is almost impossible to interpret or to convey through any medium save the language of the original writer. Doubtless to readers of Persian, the writings of Rumi are great poetry, though there is little in the English version to appeal very strongly to the poetry-lover as such. And, though there are flashes of mystical insight of a high order, these will appeal chiefly to readers who, being themselves mystics, can share the experience and insight which the poetry reveals.

This, of course, is equally true of all mystical writing, which, by its very nature, is unintelligible to the average reader, and consequently can expect to command only a limited public. But

to that limited and select group of readers there is no doubt that these books will be a welcome addition to the literature of mysticism.

For there is little doubt that Rumi was a master-mystic. His solution, for instance, of the age-old problem of how to reconcile man's free-will with belief in the compelling will of God, is the mystical, not the rational, solution. " 'Tis he who loves not who is fettered by compulsion." So also is his stress on the necessity for the complete elimination of the self of the man who aspires to know God—a stress which, being more reminiscent of Buddhism than of Islam, reminds the reader of the universal validity of the testimony of the mystics, irrespective of the particular historic faith from which they derive their inspiration.

The book is attractively got up, though marred by far too many printer's errors, which should be guarded against in subsequent volumes.

MARGARET BARR

Down to Earth. By JOHN STEWART COLLIS. (Jonathan Cape, Ltd., London. 9s. 6d.)

The reaction against the illiteracy of twentieth-century specialisation and urbanisation was accelerated by the war, which drove many so-called educated people back to the land. This experience made many of them realise the inadequacy of a "culture" which had given them a conversational appreciation of Picasso yet had neglected to inform them how to plant a potato. The majority of such novitiates in husbandry eventually returned to the more lucrative but barren fields of Broadcasting House as soon as the war was over. But a few remained, like Mr. Collis, to master a craft in the country and find a synthesis between urban and rural culture. Like Thoreau before him, Mr. Collis can now see more of the Divine Will through the blind eye of a spud than many theologians with their elbows on the pulpit and their eye on the *Church Times*. And he concludes that if you cannot see God in a dung-heap you are unlikely to see Him at all. There is no doubt that the philosophical approach behind Mr. Collis's observations is a

desire to find a synthesis. And he succeeds in avoiding the ecstatic overstatement of Shelley or the more prosaic, but essentially sentimental, pantheism of Wordsworth. Mr. Collis has the courage to look into both the tuber and the tumor, into the "mystery of clouds" and the putrefaction of a dead bird.

His observations are sufficiently objective to interest a naturalist and are sufficiently related to produce a synthesis between the scientific approach and subjective pantheism.

I suggest that *Down to Earth* would provide an excellent antidote in schools to the incipient and insidious materialism inculcated in the young by contemporary text-books on Physics and Chemistry. The fact that this book can be recommended for children is not to say that it is not fit to be read by adults. It is to say that the style is lucid.

The question whether such pantheism can provide sufficient religious discipline, except for a few individuals of a contemplative frame of mind, is a question which I recommend to Mr. Collis for his consideration. It is outside the scope of this review.

RONALD DUNCAN

The Vision of India. By SISIRKUMAR MITRA. (Culture Publishers, College Street, Calcutta. Rs. 3/-)

In these six chapters, originally independent articles contributed to various Indian periodicals between 1931 and 1946, the author, a disciple of Sri Aurobindo, has made an attempt "to study from the stand-point of evolutionary history the progress of man towards his divine destiny as

envisaged in the Master's vision of the future." And what is this vision?

It is the vision of a dynamic divine Truth which is descending into the earth to create a new Truth Consciousness by it to divinise life... a vision of the Supermind, which is a link between *sachchidananda* and the lower hemisphere of creation.

In other words, it is a vision of the integral oneness of life—of harmony between life and spirit—which has underlain the agelong history of India

since, perhaps, the pre-Vedic Age. Its steady unfoldment has been witnessed through the Typal Age, the Conventional Age and the Individualistic Age, corresponding to the *Ramayana-Mahabharata-Gita* epoch of Ancient India, the Manu-codified religious and social institutional era of Medieval India and the Modern India of Science-prompted Rationalism, respectively, and now a change in man's nature and consciousness is "the next inevitable stage in the evolutionary process of Nature—a higher than mental life is in promise for Man." Humanity is ready for the change from individualism and objectivism to subjectivism and intuitionism.

In the course of efflorescence, even though for some time the vividness of the vision of Oneness has grown less, the varied cultural expressions during the different periods have been perpetual pointers to the persistence of the One Reality seeking and striving "to manifest in man the delight, harmony and perfection of its own transcendence." For, says the author, "The real player in the world-drama is the divine Shakti herself: she

alone is the play, the player and the playground." And, in this play, the way of violence too has had its place and purpose because "the debt of Rudra," as he pithily puts it, "must be paid."

In fact, such is the aim of human history, namely, to discover Nature's evolutionary purpose, a perfect order of collective spiritual living, and so Shri Sisirkumar holds that a historian should be a seer. Accordingly, he has traced in his book the march of man, but only "from the stand-point of his social development." It is to be sincerely hoped that before long he will trace this "march" for us also in terms of cultural movements, of which he has given us such tantalizingly luminous glimpses in his chapter, "The Vision of Ajanta." *The Vision of India* is at once a panorama and a philosophy of the history of India. It is a "poem" on the diapason of the Divine, as heard in the orchestra of human evolution and achievement, for the author's style is vibrant with his own flaming fervid faith in the vision caught by his illustrious master.

G. M.

Sun-Blossoms. By NIRODBARAN. (Sri Aurobindo Circle, Nair Hospital Compound, Bombay Central Station. Rs. 4/8)

Not one of the 208 poems in this collection falls short of their general level in iridescent lyric loveliness or in exalted mood. The writer, an aspirant in Sri Aurobindo's *entourage*, breathes a rare air. He nears the Mystery by the Path of Beauty, and he conveys to the reader something of the intense

yearning towards the Divine that every mystic feels but few express more poignantly than he does here.

These poems are for reading one by one, letting each yield its separate sweetness to the tongue. Read straight ahead, for all their wealth of imagery, they weary not with their monotony of theme. The essence of beauty has been thrice distilled and the resulting concentrate is best appreciated in the single crystal drop.

E. M. H.

The Arrow and the Sword. By HUGH ROSS WILLIAMSON. With a preface by the REV. V. A. DEMANT, D.LITT., Canon of St. Paul's. (Faber and Faber, Ltd., London. 10s. 6d.)

Mr. Ross Williamson describes his book as "an essay in detection" concerning the deaths of William Rufus, King of England, and Thomas a Becket, Archbishop of Canterbury. History relates that Rufus was killed accidentally by an arrow, and that the Archbishop was murdered because of a conflict between Church and State; the author thinks that each death was the ritual killing of the Divine King in the witch-cult. He is well aware, however, that the evidence he marshals is slight, indirect and largely conjectural, and he admits that he has "not so much tried to prove a case as to select and co-ordinate certain evidence which may suggest that there is a case to be proved." Most readers will feel that no stronger claim could be made and they may also feel that the detective issue is a small matter compared with the theme which occupies the main part of the book—the deep penetration of the Christian world by pagan and Cathar heresies up to the twelfth century and beyond.

This aspect of the evolution of Christianity is not as a rule prominent in histories of the Church, and Mr.

Hugh Ross Williamson treats the interaction of Papal orthodoxy and various heresies with theological subtlety. He also brings in a factor seldom mentioned in this connection, 'by' maintaining that Plato's "heavenly love," for which he prefers the term "Uranianism" to the "modern uninhibited 'homosexuality,'" is not only a distinguishing mark of the great ages of European culture but also provides the background against which "the whole matter of dualism, gnosticism, heresy and witchcraft must be placed if it is to be seen in proper perspective." Moreover, when, as in the thirteenth century, mobs attacked the "heretics," they were protesting against "a prevalent and prolonged fashion" assumed, correctly or not, to be sodomy, and the Inquisition was not a move towards fanatical persecution but was "established to safeguard individuals from reckless accusations and mob-violence." Further, "the Church was more aware than the State of the necessity of Uranianism—which, in fact, underlay her own monasticism."

These quotations illustrate the highly unusual and provocative character of this study in religious history. The author, who is an Anglican parish priest, holds that there is nothing heretical in the conclusions he has reached.

A. GOWANS WHYTE

CORRESPONDENCE

“ THE LIMITATIONS OF NON-VIOLENCE ”

I

I am thankful to Mr. N. A. Nikam for taking the trouble to write the long reply published in the October ARYAN PATH to my article in the August issue on “The Limitations of Non-Violence.” He finds some serious philosophical limitations in it, a finding which seems to me to be based either on a misunderstanding of the purport of the article, or on a very unphilosophical view of the whole question. I shall briefly reply to the points raised :—

(1) He seems to think that I prefer violence to non-violence, and that the ideal which I set before the noblest of men, the natural leaders of mankind, is a poor ideal. There is no basis anywhere in my article for such an inference. He cannot rightly accuse me of not knowing how to choose my destiny well, or charge that I have no philosophy because my philosophy differs from his. But my whole article is a challenge to those who think that the so-called higher philosophy of non-violence can work in all cases, or that it is the panacea for all social evils.

(2) I have nowhere said that any religion is based on violence. When I say that “Hinduism is not a religion of non-violence,” I simply mean that under certain circumstances it permits violence. I fail to understand his argument that “the Gandhian philosophy has provided Hinduism...with a new philosophical basis and transformed Hinduism into Hinduism after all.” Does he mean to suggest that Gandhiji

has improved upon the ancient religion of Hinduism, because he has provided it with a new philosophical basis? If he means that, he is entitled to hold his view; but then he must have a very poor notion of that great religion.

(3) I said in my article: “Non-violence is a *religious ideal for the individual*; it is not a *social or political weapon*.” There is not a single argument adduced by the writer to show that it is a political weapon in those circumstances to which I refer in the article. So far as the private religion of the individual is concerned, each is quite free to choose non-violence as his ideal. But it would be quite wrong for him to think that another person, with an eye to social duty and social stability, should choose likewise; or that his choice, if different, would be inconsistent with the highest form of religion. It is a poor religion which does not provide for social stability, which is the only proper medium for the cultivation of the higher qualities of the individual. If this stability requires violence, violence ought to be permissible.

(4) I have said, “Violence can be a duty.” The writer puts the question, “...to whom is it a duty?” It is a simple question to answer: It is a social duty. He has imputed to me the view that “to repay violence with violence is a duty.” There is not a line in my article which can bear this interpretation. He goes on to assert, “If ‘violence can be a duty,’ it must

be a 'duty' to *start* violence as well." Nothing can be farther from the truth. I have said this nowhere. I am not bound to subscribe to his absolutist interpretation that "what is a *duty* is a law universal, and so violence is a law universal, *i. e., what ought to be.*" All our duties are relative. My duty is not everybody's duty, nor is a duty such without regard to the circumstances of each case. It is the warrior's duty to fight for his country in order to defend it. It is the Government's duty to protect the private citizen, even if it has to employ violence in order to achieve this. But the writer is so imbued with his ethical prepossessions that he makes the statement, "There is in the maxim 'Violence can be a duty,' the crude ethics which defines justice as 'doing good to friends and evil to enemies.'" It passes my understanding how he got at this crude deduction.

(5) He has provided "a Socratic justification for Gandhiji's protest against the employment of violence against the Hurs of Sind," but he has ignored my criticism of the efficacy of Gandhiji's satyagraha as employed against the Hurs. If we logically interpret Gandhiji, even a handful of *goondas*, well equipped with arms, would have at their mercy a whole army of Gandhiji's disciples ready with non-violent protests. If the *goondas* do not dare play these unsocial pranks, it is because they are afraid of the non-satyagrahi elements in that army and the violent reaction of the forces of law.

(6) It is true that society is made up of individuals, and that the good life for individuals is the only proper goal for society. But, for that very reason, the individual needs to rec-

ognise his social duties. An individual can rightly defend himself against violence by employing violence in return. But, if he is so minded, he may forgo violence in self-defence and bear the consequences. We can have nothing but praise for him for his complete self-abnegation. It is, however, a different matter when social stability is at stake. We shall then expect him to do his social duty, even if that involves the unpleasant task of doing violence. He has no right to mortgage away the interests of the social unit to which he belongs, *as long as he is an organic part of it and enjoys its protection.* It is only when he has so risen in the scale of self-realisation that he does not regard himself as a member of any social unit, that he knows no friends and no enemies, that his home is the four directions and his life above the life of duty—it is then that he can act freely, *as he likes.* He is the man of destiny and the master of his fate, who has broken all the bonds of empirical existence. We cannot judge him. But till then he cannot get away from his social duties, however unpleasant. It is a plain question to the Gandhian social philosophy, whether we can have a society based on no force whatsoever, whether that of the police or of the military. If we can have, then the utopia of all men's dreams is here and now, and there is no need to preach non-violence.

(7) The writer says, "Because the soul is immortal, it does not follow that killing must be a joy and a duty ...and is an additional proof of the immortality of the soul." It is strange that a philosophically trained mind should make this inference, or suppose it justified by anything in my article.

(8) The writer considers a *born Kshatriya* as something like a *goonda* and not a hero. But he admits that Arjuna became a *true Kshatriya* through Sri Krishna's philosophy. "Inspired and taught by Krishna's Philosophy of Action, Arjuna, it is true, fought; but without the fever of battle." Does he not give up his whole Gandhian philosophy here, according to which violence is *never* warranted? The writer is simply echoing my thought in other words, that a *true Kshatriya* has a duty to fight when such action is demanded of him, and that this action is not inconsistent with the great teaching given by Sri Krishna in the *Gita*.

(9) If the independence which we have won is *swaraj* and not *goonda raj*, then why is Gandhiji disappointed at what is happening today? The so-called satyagraha never was, and never is, in evidence anywhere in India. It is the international situation that has got us this freedom, more or less as a gift. What is happening today is an ironic commentary on what Mr. Nikam wrote, on August 15th, that India had

set an example to other dependent nations or to the Great Powers in their relations amongst themselves.

(10) To Gandhiji non-violence may be a Law of Nature. But we have yet to see this law in real operation in the literal and rigid form preached by Gandhiji. The so-called "'Copernican revolution' in our knowledge of human nature and history" is nowhere in evidence. It has simply not taken place. If the revolution does take place in our hearts and in the heart of mankind as such, then indeed there will be no need of violence; for the beast in man will have submitted to the reason in man. What we are actually witnessing is too horrible to contemplate, and that in a country which is supposed to be the home of the revolution in question. We have need to pause and think. The game of non-violence may be over-played. It is a narrow and one-sided creed. No creed can fit all facts and all situations. We must return to that catholic religion which can give us a balanced view of our duties.

G. R. MALKANI

II

Prof. N. A. Nikam in his contribution to the correspondence columns of THE ARYAN PATH for October 1947 has missed the very spirit of Shri Malkani's article on this subject in the August number. Shri Malkani has nowhere said that Hinduism or any other religion is based on violence. Nor does he state that it is a duty to start violence. All that Shri Malkani proves is that non-violence cannot always succeed and that it cannot be practised by everybody. Even Mahatma Gandhi

has admitted that violence cannot be eliminated from life and that it has some *moral place* in human action.

I do believe that where there is only a choice between cowardice and violence, I would advise violence. I would rather have India resort to arms in order to defend her honour than that she should in a cowardly manner become or remain a helpless victim to her own dishonour.

Our Government is actually following this precept of Mahatmaji in retaining police and army and building a better and bolder Bharat.

All confusion rises from lack of discrimination between the following forces:—

(1) Force used to violate the rights of others is *aggression*. This is immoral.

(2) Force used to exact what justly belongs to others is *coercion*. This also is immoral.

(3) Force used for self-defence is moral and is called *resistance*.

It would be but human to get angry and to fight if, before your very eyes, your sister was raped or your mother was murdered. "Even a Buddha will get angry if slapped in the face often enough," runs a Chinese proverb. Even Christ has not said what one should do next if the other cheek is smitten. Our Guru Gobindsing throws light on the problem in these immortal words: "There is a time to kill and there is a time to save life; do that which duty dictates, looking to place and circumstances." You cannot preach Ahimsa on the battlefield, in the thick of the fight, to Ravana or to a *goonda*. Ahimsa has its place in home and hospital and even there a slap and the Surgeon's knife at the proper moment are necessary.

Professor Nikam's second argument is that Ahimsa is a Law of Nature. Then why did the peace-loving Tennyson cry out: "Nature red in tooth and claw"? A Law of Nature cannot be set aside or destroyed by popular vote. We find everywhere that Life lives and thrives on Death. The shark

lives by the death of fish as the lion lives by preying on animals. Even some flowers exist by the extinction of insects. One cannot be blind to these facts. Mahatmaji wrote in *Harijan* on the preservation of fish for human consumption in order to combat this present famine. If we eat flesh to sustain life there is no harm and no violence. Immorality comes in only when we live to eat and enjoy fish, flesh and fowl. Eskimos who abjured meat would starve.

Professor Nikam's third argument, from the *Gita*, that "even a *little* of this *dharma* saves us from great danger" is best answered by Srivastaya in his article on "The Gita and War," in *The Modern Review* for January 1946, where he quotes: "He who doeth work in keeping with his own nature incurreth no sin." He points out that the *Gita* does not place the same ideal before everybody and that non-violence cannot be practised in its purity by all. Nor is the *Gita* a war-monger's gospel, preaching war for the sheer love of it. The *Gita* shows us how to adjust ourselves to outward situations by which we are inescapably confronted. Mahatma Gandhi is pushing the *Gita* to its logical conclusion, "to take the last step first"—and this fallacy is committed by our brother Nikam also.

H. L. BUTANI

*Indian Institute of Philosophy,
Amalner.*

ENDS AND SAYINGS

*“ ends of verse
And sayings of philosophers.”*

HUDIBRAS

The tremendous field for social betterment in India needs no brief. As the Bombay Premier, the Hon. Shri B. G. Kher, mentioned in inaugurating the first All-India Conference of Social Work, at Bombay on November 6th, we have, in addition to several age-old problems in common with other countries, those due to recent social changes, the Western impact and our great problem of refugee rehabilitation. The idea of social work as a distinct field, clearly divided from political and economic reform was, he said, inappropriate to the new concept of the State in which we wanted to live. The State was doing preventive social work of the highest magnitude in trying to abolish poverty, ignorance, drink, dirt and disease, though the instilling of the spirit of service in the minds of all connected with the Government was necessary.

Society exists in the co-operation of individuals.... We must substitute for the attainment of individual welfare the ideal and the standard of social welfare.... We have to cultivate a new outlook by which whatever we do in practice of our career, profession or business is in discharge of our social responsibilities.

Some great thinkers, Shri Kher remarked, held that political reforms could not effect much general betterment unless large numbers of individuals undertook a radical and permanent transformation of their personality.

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Shri Jamshed Nusserwanjee of Karachi, who presided at the Conference, stressed the necessity for total State planning and co-ordination if the country was to remain in peace and prosperity. "Liberty" could only be maintained by "equality and fraternity." The wealthy must be made to realise that parting with a portion of their wealth in taxes or duties to finance this "total social work" was the safest way to safeguard the remaining portion of their capital. Social democracy, proclaimed the other day by Pandit Nehru at Allahabad as the ideal of this State was also the ideal of Pakistan. If this ideal could be fulfilled by willing co-operation, it would avoid chaos and struggle and safeguard capital sufficiently and more for the comfortable needs of those who had it. If the fulfilment of the ideal had to be forced, he warned, "it will not lead to Social Democracy but to Communism." The great need today, he said, was the creative spiritual force that would result from many men and women dedicating themselves to a life of service, regardless of castes or creeds.

Two of the speakers at this opening session of the All-India Conference of Social Work referred to the belief in Karma as having reconciled people to suffering, particularly, perhaps, to that of others. The Hon. Mr. M. C. Chagla, in his Welcome Address, said that belief

in Karma and Kismet had had the unfortunate effect of making Hindus and Muslims tolerate the country's many social evils instead of recognising them as man-made and capable of being done away with by man. Dr. Jal F. Bulsara, Honorary General Secretary of the Conference, called Karma a "nebulous theory." The widely prevalent misunderstanding of Karma is no doubt responsible for much of this acquiescence in the disgraceful conditions under which millions in India eke out their existence. A right understanding of the doctrine would make it clear that, if today's sufferings are the Karma of yesterday's sins of commission and omission, tomorrow will be in terms of our present fulfilment of duty, including that to those weaker and poorer than ourselves.

The Second All-India Writers' Conference under the auspices of the P.E.N. All-India Centre was held at Benares University from October 31st to November 4th, inclusive. A different President was elected for each day's session. The President of the P.E.N. All-India Centre, Her Excellency Shrimati Sarojini Naidu, presided the first day and gave the inaugural address. Dr. R. B. Saksena, Prime Minister of Bundi State, presided on the third day, Pandit Iqbal Narain Gurtu, Chairman of the Reception Committee, on the fourth, and Sophia Wadia on the second and the fifth.

Besides Indian writers from different parts of the country and many language areas, numerous Foreign Delegates attended and several gave significant messages. These included the Italian Consul-General at Bombay, Dr. Mario Orsini Ratto, who said that the true

rulers in his land of poetry and culture had been the great artists and men of letters; Monsieur Claude Journot, French Cultural Attaché, who stressed the long interest of France in Indian culture; and Mr. P. Manford-Hansen, Denmark's representative, who said "We have in common the belief in freedom, humanity and love."

The adjuration of "Ithuriel" in his "Looking Around" columns in *The Free Press Journal* of 3rd November to the writers in conference at Benares to spread the doctrine of love and tolerance, augmenting the efforts of Gandhiji among "the Indian people, who live on the borders of literary consciousness," was fulfilled at Benares.

In the inaugural address, as befitted a gathering under the auspices of the P. E. N., which has the promotion of friendliness among writers as its primary object, fraternity was the key-note struck—a key-note sustained in feeling and expression throughout the Conference. Shrimati Sarojini Devi pleaded for the shedding of narrow complexes, including an exclusive nationalism. "The writer," she declared, "should be an eternal reconciler," and: "Literature should be dedicated to life."

In the address on "The P. E. N., What It Is and Its Work in India," in which Sophia Wadia brought out the broad, non-political basis of the P. E. N., she drew attention to the resolution passed at the recent Zurich session of the International P. E. N. Congress confirming P. E. N. Members' obligation to work to dispel race, class and national hatreds and champion the ideal of one humanity living in peace in one world.

Among outstanding addresses were Dr. C. Kunhan Raja's on "The Attitude of Classical and Modern Writers to the Fundamental Values of Life," Dr. Mulk Raj Anand's on "The Role of English in Independent India," those by Mr. K. G. Saiyidain on "Freedom of Expression" and by K. Srinivasan on "Journalism and Literature," the papers in a symposium on "The Cultural Unity of India," and the progress reports on the leading Indian literatures.

Dr. Anand's address evoked lively reactions and discussion but the very fact that writers from all parts of India can exchange views intelligibly only through the common medium of English bears its own witness to the folly of precipitate attempts to weaken one of the most effective binding forces among ourselves and between India and other countries at a time when these are needed as never before.

Shri Saiyidain's paper, extracts from which were read, in his absence, while demanding freedom of the artist as indispensable to genuine democracy, no less than to the perfection of his art, emphasised the artistic and social conscience of the individual as the final arbiter of what is to be written.

Speaking on the threat of reportage to creative writing Shri K. Srinivasan pointed out that much of the world's treasure of creative literature—the lay, the ballad, the narrative and the epic—had "started as reporting, but with freer scope to the teller's fancy." If, with the rise of contemporary reporting all those exquisite forms of poetry had been choked, not a little of the work of special correspondents had attained authentic rank as creative writing—not, be it noted, creative of "facts,"

as in propaganda, which quickly showed itself up. Journalism and Literature, he concluded, were really one.

Their chief purpose is to universalise the particular—to add to the individual consciousness, to augment knowledge, to spread information, to share emotions and to quicken sympathy. Literature does it across time; Journalism does it across space. Journalism has taken on its own giant shoulders the burden so long carried by creative writing on the reporting side.

While the attendance at the Benares Conference reflected to some extent the general malaise, the fact that the Conference plans were not laid aside under the prevailing stress of circumstance but were quietly carried to a modest success makes its own reassuring contribution to the present situation.

Faith in co-operation as "the only true and just economic basis of society" was reaffirmed in a Resolution unanimously passed at the meeting held by Bombay co-operators on November 1st to celebrate All-India Co-operators' Day.

Co-operation, offering a peaceful meeting-ground for capitalism and socialism, promises through co-ordinated production and equitable distribution to raise the general economic level in an orderly, progressive manner. And the great principles of co-operation, as Shri G. P. Murdeswar declared in his opening speech, hold immense possibilities for [moral as well as material] improvement.

Shrimati Pupul Jayakar, in moving the Resolution, dwelt on the importance of co-operation with its tolerance and universality in cementing, in these days of fissiparous forces, the bonds of faith and universal brotherhood.

Co-operation, as Sir Janardan Madan pointed out in his Presidential Address had triumphantly survived the depression of the '30's but was still far from its goal. It aimed at the reshaping of the economic system in its entirety but had not shown in India (where it has been at work for over forty years) the vitality which it had elsewhere.

This is surprising, since co-operation is the very basis of India's traditional village economy. Perhaps official patronage rendered the Co-operative Movement suspect in subject India. Now, however, it should enable us to go forward in free India by leaps and bounds, as the people are more and more educated in its advantages. But that education depends largely on the "honorary workers to whom the Movement owes much of what it has achieved. The dearth of younger honorary workers, referred to by Shri Murdeswar, is not a hopeful sign, either for the Co-operative Movement or for our country. The slogan "No salvation without co-operation," given in Dewan Bahadur H. L. Kaji's message for the occasion, is profoundly true.

Sir Janardan Madan recalled the warning of the Royal Commission on Agriculture: "If co-operation fails, there will fail the best hope of rural India." We would go further and paraphrase this as "If the spirit of co-operation fails, there will fail the best hope of the world."

The record of democracy elsewhere has its particular appositeness for India, struggling with the framing of its own Constitution, as the Hon. Mr. Justice M. C. Chagla pointed out in presiding over the lecture on "Successes and

Failures of American Democracy," which Dr. John Haynes Holmes of New York, an interview with whom appears elsewhere in these pages, gave at the Bombay University on November 4th. Dr. Holmes brought out that the U.S.A., after the first post-Revolution government had fallen to pieces, paralysed by the veto power, had solved the problem of political democracy, establishing a free and almost classless society of free men. A large measure of unity had been achieved, leaving out of account the 14,000,000 Negroes, the denial of their admission on equal terms to a free society constituted a standing blot upon American democracy.

But if political liberty had been achieved, if the problem of production had also been brilliantly solved, the economic problem, the problem of distribution had not been. Dr. Holmes held that it could not be solved as long as America retained the capitalistic system. Socialism, a co-operative system, was the only solution, he declared. Scandinavian countries had proved it possible to reconcile Socialism and individual liberty, through public ownership, control and direction on a large scale, voluntary co-operative societies of consumers and producers, and the recognition and protection of small business enterprises.

But, he emphasised, Socialism was the opposite of Communism which, while giving economic equality denied freedom, considered in Russia as a "bourgeois virtue," a lesson which many a freedom-loving young Indian enthusiast for Communism needs to take to heart. Americans, Dr. Holmes said, hated totalitarianism, whether of the Right or of the Left. Democracy everywhere, he declared, was up against

totalitarianism. Totalitarianism was on the march, while democracy was shuffling. It had to compete with totalitarianism in making the people happy and contented. Democracy had to find a convincing formulation and to prove it could establish a juster society.

Penal reform is a pressing need in India and Gandhiji did well to refer to it at his prayer gathering on October 26th when he urged that jails should function as hospitals.

The theory that crime is a sign of a diseased mind is not new. Butler adopted it in his utopia, *Erewhon*, where sufferers from moral ailments receive sympathy and remedial treatment while bodily ailments are dealt with as sternly as we deal with crime. There is a danger of weakening the sense of individual responsibility in the fundamentally mistaken theory that men do wrong because they cannot help it; but society itself stands in the dock beside each prisoner to whose downfall economic and social conditions have contributed. Gandhiji said :

No one committed crime for the fun of it. It was a sign of a diseased mind. The causes of a particular disease should be investigated and removed. They need not have palatial buildings when their jails become hospitals. No country could afford that, much less could a poor country like India. But the outlook of the jail staff should be that of physicians in a hospital.

There is no doubt that a humane and sympathetic attitude on the part of jail officials would go far towards making imprisonment reformatory rather than punitive. Vindictiveness can play no part in a humane penology.

Among the many constructive ideas in the Presidential Address which Mr. K. G. Saiyidain, Educational Adviser to the Bombay Government, delivered at the Educational Conference, Poona, on November 7th, none were more important than those on adult education and communal harmony. In China, he pointed out, "adult education" was called "social education, appropriately, because it was adult education," generously conceived, imaginatively planned and vigorously executed, "which had to play the central part in providing a full, significant and happy life for the masses to whom the world of the mind was a closed book and whose lives today were "drab and barren, dominated by poverty, ignorance, disease and cultural apathy."

Mr. Saiyidain characterised the schemes sponsored in the past for adult education as "meanly inadequate." The belief, conscious or unconscious, that "anything is good enough for the masses" had to be fought against.

For, nothing, *literally* nothing, is more imperative and more essential than giving the ordinary people the vision of the "good life" and paving the way for their admittance to it.

The immediate pressing problem of communal harmony is one with which adult education no less than the education of the young is bound up.

For, what will it avail us to have the most adequate and efficient educational system (or social or economic system for that matter) if the minds and emotions of people remain so dangerously uneducated that they would throw away all moral values and restraints in an emergent situation?

Educators were the natural custodians of moral values and as such must condemn equally *all* excesses and in-

justices by whomsoever committed, while labouring with patience and faith to build in their pupils' minds such noble values that

they may grow up into men and women of good-will and charity, liking and disliking people not for the colour of their skin or the shape of their nose, or the geography of their birth or the labels of their race or community, but because of their personal qualities.

The triumph of the people of Mysore State in securing assent to their demand for a responsible government is a triumph for the democratic principle. The facts that the new popular ministry which took office on October 24th is of a composite character, that it is pledged to work for the common weal, and that it entered on its duties with a high sense of responsibility and of magnanimity are all good auguries. The Chief Minister, Shri K. C. Reddy, who declared that a new order had begun for Mysore, reminded a large public audience that it was well at this hour of jubilation to realise their great responsibility also. He pleaded for a new bond of love and unity between the people and the members of the Government, and reminded his audience " that the supreme virtue was to forget and forgive." *The Bombay Chronicle* quotes the reassuring statement of another new Minister, Shri K. T. Bhashyam, that

they would work in the coming days for the removal of social and economic evils, the development of a high standard of culture and civilisation based on truthfulness in private as in public life, and the fostering of brotherhood both at home and abroad, which constituted the substance of honour and happiness of people.

There is no power that does not carry with it a corresponding respon-

sibility to the moral law and ultimately to the people upon whom, in the last analysis, the sanction of all forms of Government rests. Responsibility to the Legislature is a convenient device of modern democracy for insuring the peaceful operation of the people's will. It is hoped that the pattern set by Mysore State will be followed in an increasing number of those Indian States where the anachronism of an arbitrary rule persists.

The rejuvenation of the ancient art and craftsmanship of India is among the aims of *Silpi*, an illustrated art journal on original lines which in August entered its second year. Published monthly from Mount Road, Madras, and admirably edited by Shri V. R. Chitra and Shri T. N. Srinivasan, *Silpi* has succeeded in bringing together a number of very interesting studies with the aim not only of enlarging the artistic outlook of its readers but also of creating an impulse towards artistic impression where it had not existed before and bringing to light unknown talent. The latest October issue brings a valuable contribution on "The Indian Temple" by Ananda Coomaraswamy.

Indians' artistic taste, at least in the cities, deteriorated under foreign influence in the last century but a renaissance is in progress and to it *Silpi* may rightly claim to be contributing in some degree. Art is one of the dialects of the universal language of beauty. Wisdom was rather with the Chinese proverb-makers than with those who decry art as non-utilitarian. The Chinese have a proverb: "If you have two loaves, sell one and buy a lily."

